

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY
INFORMATION.*

VOL. IV. NEW SERIES.

"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.



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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

OUR HOPE, OUR DUTY, AND OUR NEED.

An Address delivered at St. Dunstan's in the West, on Tuesday, December 3rd, 1878, at a Service for the Committee and Friends of the Church Missionary Society, in connexion with the Day of Intercession for Foreign Missions.

BY THE RIGHT REV. I. HELLMUTH, D.D., D.C.L., LORD BISHOP OF HURON,
CANADA.



ON an occasion like the present, when one is honoured and privileged to take part with God's people in the exercises of a day specially set apart to plead with God in prayer on behalf of Foreign Missions, one may be allowed, I trust, to give expression to one's personal feelings of thankfulness that opportunities are sometimes afforded to such as are labouring in foreign or colonial Mission-fields to mingle with Christian brethren in the mother-country, and bring together in one those who send and those who have been sent to preach the Gospel of the grace of God to perishing humanity. I need not say that such reunions tend greatly to strengthen the bonds of brotherly love and Christian fellowship. May this bond of union, through the power and influence of the Holy Ghost, become more and more strengthened for the furtherance of God's glory and the extension of the Redeemer's kingdom!

Permit me now to draw your attention to the 59th Chapter of the Prophecy of Isaiah and the first verse:—

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

I have been led to make choice of this text, not that I intend to give a critical analysis of it or expatiate upon it, but because the short but admirably suggestive address lately issued from the Church Missionary House to the friends and supporters of the Society concludes with these words, and because I believe they are calculated at this particular juncture to produce within us a more confiding trust in God's power and willingness to hear and answer the prayers of His believing and waiting people.

In addressing myself immediately to the friends of the C.M.S., I would say, There is much to encourage and cheer your hearts in the prosecution of your blessed work—apart from the Christian duty to make known far and wide "the unsearchable riches of Christ"—when you contemplate how God has made Science, Commerce, the researches of the scholar and the spirit of general inquiry, His actual servants, to open up the most distant and obscure parts of the globe, thereby enabling the Church to send the living Missionary with the message

of life and salvation to those who sit in darkness and in the shadow of death, and to give them the Word of the living God in their own vernacular languages.

But that which must ever exercise an abiding influence upon God's people to pray fervently and to labour diligently for the conversion of the world is the positive command of Christ, "Go and teach all nations," and the promise that accompanies it. Had we only this single promise of the blessed Saviour, "Lo, I am with you alway, even unto the end of the world," it would suffice to cheer and encourage God's people to carry out faithfully Christ's commission; but how are we increasingly encouraged to persevere with confidence in every missionary enterprise when we turn to the oracles of God, and there find the precious and unbounded covenant promises of the ultimate triumphs of the Gospel! No prophecies of the Old Testament are clearer or more varied than those which predict the ultimate conquest of Messiah's kingdom over all nations. Patriarchs and Prophets foresaw this blessed consummation. How comprehensive and world-wide is the promise of God to faithful Abraham: "By Myself have I sworn, saith the Lord. . . . In thy seed shall *all the nations* of the earth be blessed" (Gen. xxii. 16, 18). The inspired Psalmist, describing the universality of Christ's kingdom, gives utterance to the following memorable words:—"Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii. 8). And, again,—"*All the ends of the world* shall remember and turn unto the Lord: and *all the kindreds of the nations* shall worship before Thee" (Psalm xxii. 27). "All kings shall fall down before Him: *all nations* shall serve Him" (Psalm lxxii. 11). "*All nations* whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name" (Psalm lxxxvi. 9). Later on, the prophets, in their visions of the future, exclaim with joyful expectation, "From the rising of the sun, even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering" (Mal. i. 11); "The mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted among the hills, and *all nations* shall flow unto it" (Isa. ii. 2); "The wilderness and the solitary place shall be glad for Him, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. xxxv. 1, 2). And when Christ Himself came, did He not clearly announce that when He should be lifted up, He would draw *all men* unto Him? Nothing in the teaching of Christ, on this head, is more emphatic than His commission to the disciples, "Go ye into *all the world* and preach the Gospel to *every creature*;" and this command was coupled with the positive and comforting assurance that "all power was given unto Him in heaven and in earth." "At the name of Jesus *every* knee shall bow, and *every* tongue confess that He is Lord to the glory of God the Father." Time would fail me were I to quote here all the predictions of Messiah's ultimate triumphant reign. Suffice it to say, in the language of the

beloved John, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

The lesson, then, of the teachings of Patriarchs, Prophets, Apostles, and Evangelists to the Church in all ages, is to make known Christ's name to *every* creature, "For there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).

How bright and glowing a description we have thus of the missionary picture of the Gospel on the canvas of inspiration! Ah, if we had only hearts to believe that "the earth *shall* be filled with the knowledge of the glory of God as the waters cover the sea," we should cover before no difficulty, come from what quarter it might, but resolve, again and again, in the name and strength of the Lord, to be co-workers with Him, speedily to bring about that blessed period when "His way shall be known upon earth, and His saving health among all nations."

The time is to come, then, beloved brethren, when the earth shall present the counterpart of these bright missionary pictures, when from every spot of its surface pure offerings shall ascend in one continuous stream, and our globe as it rolls along its orbit shall seem but a censer revolving in the hand of our Great High Priest, and pouring out at every aperture a cloud dense and rich of incense, fragrant and grateful to God.

But it may be said, and with reason, how painful the contrast between what the world *is to be* and what it *is*! And it may be further asked, How shall we account for the fact that, after the lapse of eighteen centuries, the larger proportion of the population of the world—over six hundred millions—remains in darkness and irreligion?

Is this state of things to be traced to the lack of interest in the spread of the Gospel? Alas for such a humiliating fact! Is not such a spectacle truly appalling, and enough to chasten our rejoicing, awaken our concern, and impel us to earnest prayer and humiliation before God?

But, in addition to this general lack of interest in the Missionary cause, and the evil influences of the world against which the Church of God is called upon *at all times* earnestly to contend, there is a tendency in the present day from which we have even more to fear—a tendency to rest satisfied in a superficial, dead, formal religion. The great ecclesiastical contest of the world has ever been between spirituality and formalism—between a pure free New Testament Christianity on the one hand, and a ceremonious superstitious system on the other. The latter has often proved too powerful for the former, as is seen in the retrograde movement even within the bosom of the Church of our martyred reformers. There is indeed great cause for the deepest solicitude in regard to the religious teaching of many who are ordained to preach the Gospel as taught in the New Testament. There may be great activity and earnestness in every school of thought for the extension of religion, and yet lamentable ignorance of those fundamental Christian verities so essential to be known if souls are to be saved, and

upon which alone the superstructure of the Church of the New Testament can be safely built. Multitudes are substituting mere outward ceremonial for real vital godliness. If there is a single fact almost universally admitted and deplored by God's people, it is that of an alarming destitution of faithful scriptural and doctrinal teaching, while at the same time Romanism—even in this land of the Cranmers, the Latimers, and the Hoopers—is fortifying her strongholds, Rationalism and Ritualism are striving for the mastery, and cold, blank atheism is hoping for the realization of its cheerless dreams.

Where, then, it might be asked, lies the remedy for these evils? How shall the Church maintain the purity of the Gospel, as a living Missionary Church, and preserve itself from corruption?

The question is, no doubt, one of momentous importance, but, nevertheless, easily answered, viz., by a pure, faithful, distinctive, diligent, fearless, loving Gospel ministry, *aggressive* and *diffusive*, both at home and abroad; to take care that none be admitted into the ministry of the Church except such—in accordance with our Ordination Service—as “*are inwardly moved by the Holy Ghost to take upon them this office of ministration, to serve God for the promoting of His glory and the edifying of His people;*” men mighty in the Scriptures, able ministers of the New Testament, who experimentally know Christ, and who, out of the fulness of their own hearts, proclaim Him to the people as “the Way, the Truth, and the Life;” men who fully understand the great fundamental doctrines of the Bible, viz., the Divine Trinity; the fall and depravity of man; his just condemnation by the Divine law; the perfect and all-sufficient atonement of Christ; regeneration by the Holy Ghost; justification by faith; God's sovereignty in man's salvation; and eternal rewards and punishments. For however valuable and needful natural and literary qualifications are for the office of the ministry, yet, unless the aspirant for the office has the qualification which cometh from above—the call of God the Holy Ghost—his ministry will not be a successful one—not a ministry of reconciliation. “Can the blind lead the blind?” It is not great talent that God blesses, so much as the faithful and simple exhibition of Christ crucified—Christ risen—Christ “the power of God unto salvation unto every one that believeth.”

Brethren, it is impossible for any one thus called by the Holy Ghost to become or to remain a mere formalist, or inactive. The love of Christ will constrain—nay, impel—him to be personally concerned to win souls for Christ, and he will do his utmost to further the spread of the Gospel throughout the habitable globe. Indeed, so long as the early Christians maintained and propagated the purity and simplicity of the Gospel, their efforts were crowned with marvellous success; but, in proportion as formalism and the worldly spirit gained the ascendancy, the Church became powerless and corrupt. What a lesson does the past history of the Church give to the living Church of our day! Does it not speak to us in tones of profound emphasis, in the language of St. Jude, “Earnestly contend for the faith which was once delivered unto the saints”? If we would maintain, enjoy, and extend Christ's pure Gospel, at home and abroad—if we would

meet the demands of God and the age—let us not cease to pray fervently and constantly for the outpouring of the Holy Ghost upon the Church at large, and let us not cease from vigorous efforts to make the best use of our time, opportunities, and instrumentalities to publish the glad tidings of salvation to all whom it is possible for us to reach.

Amongst the instrumentalities for publishing the Gospel of the ever-blessed God to the heathen, and to exercise a wholesome influence for evangelical religion in the mother-country and in our colonies, I am not saying too much if I affirm that the Church Missionary Society stands first and foremost in rank as an institution highly honoured and blessed of God, which has, ever since its first efforts to send the message of salvation to the heathen, maintained those precious evangelical principles so dear to the heart of God's people, and for which our noble reformers suffered martyrdom. It is a cheering fact to know that those who are sent by this Society, to preach the Gospel know Christ experimentally, and out of the fulness of their own hearts preach Him in all His saving power to those to whom they are sent. And need I say how God is using and honouring the C.M.S. in various ways as a bulwark and standard-bearer of sound scriptural teaching within the bosom of our own beloved reformed Church of England? Those who have watched the doings and noble efforts of the Society gladly and thankfully acknowledge that, through its instrumentality, the members of our Church have gained a better conception of the scope of Redemption, and of Christ's universal kingdom, and have come to apprehend the brotherhood of all men in a broader and nobler sense. Our churches everywhere have been greatly enriched by their association with the C.M.S. The very hymns of the Mission cause, which resound in the ears of our worshippers, give to Christian life a higher and more Christ-like inspiration. The examples of devoted men and women leaving their country and home, and thus literally obeying the command of their Lord to go into all the earth to preach His Gospel, have exerted a marvellous elevating influence upon the Christian community. Even from heathen converts the Church at home has gathered strength. The joy and gratitude of multitudes rescued from the shadow of death, the example of Christian constancy which believers in various heathen lands have exhibited in trial and bitter persecution, and the successes gained over cruelty and prejudice, have all been made subservient to strengthen our faith.

And here I may with confidence appeal to my Christian brethren, lay and clerical, and ask, Have not individual congregations prospered in proportion to their interest in the missionary cause of Christ?

A special indebtedness of the Church at home to the Mission-work for abroad is seen in the very appointment of a day for special prayer to the Lord of the harvest, that He would send forth more labourers into His harvest.

How encouraging, then, all this, my Christian brethren, to go on perseveringly and prayerfully with your missionary efforts to the heathen, which God has so graciously owned and so signally blessed! What if there are difficulties, and trying ones, in some of your mission-

fields? What if these difficulties came from quarters where you had and have a right to expect gratitude and support? Cannot and will not our God overrule all this for the ultimate good of all concerned? "The Lord's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear." God is only waiting to be gracious. "Prove Me," He says; "prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Let me, in conclusion, dear brethren, say a word or two as to the proper means to be employed to meet the many perplexing and trying difficulties in your godly enterprise, and thus to render more effectual help to the missionary cause committed to your trust. This subject deserves special attention. The means are varied in their character and in degrees of importance, but I have only time this morning to say a word upon one, and that one excels all other means and concentrates all others into itself. It is fervent and constant prayer for the outpouring of the Holy Spirit upon the Church at large. Nothing short of the indwelling of a larger measure of God the Holy Ghost within the hearts of all who call themselves Christians can meet the difficulties, of whatever kind, in the prosecution of our missionary labours, and give tone and character to the entire Church in her high vocation as a true witness for Christ. There is not a single thing required for carrying the work of Christ to a successful issue which the indwelling of the Holy Spirit would not secure. Is there a demand for more labourers in the ministry? Let prayer be made that God the Holy Ghost may effectually call our young men in the Universities and Colleges of our land to the ministry of the Word. Is there an increased demand for contributions to advance the kingdom of Christ? While arguments and appeals from the pulpit and the pleadings of returned missionaries may fail to call them forth, the indwelling of the Holy Spirit will prompt the Christian's heart to exclaim,

"Here on Thy altar, Lord, I lay
My soul, my life, my all;
To follow where Thou lead'st the way,
To obey Thy every call."

What is therefore chiefly needed is a return of the ever-memorable Pentecostal day; the outpouring of the Holy Spirit to produce simplicity of purpose, entire consecration of self to the service of Christ, a sound scriptural faith, true self-denial and real charity—such as was exhibited by the early followers of Christ, when the multitude of them that believed were of one heart and one soul, neither said any of them that aught of the things which he possessed was his own, and "great grace was upon them all."

And why may we not anticipate an answer to our prayers for the gift of the Holy Ghost to produce these blessed results? Have we not the assurance of God's readiness to bestow that Spirit?

How the gracious Saviour condescended to reason the case with us—
"If a son shall ask bread of any of you that is a father, will he give him

a stone? or if he ask a fish, will he give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, *being evil*, know how to give good gifts to your children, *how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*”

God waits to be gracious. He will hear and answer our prayers, and give us His blessing.

OUR MISSION TO THE AFGHANS.

BY THE REV. T. P. HUGHES, B.D., PESHAWAR.



HE only portion of Afghanistan now in possession of the British is the Peshawar valley, which lies between the Khyber Pass and the River Indus, with a portion of the Kohat and Derajat districts. This territory came into possession of the British Government after the second Sikh war in 1849. The Peshawar district is separated from the Kohat and Derajat districts by a chain of mountains inhabited by independent Afghan tribes. It is the most northerly of British Trans-Indus territory, and contains an area of 2400 square miles, and is divided through its whole extent by the Kabul River (the ancient Cophes), which falls into the Indus immediately above Attock. The population of the whole district is estimated at 524,000. Peshawar is the capital of the district which bears its name, and is the only town of importance within its boundaries. It contains a population of about 60,000, a mixed race of Afghans, Sikhs, and Hindus. The present city was built by the celebrated Mogul Emperor Akbar, who is said to have given it its present name, signifying an “advanced outpost.”

The city of Peshawar is not only a great commercial centre, situated as it is at the gate of Central Asia, but it is regarded as an important military outpost. There are now (or rather were, before the recent concentration of troops) stationed in its cantonments, three batteries of Royal Artillery, two European regiments, with two Native cavalry and three infantry regiments. There are also one European and two Native regiments at the military station of Nowshera, and one at Murdan, making, in all, a force of ten regiments and three batteries of artillery.

Peshawar has unfortunately obtained an unenviable notoriety on account of the unhealthiness of its climate, and the repeated assassinations of Europeans which have taken place in the district. Sanitary measures, with a fresh water supply, will, it is hoped, remedy the one, whilst the mollifying influences of Christian rule will, we trust, prevent a recurrence of the other.

There is much in the history and characteristics of the Afghans to excite the interest of Christian people in their welfare.

First, there is the universal tradition amongst themselves of the Israelitish origin—a tradition supported by the remarkable Jewish physiognomy of the people, by the names of several districts and tribes, and by some of their peculiar customs. In A.D. 1609, Ni'amat Ullah,

historiographer at the Court of the Emperor Jahangir, composed a history of the Afghans in the Persian language, in which he seeks to prove that they are descended from Ermia, son of Talut (Saul), king of Israel. It is, however, remarkable that, whilst so much can be said in favour of their Jewish descent, there are no traces of it in their language, for it contains no Hebraic or Chaldaic roots or words except those which have been brought from the Arabic.

Then, in the next place, there is the fact that Afghanistan is at the present moment the great barrier to Russian encroachment on our Indian frontier, which must add to the interest felt by the supporters of Christian Missions as to the political and religious future of this remarkable people. Within the last few years Russia has pressed her conquests as far as Bokhara, and has established herself on the frontier of Kabul. The question, therefore, whether Russia will allow that to be her final boundary, is one which involves immense political issues, and with them the more important consideration of the conversion of a people whose religious history must be (if they be the children of Israel) bound up with the religious history of the world.

But, in addition to these considerations, there is much in the characteristics of the Afghans themselves, which awakens the interest of all English travellers who become acquainted with them.

The courage and undaunted boldness of the Afghans will bear comparison with that of any nation, and many are the instances of personal bravery which have been rewarded by distinguished marks of approbation by the English Government.

There lives in Yusufzai a country squire, who is now enjoying his well-earned pension and rewards as a Subadar Major, who is the hero of many fights, and who courageously risked his life on more than one occasion in saving that of his commanding officer. This is by no means an isolated case; for almost every officer who has served with Pathan troops can bear testimony to the individual bravery of Afghan soldiers.

Nor are they slow to appreciate this quality in others. In the Umbeyla war of 1863, it is related that a young English officer was deserted by his native sepoys, and for some time, single-handed, held his own in the midst of a crowd of Pathan warriors. When he fell covered with wounds, the very men who had cut him down bore testimony to the indomitable pluck of the young Englishman who, rather than run with his men, faced the foe alone, and died. They raised one united shout in the Pushto language, "Bravo! bravo! There's a brave young fellow!"

The Afghans are revengeful and jealous. Almost every chief of consequence has his real or imaginary injuries to revenge. The increase of murder amongst those of the Peshawar valley has caused the Government considerable anxiety, and, notwithstanding the vigorous measures which have been taken to suppress the crime, is still on the increase.

The "Avenging of Blood" is also a sacred institution of the Muslim faith, and one which seems to accord with the natural instincts of the Afghan character. Murder committed for this purpose is, of course, regarded as a religious duty.

I remember hearing, some years ago, of the murder of a Pathan villager in Boneyr beyond our frontier. The murderer was seized and tried by the elders (i.e. "the white-beards") of the village, and made over to the next of kin for summary vengeance. But the murdered man had no male relatives, and the next of kin was a young maiden. The criminal was brought forth, and the girl was given a dagger, which she plunged into the heart of her father's assassin. Such is the law of retaliation, and it will take many years of patient rule to eradicate it from the minds of the Afghan subjects of the Indian Government.

It has been said by one of our popular English authors that a true sign of respectability is to keep a man-servant! With the Afghans it is to keep a *hujrah*, or guest-chamber. The hospitality of the Afghans is proverbial. Each section of a village has its *hujrah*, and every chief of consequence keeps one. These are supplied with beds, quilts, and pillows, and the wayfaring traveller can here claim protection for the night, with the usual meals. The laws of hospitality, however, merely extend to the village boundary, and within those limits they are seldom violated; but beyond, the unprotected traveller may be plundered and robbed by the very people who, but a few minutes before, gave him the salutations of peace.

The salutations of the Afghans are very peculiar, and exhibit very strikingly the hospitable and sociable character of the people. When a superior meets a man of inferior rank to himself, he will, as he passes, say, "May you never be tired;" which ought to call forth the rejoinder, "May you never grow poor." As soon as a stranger arrives at a village guest-house, it is his duty to give the usual Muhammadan salaam, "The peace of God be with you," which will receive the hearty response of every villager seated there, repeated several times over, "May you ever come! May you ever come!" And when he again proceeds on his journey, he will leave with the usual blessing, "To the protection of God we commit you."

The Afghans are a religious people—religious, but not pious—God-worshippers, but not God-fearers. Their bigotry and fanaticism are very much on the surface. Depth of religious feeling is not common. The village chief is always ready and willing to entrust his soul's interests to his mullah, or priest, and if he is pretty regular in his devotions, and in the payment of the tithe, and *orthodox* in his profession of faith, he can die in the odour of sanctity, with the veriest minimum of piety.

Almost inseparable from the guest-house is the mosque; indeed, the mosques and *hujrahs* are the only public institutions of an ordinary Afghan village. Every mosque is presided over by an Imam, or priest, who is supported by its endowments, and the tithes, or *zakat*. In addition to the Imam there is often a *mouvie*, or learned divine, whose duty it is to instruct the students, these students being supported by the contributions of the people. In some villages there are Government schools, but they are always regarded by the people as rival institutions to the mosque, and are, therefore, not popular with the

more religious Muhammadans, who only consider that *true* education which treats of religion.

The first missionary who directed his attention to the spiritual welfare of the Afghan people was Dr. Carey, of Serampore, who, in the year 1818, translated the Scriptures into the Pushto language. This translation, whilst it reflects credit upon that zealous missionary, was not such as would give the Afghans a very clear and lucid rendering of God's Word, for the type was the old Hindustani-Arabic type, which is not suited to express all the peculiarities of Pushto, and the translation itself was not such as would be understood by the majority of Afghan readers. Dr. Carey's Pushto Bible is not, therefore, of any very great practical use; but it was an earnest of the largeness of heart and depth of love of that great man, who, whilst he was labouring for the spiritual welfare of the more cultivated Bengali, could turn his thoughts to that of the rough warlike tribes of Afghanistan. Only a few copies of this translation have been found in the possession of the people, and the current report that it formed the basis of a future translation of the New Testament is entirely unfounded.

Dr. Logan (afterwards Sir John Logan, and guardian to the Maharajah Duleep Singh), who accompanied the Political Mission to Herat in 1837, took several copies of Carey's Pushto New Testament with him, and distributed them amongst his Afghan friends, together with some copies of Henry Martyn's Persian Testament. Dr. Logan also sent a New Testament in Turki to the people of Turkistan.

And it was in Herat that an officer of that same Political Mission, Eldred Pottinger, one of those noble Christian spirits of whom, thank God, there have been many in the Indian army, commenced a translation of the New Testament in the Afghan tongue, but relinquished the undertaking when he heard of the existence of Dr. Carey's Bible.

The first missionary to the Afghans was Joseph Wolff, a converted Jew, and a clergyman of the Church of England, who, in 1831, travelled from Armenia to Hindustan, through the then almost unknown regions of Central Asia, preaching Christ, and in the true spirit of an apostle, warning the people that the Lord was at hand.

Whatever may have been the eccentricities of that erratic individual, he most certainly deserves the honour of having been the first Christian missionary to the Afghans. His journals are remarkable productions. Some of his statements are startling to sober minds. But when read on the frontier of Northern India, with an intimate knowledge of the state and condition of those parts through which he journeyed, the romance of Joseph Wolff's travels becomes less romantic, and more real and life-like, and we are obliged to confess that, after all, that egotistical traveller did not draw very largely on his imagination for his facts. Certain it is that he discussed with a Muhammadan moulvie in the presence of Amir Dost Muhammad Khan on the 4th of May, 1832, and preached two days afterwards, in the little Armenian church in the city of Kabul, the first and last sermon which that isolated Christian flock have heard from the lips of a Christian minister. He

was, moreover, the first Christian minister who ever testified of Jesus in the city of Peshawar.

The Church Missionary Society commenced its Mission at Peshawar in response to an offer of Rs. 10,000 from an anonymous friend for its establishment, on a requisition signed by the European residents, December 19th, 1853, and the first permanent Mission to the Afghans was established in 1855. The first missionaries were Colonel Martin, Rev. Dr. Pfander, and Rev. Robert Clark. Colonel Martin is a retired Indian officer, who consecrated the double gift of himself and his money to the work of God at Peshawar. Dr. Pfander was the eminent controversialist, the author of the "Mizán-ul-Haqq" and other works. The Rev. Robert Clark is one of the Society's senior missionaries in the Punjab, and is stationed at Amritsar.

The Mission at its commencement received considerable aid, both in money and in moral support, from the late Sir Herbert Edwardes, who was at that time Commissioner of the Division. Some apprehension of danger was felt by those who distrusted and feared the propagation of the Gospel in so bigoted a stronghold of Muhammadanism. But Herbert Edwardes was too brave a man, too wise a politician, and too bold a Christian, to share such fears. In his missionary speech at a meeting in Peshawar, he uttered the following memorable words:—

"In this crowded city we may hear the Brahmin in his temple sound his sunkh and gong; the muezzin on his lofty minaret fills the air with the 'azán'; and the Civil Government, which protects them both, will take upon itself the duty of protecting the Christian missionary, who goes forth to preach the Gospel. Above all, we may be quite sure that we are much safer if we do our duty than if we neglect it, and that He who has brought us here with His own right arm will shield and bless us, if in simple reliance upon Him we try to do His will."

Noble words! when we remember that Sir Herbert's predecessor had only a few months before fallen by the hand of an assassin. And God honoured that Christian ruler in that very place, for he it was who, in the terrible Mutiny of 1857, held the bigoted Muhammadans of the Trans-Indus territory with a firm hand, and made loyal soldiers of Afghan levies.

When the Peshawar Mission was first started, there was an officer in this station who put his name down on the subscription list thus:—"One rupee towards a Deane and Adams' revolver for the first missionary." He thought the God of the world could not take care of the first missionary in so dangerous a place.

No Mission in India has suffered more than the Peshawar Mission from the sickness and death of its members. From its commencement, seventeen missionaries and eight missionaries' wives have been located at Peshawar. Of these, six have died at the station* and two in England,

* Died at Peshawar: Rev. T. Tutting, died 1862; Rev. Roger E. Clark, died 1863; Rev. I. Loewenthal (American Mission), shot by his watchman, 1864; Rev. J. Stevenson, died 1866; Rev. J. W. Knott, died 1870; Mrs. T. R. Wade, died 1871. Died in England: Rev. Dr. Pfander; Rev. T. H. Fitzpatrick.

and about seven have been compelled to leave in consequence of failure of health.

The Peshawar Mission bears evident signs of the wisdom and forethought of its able founders. There are large and commodious Mission houses and schools, and all the apparatus required for the operations of missionary work.

There are now some seventy Christians on the Mission-roll, twenty-five of whom are communicants—a day of small things, but despise it not! The Afghans in days of yore came down from their mountain fastnesses and conquered India, and if ever, through God's grace, a large Afghan Church should be gathered, it will make its influences felt over the wide-spread plains of Hindustan. Some of us may perhaps live to see the day when the people of India shall yield to the spiritual power and influence of Afghan evangelists.

Amongst our Afghan converts there have been men who have done good service to Government.

When Lord Mayo wished to send some trusted Native on very confidential and very important service to Central Asia, it was an Afghan convert of our Mission who was selected. Subadar Dilawar Khan, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snow, a victim to the treachery of the King of Chitral.*

Some three years ago, an officer employed on a special service of inquiry as to the doings of the Wahhabis wanted a trustworthy man to send to ascertain the number and condition of those fanatics who now reside at Palosi, on the banks of the Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

In the Umbeyla war of 1863 it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christians, converts of our Mission.

The Native Christian Church is presided over by the Rev. Imam Shah, a convert from Muhammadanism, who was ordained deacon and priest by the late lamented Bishop Milman.†

The present Mission chapel is a temporary structure, formed out of an oriental part of the school-building. On Sunday morning there is an average attendance of forty-five; Sunday evening, thirty; Wednesday, twenty-five; daily morning service, twelve; daily evening service, twenty. The Christians who reside near the church attend the daily evening service very regularly. The daily service is a shortened form compiled from the Liturgy, the liturgical form of prayer being well suited to converts brought in from the ranks of Muhammadanism. Occasionally some of the Muhammadan guests of the Mission attend, and, as part of the chapel is screened off for those ladies who prefer seclusion, it has often happened that Muhammadan ladies have been present at the service.

* The story of this remarkable man was published in the *C.M. Intelligencer* for March, 1877.

† For an account of the Rev. Imam Shah see the *C.M. Gleaner* of November, 1876.

This temporary building, whilst it is sufficiently large for our small congregation, and in many respects well suited as a place of worship, is part of the school-building, and situated within a walled enclosure, and is, therefore, no testimony to the existence of Christianity in the midst of a populous frontier city. The missionaries are therefore anxious to build a suitable church in a more public place, and have put forth an appeal for funds for the erection of a "memorial church" in the city of Peshawar.

The boys' schools, under the management of the Rev. Worthington Jukes, contain 400 pupils. The numbers in attendance at the schools could be easily increased, but the missionaries regard Christian instruction and Christian influence as the primary objects of these institutions, and therefore desire to limit the number of pupils to the number of Christian teachers available. Muhammadans in all parts of India are strongly prejudiced against the study of English, and consequently there is some difficulty in inducing them to enter either Mission or Government schools. Still, about one-third of the pupils in the Mission schools at Peshawar belong to Islam, and the number of Afghan students is increasing.

The girls' schools and zenanas under instruction have an attendance of nearly a hundred pupils, most of them being Muhammadans. Female education is still in its infancy.

Bazaar or street preaching is regularly carried on in the centre of the city every Tuesday and Friday. A few years ago bazaar preaching in Peshawar was attended with some danger, and on one occasion the life of one of the European missionaries, Mr. Tuting, was attempted. The crowds, however, are now more orderly, and there are frequently attentive congregations. But it is not the most favourable way of bringing the Gospel before Muhammadans, for there is very little, if any, analogy between street preaching in England—in London, for example—and in a large Muhammadan city. The constant reading of the Scriptures, the frequent recital of Christian forms of worship, and the existence of a Christian literature, all serve to educate and prepare the heart for the reception of Divine truths, and, therefore, when a Christian teacher stands up in the streets of any large city in England, he touches a chord of sympathy which already exists in the hearts of his hearers. But it is not so with a crowd of Muhammadans. There the evangelist stands up, not as a recognized religious teacher, and the doctrinal terms he uses will either seem strange to the ears of his listeners, or will convey a meaning totally at variance to the one he wishes to impart. But in private interviews the evangelist stands face to face, eye to eye, and heart to heart with the opponent or the inquirer, and can speak as one fallen sinner should speak to another. There is a chord of sympathy in such meetings which is not found in the public market-place, and it needs but the touch of love and the power of God's Spirit to awaken its emotions. Such opportunities are found in village itinerations, and in the Mission guest-house. When the missionaries first came to Peshawar, it was not considered safe to itinerate from village to village; but now they are received by the people with kindness and hospitality,

and are permitted to discuss religious subjects in their midst without hindrance. Sometimes the chiefs use their influence to afford opportunities for discussions with the moulvies (priests) in their mosques.

The Mission hujrah, or guest-house, is the most interesting and encouraging feature of our work, for it is in the conversations at the Mission-house with our numerous Afghan visitors and guests that the clouds of ignorance and prejudice which overshadow the mind of the stranger are speedily removed by the warmth of social intercourse. The most bigoted opponents of the bazaar preaching become attentive listeners to the Gospel plan of salvation when imparted by the missionary in his study, or within the walls of the Mission Library. By treating them kindly, influence and respect are gained, and it has invariably happened that those who have come from a distance, and have stayed in our hujrah and mixed with the Native Christians, have confessed that Christianity is very different from what they had formerly supposed it to be. Sometimes they take away with them Christian tracts and books, and in this way the light of Gospel truth often penetrates a dark spot where it would be fatal for the missionary to enter.

Situated as we are, on the confines of Central Asia, we have frequent opportunities of sending the messages of salvation to the regions beyond. This is done from time to time by the distribution of copies of the Word of God and other Christian publications.

The New Testament has been translated into Pushto—the language of the Afghans—by the late Rev. I. Loewenthal, of the American Presbyterian Mission; and the Pentateuch is now being rendered into the same language by the missionaries of the Church Missionary Society at Peshawar.

The efforts of the Peshawar Mission are more especially directed towards the spiritual enlightenment of the followers of Muhammad. Muhammadanism, unlike our pure and holy faith, rose by the power of the sword: rob it of civil and military power, and it must fall. This is a statement to which every Muhammadan of intelligence will assent. And it is this thought which makes present events in Central Asia of such momentous import. There was a time when Muhammadanism spread terror and desolation into Christian lands, when the army of the Saracens destroyed Christian libraries, threw down Christian churches, and killed Christian people; but now, how changed is the scene! Turkey is struggling for existence; its only vitality being that breathed into its system by Christian patronage and support. Persia is likely to become the victim of foreign policy and intrigue. Bokhara, which, only a few years ago, was the stronghold of orthodox Muhammadanism, is now occupied by a Christian army. Afghanistan, which at one time gave a royal race of Muslim rulers to India, is now threatened with occupation by the Indian Government. The finger of God is surely to be seen in all these portentous events, and blind must be the spiritual eyesight of that Christian who fails to observe it.

What, then, is the duty of Christians? To vilify and despise our Muhammadan fellow-subjects? To heap curses on those who deny

the blessed truths of our religion? To lift up the standard, and, in the spirit of the Crusader of old, rally round it armed for the fight? No! Rather let us, in the true spirit of our Divine Lord, return good for evil. Attack the system of the Quran with the sword, and it will flourish, for it is its native air; but touch it with the spirit of love, and, like the sensitive plant, it will yield beneath the power of that touch. And this is what the Church Missionary Society's Mission at Peshawar attempts to do. Its schools, its bazaar preachings, its itinerations, and its charities, have each and all this end in view—to press home Christian truth in a Christian way, and to lead the deluded followers of Islam to the Cross of Him who said, "If I be lifted up, I will draw all men unto Me." We sow beside all waters, not knowing "whether shall prosper, either this or that, or whether they both shall be alike good."

ON THE REDISCOVERY AND RECOVERY OF AFRICA.*



ACCORDING to the Arabs, the region which we denominate Africa might derive its name, as an old geographer tells, from "Faruch"—which signifies separation—because it is visibly more separated than any other part of the world, not only from theirs, but from all other countries. This may be very fanciful, and is, no doubt, utterly incorrect as a question of etymology, and so may be dismissed without further comment. But, as a matter of fact, such has been the lot of Africa. It has been a "separate" land. The inhabitants have been *toto divisos orbe*, and the mass of the country has been as much a blank in history as it has been upon our maps. Most ancient geographers included Ægypt in Asia, although Ptolemy and Strabo assigned it, as we do, to Africa. Neither the Phœnicians, although they circumnavigated Africa, nor the Romans, extended their colonies much beyond a hundred miles into the interior. Our knowledge is but fragmentary, in the period of classical antiquity, of the regions beyond this limit. The rigidly exclusive policy of Carthage was not likely to communicate information either as regards its own dominion or circumjacent countries. More might have been expected from the inquisitive Greeks of Cyrene, but they turned rather to what were then the centres of civilization than to the rude countries to the south, difficult of approach, and inhabited by races with whom they had nothing in common. The Mohammedans penetrated further into the interior, carrying fire and the sword with them; but the cordon which their influence extended along the African shores of the Mediterranean effectually shut out information as to the condition of the vast remainder of the continent which they had fringed with their conquests. Neither the physical nor the moral con-

* *Africa and the Church Missionary Society.* The Substance of Two Lectures, printed to accompany the Society's new Maps of Africa and the Equatorial Lake District. London: Church Missionary House.

dition of the vast extent of Africa have been familiar to the more intelligent races of mankind until comparatively a most recent period. Climatic difficulties, barbarous races, Mohammedan bigotry and supineness, commercial jealousies, have all been instrumental in keeping Africa separate. Still, it was not altogether a *terra incognita*, as we shall hope to show, mainly using for our guide a very interesting and useful lecture on Africa and the C.M.S., prepared and issued by the Church Missionary Society. It will prove a most useful manual of information, gathered, in many points, from somewhat recondite sources. In brief compass it condenses the result of a good deal of reading, well calculated to guide those who are interested in the future of Africa.

Herodotus was manifestly unacquainted with the interior of Africa, which he called Libya. The name Africa was brought into use by the Romans. In his judgment the Ægyptians were a people wholly distinct from, and far more civilized than, the Æthiopians, whom he represented as dwelling in the southern portions of Africa. The Nile he looked upon as the boundary between Asia and Africa. Whatever information he gives is vague and upon hearsay; it is largely mixed with fabulous matter. But later geographers, as in the instance of Ptolemy, A.D. 150, laid down some of the principal features of the African continent. Still, until the discoveries of the Portuguese, information concerning Africa was, so far as Europeans were concerned, of the vaguest description. Pomponius Mela, a Spanish geographer of the first century, gave currency in his "*Chronographia*" to the most extravagant notions. According to him, Africa was peopled with tribes like the Cynocephali, who had heads and claws like dogs, barking like them; the Sciapodes, a wonderfully swift people, hopping on one leg, and lying down on their backs, making their single foot an umbrella, and so shading their bodies from the heat of the sun. Then there were the headless Blemmyes, whose eyes and mouth were the only face, and that delineated upon their breasts; with other like fictions. It was with stories of this description that writers like Sir John Mandeville filled their descriptions of Africa. They knew nothing, and retailed fables.

But the case was very different when the Portuguese, in the prime of their energy, made their adventurous explorations, not only around, but also into the interior of Africa. As Captain Burton truly remarks, "their traders crossed the interior from shore to shore, whilst their missionaries founded large and prosperous colonies, such as Zumbo in the east, and São Salvador in the west. . . . They did not neglect either the Lake Regions of Central Intertropical Africa, or even the basin of the Zambese river. The diary of Dr. de Laurda, a Brazilian explorer in 1797—'a drama with the catastrophe of a tragedy'—abundantly testifies to this." It is not too much to say that quite as much, if not more, was known of Africa by the Portuguese, in the reign of Queen Elizabeth, than was known of it by Europe in general in the earliest days of Queen Victoria. For a considerable period our knowledge of Africa retrograded, and ideas concerning it were more erroneous than heretofore. In the time of Charles II., the

description of the interior of Africa, by John Ogilvy, who, strangely enough, was "Master of his Majesty's Revels in Ireland," was as follows:—"The inland regions are found for the most part habitable, and the sun's heat, by shorter days, and coolness of an equal night, assisted with moistening dews and fresh breezes, is much moderated; and though Africa hath many deserts, yet the greatest part, especially under and on each side the equator, abounds with springs, brooks, and shade-casting trees." The old geographer then goes on to explain how the "inland and utmost western shores, being for the most part hilly, need not much complain, for there the mountains are glutted with assiduous showers." How different this is from what has been the commonly-received notions about Africa, although individuals may have been better informed, we need not stay to explain. The following paragraph shows very clearly that much of our present information is a restoration of what was known previously to the Portuguese and Dutch:—

In the main features, the last new maps of Africa, viz., that contained in Stanley's recent work, differ but little from that published by John Ogilvy in 1670—a map evidently taken from the Dutch work of De Witt, which is almost a copy of the earlier map of Pigafetta. It represents the Nile as rising from two lakes south of the equator. The Congo rises from a great lake a little to the north of the Lacustrine system, described by Livingstone, flows north toward the equator, then turns to the west, and falls into the Atlantic. Its course, thus depicted, is almost identical with Stanley's discovery; while the Niger, the origin of whose southern branch is yet undetermined, is represented as a great river, issuing from a great lake just to the north of the equator, flowing north to about the latitude of Cape Verd, and then turning to the Atlantic—a combination, in fact, of three rivers, the Senegal, the Quarra, and the Binue or Shary. Pigafetta's map alone shows the true course of the Niger, and anticipated Landers' discovery.

It will be seen from the foregoing that our ancestors in the reign of Charles II. had before them what may be termed precisely the same information which, after the lapse of two hundred years, we now again possess. It may be worth while to consider how it came to pass that, instead of information increasing, what was known should have faded out of recollection, and that we now hail as new discoveries what is clearly laid down on ancient maps. Much of this ignorance sprang, no doubt, out of indifference. During the last two centuries, if not even at an earlier period, Africa did not possess for Europeans the interest which America, and subsequently Asia, was invested with. The northern shore of Africa was impenetrable through the Mohammedan settlements, which had complete possession of the coast of the Mediterranean until a very recent period. Papal prohibitions secured a certain sort of monopoly to the Portuguese against the interference of other nations inhabited by Romanists. England, the remaining great maritime and colonizing nation, coveted the rich spoils of Spanish America, and was taking measures to establish that dominion in India which has since become colossal. Her chief interest in Africa was to secure a larger share in the trade with South America than the Assiento contract and the single ship stipulated by the Treaty of Utrecht afforded. It was, therefore, a plain matter of policy—indeed, almost of self-protection—for the

Portuguese to confine within themselves, as far as they could, whatever information they acquired about the interior of Africa. Nor was there, in the inhospitable shores of that continent, the same facility for establishing points for entrance which America and Asia afforded. In the meanwhile, the Portuguese power and spirit of enterprise were themselves decaying. From some of their settlements they were driven out, and, in those which they still retained, inglorious sloth and luxury supplanted former energy.

During all this period Africa was looked upon, both by Mohammedans and Europeans, as a country producing slaves, and a brisk trade was carried on in this fearful branch of commerce. The internal slave-trade was mostly managed by the Mohammedans, and the external by the Europeans. The infamy has to be equally shared. The first slaves brought by the Portuguese to Europe were presented by Prince Henry to Pope Martin V., who thereupon conferred upon Portugal the right of possession and sovereignty over all the country that might be discovered between Cape Bojador and the East Indies. By this iniquitous transaction the Pope of Rome was guilty of the inhumanity, by an official act, of consigning the whole African race to perpetual servitude. It is due to the memory of Prince Henry to state that, although interested in the slave-trade, he strove to mitigate its horrors, and enacted severe laws against kidnapping. The origin of the slave-trade had, therefore, no connexion with the discovery of America. No doubt, however, it received a fresh impulse by this discovery. In virtue of a Bull of the Pope, a slave-market was opened in Lisbon; and, as early as 1537, it is said that not less than ten or twelve thousand slaves were brought to this place, and transported from thence to the West Indies. Thenceforward, Africa bled at every pore. It was among the subsidiary evils connected with this traffic that Portugal itself ceased to feel its former interest in the exploration of Africa, and concentrated its energies upon the slave-trade. It was "the commencement of her own downfall." In the eighteenth century the "Assiento contract" for supplying the Spanish colonies with African slaves was transferred from the French to the English; it had previously been in the hands of the Dutch. The fatal influence of this nefarious traffic engrossed the attention of all nations in their turn, and diverted them from all serious effort to explore the interior for purposes of legitimate commerce. Not only national jealousy, but the deadly operation of the slave-trade kept the true state of Africa, and all real knowledge of it, out of sight.

In the meantime, the Mohammedan in the interior found increasing scope for his unhallowed energies. Among the strange mistakes concerning the "dark continent" is that Mohammedan progress is comparatively recent progress. Any one who will turn over the pages of old John Ogilvy's "Africa," published two hundred years ago, will find Mohammedans described in all those countries, where they are supposed to be of recent origin. It would be strange if a race, which had even then been dominant in Africa for nearly a thousand years with uninterrupted sway, should not, by

prestige as well as force of arms, have extended its ramifications throughout vast portions of the continent. In the possession of the Mediterranean coast, Mohammedanism possessed what Christianity has hitherto always lacked—the great advantage of a valuable base of operations, from which it could not be dislodged either by climate or by force of arms. It had always the command of large numbers settled in the land under circumstances most favourable for aggressive operations, and for resistance against all interlopers. What use France will make of her North African possessions is a problem of the future as yet wholly unsolved; but she already holds a position destructive of Mohammedan influence in North Africa. We have but to add to these hindrances to knowledge the difficulties which had to be encountered by what have been the almost solitary ventures of unfriended travellers making their way through barbarous tribes often hostile to their advance, and the risks of tropical climate, to make it no marvel that the ignorance which had been for a season dispelled should once more have enveloped Africa as with a thick pall.

It has been left to the enterprise of our own times to restore some knowledge of Central Africa. Mr. Hutchinson, quoting from Captain Speke's *What led to the Discovery of the Sources of the Nile*, bears appropriate testimony to the share taken by Messrs. Erhardt and Rebmann in this striking rediscovery. Inasmuch, however, as the story must be familiar to all our readers, we do not reproduce it here. We must refer them to the lecture for a carefully condensed account of how Christian Missions are taking possession of a land so long unknown. The sketch embraces the work of other Missionary Societies, as well as that which has been undertaken by the C.M.S. What will be found comparatively novel in the pamphlet is the reference made to the operations which have been commenced by the Baptist Missionary Society in the kingdom of Kongo on the West Coast, the San Salvador of the Portuguese. Few perhaps are aware of the stupendous failure of Roman Catholic Missions in this particular part of Africa. In other quarters of the continent Romish efforts have been unavailing; but nowhere else has the ruin been so extensive and so astonishing. Mr. Hutchinson has furnished a full account of the story told at the Papal Court by Duarte Lopez, and preserved in the narrative of Felipe Pigafetta, the Papal Chamberlain. It told how, in 1491, the king's uncle and many of his followers were baptized—how the idols were ordered to be destroyed throughout his dominions—and a church was built called San Salvador, and the king and queen and his eldest son were baptized. We have not space for the whole narrative, which deserves most careful and thoughtful perusal. At the conclusion of it Mr. Hutchinson asks:—

The weight of the Court influence was thus thrown in in favour of Christianity, and its open profession according to the rules of the Church of Rome soon followed, on the same scale as succeeded the mission of Xavier to India and China. By their own records, Romish missionary effort enjoyed a century of opportunity in the kingdom of Congo, and yet why is it that hardly a trace remains of the formation of a Native Christian Church, and nothing is left to tell of the prospect that at one time seemed to open up for Christianity in Africa?

Mr. Hutchinson has given some answer in his explanation that the Portuguese Missions were State Missions, and that when the Portuguese power disappeared, the spurious Christianity disappeared with it; but it may be worth while to furnish some further particulars. Nothing could to outward appearance be more complete and hopeful than the commencement of Romish enterprise in the kingdom of Kongo. At San Salvador there was a large community of Portuguese merchants. In this city, containing then about 40,000 inhabitants, there was a bishop and his chapter, a college of Jesuits, and a monastery of Capuchins, all supported at the expense of the Portuguese Government. There was a cathedral and ten smaller churches, besides other monasteries and other churches in other towns. St. James himself was distinctly seen fighting on the king's side in a rebellion of the adherents of Paganism, and, within the short space of fifteen or twenty years, the whole population of Kongo was gathered into the pale of the Romish Church. Two hundred years afterwards, San Salvador had become a wilderness, and, before the close of the eighteenth century, almost every trace of Christianity had disappeared from the land. In 1816 Captain Tuckey, who was sent to explore the Kongo river, found only a few crucifixes and relics mixed up with the charms and fetishes of the country. One man introduced himself as a priest, and said he had a diploma from the college of Capuchins at Angola; but, as he owned to a wife and five concubines, his pretensions to the office were strange.

In reviewing the causes of failure, we may note that there was no lack of attempts at civilization. Some held that these must precede the introduction of Christianity. There was an abundance of them in Kongo. But, as has been truly remarked, the essence of heathenism is indolence, and, until the moral and intellectual natures are awakened, no upward tendencies can be expected in a pagan community. The mass of the people were left in ignorance, and the religion was a religion of ceremonial. Another important reason was, that Christianity in Kongo was an exotic. It was liberally maintained and strongly upheld by Portugal while the power of Portugal lasted. Although adopted by the people *en masse*, who had been baptized to a man, all was, and ever continued to be, external and superficial. The hearts and understandings of the people were never reached. Again, the missionaries interfered actively in political squabbles and conflicts, and were foremost agents in promoting the slave-trade. They engaged heartily in it, and sold without remorse all who practised idolatrous rites to the slavers. As there were many who did so, the latter were never without a cargo. Father Merolla mentions that he gave a slave to a Portuguese captain for a bottle of wine where-withal to celebrate the sacrament. But the chief cause of failure has been justly said to be the character of the religion introduced. Baptism was carried on wholesale. In two years Father Carli baptized 2700. Another baptized 5000 children in a few days. Father Merolla in five years baptized more than 13,000. A brother missionary baptized 50,000, and another, during a residence of twenty years, baptized more

than 100,000. Again, heathenish customs were displaced by corresponding customs quite as unmeaning and absurd. Instead of the cords which heathen mothers bound round their infants, the priests required that they should bind palm-leaves consecrated on Palm Sunday. Instead of the fetishes put up by the heathen in their fields to warn off trespassers, crosses had to be erected. In an unlucky hour, the priests undertook to attempt miraculous powers in opposition to the negro sorcerers; but here they at once met with more than their match. Their miracles were poor and tame in comparison with the native products, "racy of the soil."

What, however, no doubt stirred up popular indignation was the free resort to corporal punishment for any deviation from the rules of the Church. This extended even to females, who were stripped and whipped in public. Father Merolla belaboured a wizard with the cord of his order, and called upon St. Michael and all the saints to participate in the sport. A Father Superior boxed the ears of a powerful chief for expressing some doubts about baptismal regeneration. The Count of Sogno, as he was termed, was compelled to lie prostrate at the church door, with a crown of thorns on his head, a crucifix in his hand, and a rope about his neck, in the presence of his people. Kongo, as well as Germany, has had its Canossa. These proceedings met with fearful retribution. Six Capuchin missionaries were poisoned at one time. Philip de Salesia was not only killed, but devoured. At length the missionaries had to give up travelling altogether, and finally they quitted the country. The religion which they had taught disappeared with them, and the myriads they had baptized relapsed into paganism. The kingdom of Kongo has to be rediscovered and to be recovered to Christianity. Rome is making, at the present moment, a fresh attempt to restore her lost dominion there, so thoroughly obliterated. She will, according to her custom, build once more on the shifting sands of her superstitions. It will be for our Baptist brethren, who are entering upon the field, simultaneously to build upon the Lord Jesus Christ, the true and only foundation of all missionary effort, some work which will abide and be for the salvation of souls.

It is most essential that these disastrous failures should not be lost sight of even by ourselves, and in our own times. Mr. Hutchinson very truly points out that there are some matters, attention to which are the cardinal points of missionary enterprise. These he enumerates as follows:—

1. The providing the people, by education and translational work, with the means of knowing in their own language the Word of God and the doctrines of the Christian faith.
2. Careful inquiry before admission to baptism.
3. Observance of strict Christian discipline.
4. Early effort at self-support, and above, and as a condition precedent to, all these there must be the simple proclamation of the Gospel—the making known of Christ as the only salvation.

There is nothing to show that any of these points were regarded as desiderata no trace is left of any systematic attempt to reduce the language.

With regard to the general decay and disappearance of Portuguese power, he remarks that, of the grasp once held by Portugal, the last traces are the presence of tobacco and Indian corn throughout the continent.

It is not likely that Protestant Missions, by whomsoever undertaken, will resort indiscriminately to the foolish practices and unworthy compliances which in reality presented to the natives of Kongo an alternative superstition little superior to their own. But there is a natural temptation to what may be termed superficial work, and reliance upon the arm of flesh, which it requires grace and wisdom to resist. Slow progress is often mistaken for failure, and leads to impatience in those who maintain as well as those who carry on the work. By contrast with the universal baptism of the people of Kongo, Protestant Missions show very poorly. There is nothing similar in our annals. But there is work which abides. Witness the story of Madagascar. There is no record of persecutions in Kongo leading to a relapse. The people relapsed through sheer indifference to a faith which had never touched their hearts or influenced their understandings. Their pagan forms and ceremonies suited them better than the exotic forms and ceremonies to which, for a season, they had been compulsorily subjected; and, when the strangers withdrew, they reverted to them. The heathen mind is not only naturally indisposed, but is slow and reluctant, to receive religious instruction. It is a work of time and labour, but by no means time or labour lost, to communicate, even to a few, the great truths of Christianity. If even a few admit them with heartiness and intelligence, with a due comprehension of the scope of the instruction which they have received, and of the relation in which they stand as sinners to God, a mighty work has been effected. This must be the work of the Holy Spirit of God, imparting vitality to the diligent inculcation of His Word. That Word giveth light and giveth life. When imparted to the Natives of any country, and rightly received and grafted into their hearts, it brings forth fruits which are of a permanent and extending character. Africa is, geographically, once more coming out of darkness into light; recent discoveries attest the reality of former discoveries. There are here and there traces of Portuguese enterprise in the days of that nation's greatness; there is still abiding, in the slave-trade carried on by her, the record of her sins; but there is not, beyond the limits of a few decaying factories, any evidence of her creed. May the warning thus given not be lost, but, in any future efforts for the evangelization of Africa, may there be simple reliance upon that Bible which is the power of God unto salvation!

Mr. Hutchinson closes his review of an attempt at conversion which, once widespread, has not left the slightest trace behind:—

Not only was no effort made to give the people the Word of God in their own tongue, but we are told that the priests took from them their various objects of idolatrous worship only to replace them by the mummy of Rome: "Vestments for the priests, ornaments for the altar crosses, tablets with pictures of the saints upon them, crosses, images, and everything that was necessary."

In Memoriam—David Fenn.

[We hope to insert in our next number an interesting biographical sketch of Mr. Fenn, written for the *Madras Church Missionary Record*, and also some reminiscences by the Rev. R. C. Macdonald. In the meanwhile Mr. Meadows's "In Memoriam" embodies not only his own recollections of our departed brother, but full particulars of his last hours.]

QUR dear, dear brother, David Fenn, is gone," is the form in which one naturally gives expression to one's sorrow at the departure of him who, to every one that knew him, was a dear friend. His was a most lovely character, and a most lovable nature. He was, too, an untiring, self-denying, and very efficient labourer in the Lord's vineyard.

My connexion with him dates as far back as June, 1852, the last day of which, I think, we went on board the *Barham*. The last time I saw him was in August, 1876, in a railway carriage, on his way from Palamcottah, after inspecting the Tinnevely Missions. During this whole time, ours was a friendship most profitable to myself, and never once, that I remember, marred or interrupted by a single misunderstanding. We called each other by our Christian names.

He was a great help to me on that first voyage. He was two or three years older, and had had some experience in a London parish. I was fresh from Cambridge, and was totally without experience, and going forth alone to an unknown country and an untried work. I felt his value exceedingly on board the ship. He was so ready to give me advice, and that so thoughtfully. He would say, "I will think about it," and the next day would tell me what opinion he had formed. He helped me, too, in the first rudiments of Tamil, for he had the advantage of a slight start of me in having had a few lessons from a retired missionary from Ceylon. We had not, however, gained much, even after a three months' voyage. Our servant afterwards told us what mistakes we made in our first essays at speaking. David Fenn, on landing, wishing to say, "Bring my boxes," said, it seems, "Bring my *villages*," the words for *box* and *village*, "petti" and "patti," not being very unlike. I made similar blunders myself. He afterwards learned to speak Tamil with a very fair degree of fluency, and a great deal better than very many Englishmen. He also learned Telugu, and attempted to preach in it—with what amount of success I am not a judge.

We lived together in Madras up to January, 1854, first in the mission-house in Black Town, and afterwards in a little bungalow on the Poonamalee road, near the Scotch Church. Besides the work of learning Tamil, we had the charge of two English churches, the Mission Chapel, and "John Pereira's" Church. He was a good preacher even then, and often preached extempore, or rather from notes. These notes were so well arranged, and the subject so well in his mind, that the sermon had all the exactness of a written discourse, as well as the freshness of a spoken address. I remember to this day one of these sermons, on the subject of St. Stephen's death.

On our journey to Tinnevely with Ragland, on horseback, to commence the itinerancy, we used to ride together, for Ragland preferred going slower. But dear Fenn, ever thoughtful for others, would often curb in his horse to let Ragland catch us up, lest he should be grieved with our seeming neglect of him. One afternoon we started so early as to be obliged to put up umbrellas to shield us from the sun. While Fenn was taking his down, his horse took fright, ran furiously down an embankment, threw his rider, and dragged him along. It was an awful moment of suspense. We expected to find him dashed to pieces. Providentially, his shoe came off, and his foot was released from the stirrup. He was bruised, but not seriously hurt. His favourite text, when talking of that deliverance, was 2 Cor. i. 10, "Who delivered us from so great a death, and doth deliver, in whom we trust that He will yet deliver us."

Soon after arriving at Srivilliputtur, in the North Tinnevely district, he was attacked with typhoid fever, and lay for a long time very ill in Madura, whither he had been removed at the commencement of the illness. His calm happiness, as he lay there recovering, made a deep impression on me. I do not think that death had ever any terrors to him. When Ragland died in Sivagasi, and Fenn was left alone in that barn-like bungalow, he had his bedstead brought and placed alongside that on which the corpse lay. It was full moon at the time, and he said he frequently, during the night, got up to look at the saint-like face of his departed friend. A few years before that, Every died. He had to be buried at Paneiadipatti, and the village carpenter had never made a coffin before. He did not know how to measure the length, or perhaps he was scrupulous about touching a dead body. Fenn threw himself on the ground, put himself in the posture of a corpse laid out, and asked the carpenter to measure *him*. Superstition had no place in his joyful and trusting heart.

I will extract from letters to myself a few thoughts which he penned to myself at the time of Ragland's death :—

"I have been thinking more and more how much I ought to live henceforth in communion with things unseen. To think that a walk from that bath-room to the cot (alluding to Ragland's sudden death) may be, in fact, a passing from all outward things to the Saviour's presence! How ought one's loins to be girded, one's lights burning! I think I do feel more of a willingness to depart and to be with Christ. My general feeling, before I was taken with dear Ragland to the gate of Paradise, was a sort of persuasion that, when the time comes, I should be able to trust God with my spirit. I do hope I shall be helped by this to something higher."

In another letter, written at that time, there is the following :—

"What should be specially sought at this time? Grace to humble myself under God's mighty hand. Increased consecration of heart and purpose to the work of saving souls, and of glorifying God in my ministry. Spirit of prayer in *everything* with thanksgiving. Discretion, a present mind, clear view of 'what to do next.' Diligence and promptitude. Sympathy with others who suffer in this, and willingness to receive sympathy, however shown. To be kept from rashness, in making any household changes, in proposing

anything to Committee. Increased love to, union among, all labouring in North Tinnevely. Spirit of intercession for Christians and heathen. I think I ought to add, and more constant contemplation of things unseen."

One of the most striking traits in his character was his unselfish sympathy. He was, as is known, a bachelor. His solitary tent-life was his delight—so delightful that once he wrote to me saying there was nothing he wished for more than to die in his tent in one of the many tamarind topes of North Tinnevely, and in sight of Pèy Malei, a lofty peak visible from almost every part of our wide district. Yet his nature was peculiarly sympathetic. In this respect it was almost the tenderness of a woman. All the years of our missionary life he never failed more than once or twice to write me a birthday letter. He remembered the birthdays of other friends. From letters forwarded to me from Miss Owen, I find that his habit was to write to her on Oct. 22nd, the day Ragland entered into rest. Just before I left India, he sent me money to be given to a young woman, a godchild of his, when she should marry. We have mention of her in other letters, and almost the last letter I received from him was about her marriage.

Here is an extract from one of his letters, written Oct. 22nd, 1862 :—

"On this solemn day, when your thoughts will be so powerfully drawn forth towards the invisible world, and when we are therefore sure to meet one another in spirit, I must sit down to write at least a few lines, and thus begin again a correspondence which I have so long and so culpably suffered to be broken off. I have just been reading over the last two chapters of the Memoir, and also all my own private Journal, from Oct. 19th to Oct. 26th, 1858. Oh! when I recall all that sorrowful time, the tears will still come; and when I think of the four years that have passed since, and of the state of my own soul now, I cannot but feel ashamed. It seems as if I had made no progress, and I sometimes think how it would grieve dear Ragland were he now alive to witness how frivolous and trifling and cold I generally am. And then I think, would it not have been a great help to me, if he had been still alive? It is so much easier to my natural disposition to be submissive to the suggestions of those who are older, and to work in the path which they mark out, than to deal promptly and in a brotherly spirit with those who are younger. Will you, dear friend, pray for me? . . . Oh! let me look out of self. Let us look upward. Let us think of all the way by which our Heavenly Father has led us these four years. Let us praise and bless Him for His unspeakable mercies—for health and ability to work, for willing fellow-labourers, for an ample sphere of duty, for the growing numbers of Christians and inquirers in North Tinnevely, for the grace bestowed upon our three Native brethren, for the abiding fruits of the revival of 1860, for the symptoms of a yet farther extension of Christianity in different parts."

It was a great delight to us to make our house his head-quarters, as it was his to come and spend a Sunday or a few days with us. Sunday evenings would be spent in singing hymns, Mrs. Meadows playing the piano for us. He knew an immense number of hymns, and threw his whole heart into them as he stood by the piano or paced the room. One of his favourites we played and sung the Sunday night after hearing of his death, with mournful pleasure. It was Rutherford's last words set to music :—

“The sands of time are sinking,
 The dawn of heaven breaks,
 The summer morn I’ve sigh’d for,
 The fair, sweet morn awakes.
 Dark, dark has been the midnight,
 But dayspring is at hand,
 And glory, glory dwelleth
 In Immanuel’s land,” &c. &c.

“Dark, dark . . .” was not in the least the character of his spiritual life. That was one of almost unclouded sunshine; and this, I should think from what he has told me, from early childhood; but the “glory of Immanuel’s land” was what seemed to fill his soul with delightful anticipations. As we journeyed sometimes together from place to place in our itinerating days, Ragland and Fenn used to while away the long, tedious hours of marching by repeating hymns, and I hardly know which knew the greatest number.

His knowledge of Scripture was also very remarkable. From having learnt so many chapters by heart at his sainted mother’s knee, and from the habit of always using the same Bible, as well, of course, as from his own constant study of God’s Word, he had a most familiar knowledge of the Scriptures. You could hardly puzzle him. The chapter, the verse, the side of the page, or the position in the page, he could put his finger on with great rapidity.

It is beautiful to notice his prayerful spirit, showing itself in almost every letter he wrote. Besides what constantly occurs in his letters to me, Miss Owen has culled from some of his letters to her his prayers for North Tinnevelly. I subjoin them:—

“That all, both catechists and Christians, should rest more simply on the Lord Jesus. That the Lord would keep and guide me, and that His pleasure may prosper in the hand of His dear Son through North Tinnevelly.”

“That I may not forget, in my great happiness, the source of all His ever-enduring mercy.”

“Oh! to prove what is the *acceptable* will of God—to be *well-pleasing* to Him!”

“That I may be faithful, and that the work in North Tinnevelly may prosper.”

“For preservation from sin, and more humility; for more power to draw from God’s Word nourishment for myself, and for this starving multitude to whom I minister.”

“That the Saviour may be glorified, and my dear brethren helped; and that Satan may gain no advantage over me.”

“Lord, teach me to pray! Lord, teach me to preach! Lord, teach me to employ each hour of the day aright—to see what is the duty of each, and give myself to it!”

“That I may really be holy in body and spirit, caring for the things of the Lord.”

“That my love to the work, and loving compassion for the poor heathen, may not diminish, but greatly increase.”

“That the seed sown with such toil and tears—yea, sown and resown, harrowed and watered with prayers, too, as well as exhortations—by that dear spirit now resting and praising in Paradise may spring up to our comfort.”

"That in my solitary tent, amidst all the deadness of heathenism, amidst the many hindrances from without and within, I may keep near to Him who is the only Life of the soul, and may have evermore reason to thank our Heavenly Father for His goodness."

Enough has been written to show the intense interest of our dear brother in his work.

We now come to the closing scene. I cannot describe it more graphically than is done in the following account by the Rev. G. M. Goldsmith:—

"Having been privileged to be present during the last two hours of the earthly course of my dear elder brother in Christ, the Rev. David Fenn, and knowing how many of his friends in India and elsewhere will be anxious to know the particulars of the close of his most holy and useful life, I have ventured to put together, as best I could, what I saw and heard. I have been most kindly assisted by the Rev. Robert Stephenson, Chairman of the Wesleyan Mission, who was also present, and who wrote the following graphic letter:—

Madras, October 16th, 1878.

MY DEAR GOLDSMITH,—Very willingly I comply with your request that I should give you, in writing, notes of what I was privileged to see during the last few hours of the life of our beloved and sainted brother, the Rev. David Fenn.

You will remember that on Monday evening, the 14th, at a meeting of the Madras Missionary Conference, held at the Doveton College, a note was read from Mr. Fenn, stating that he was prevented being present by somewhat sudden indisposition; but reminding the members of a committee of arrangements for the Conference of South Indian missionaries, intended to be held in Bangalore in June next, that they were to meet the next morning at his house, at eleven o'clock, and urging all to attend. On my going to this committee yesterday morning, a note, in pencil, was put into my hands from Mr. Fenn, saying that his sufferings continued, and asking me to see him in his bed-room. I found him dressed, but stretched upon the couch and in great pain. He told me Dr. Harris had been with him a short time before, and had promised to come again in about two hours. He was exceedingly sorry and disappointed that he could not be present at the beginning of the meeting, but he wished me to give his love to the brethren, and to say he hoped he might be able to see them during the day. Shortly before two o'clock I saw him again, and was startled at the change that had taken place. He seemed ex-

ceedingly feeble, and had a look of intense pain, but he was perfectly calm.

Dr. Harris came in at two, and found our beloved brother so much worse that he thought it needful to seek further medical aid. Dr. Brockman was called in, and afterwards Dr. Colvin Smith. It was now thought that an operation of a very serious nature might possibly save life, but, while preparations for this were being made, it became evident that the sufferer's strength was already too much exhausted. The doctors continued at the bedside of their patient to the end, and everything was done for his relief that human skill and kindness could accomplish.

About five, you and Mr. Sell came to the Mission-house, and we went in together to see Mr. Fenn. I said to him, "You know, I suppose, Mr. Fenn, that the doctors think your case exceedingly grave?" "Yes," he replied. I added, "If you be taken away, though we shall grieve much at our loss, we shall rejoice greatly with you, for we shall know you have entered into perfect bliss." "Thank you," he said, and his face was lighted with an almost heavenly smile as he quoted the verse, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." . . . When you asked, "Shall I read you a portion of God's Word?" he replied, "Read Rev. vii. from verse 9," and he listened with close attention as you read of the multitude who have washed their robes and made them white in the blood of the Lamb.

You asked, "Shall I read the last chapter of the Revelation?" "No," he said; "I fear it will be too long." He was evidently in much pain.

Soon after six he was lifted from the couch, on which he had been lying, to the bed. The medical men had now given up all hope, and it was evident the end was near. Major S. Clarke, the Rev. William Stevenson, and Mr. Pringle were standing with us near our dying friend. He spoke two or three times for some moments consecutively, but I was not near the bed, and could not catch all he said. He seemed engaged partly in exhortation and partly in prayer. Once I heard the words, "My dear friends, I trust you are all ready." Presently, in a voice singularly clear, he asked, "What time is it?" and, on being told, went on to say, "About two years ago, at this time, my dear mother yielded up her spirit to the Lord." Again his voice became indistinct; but presently I heard him say, a peaceful and even joyous look irradiating his face, "God be merciful to me, His servant, and bless me!" These were the last words I could distinguish. Two minutes

after this prayer had escaped his lips, the spirit of our brother had joined the blessed company of the saints made perfect.

Some time ago Mr. Fenn said to the Rev. George Patterson, a colleague of mine, "I should wish to die as Ragland did"—meaning, he should wish to be called for in the midst of his work, and to be found ready. His wish has been literally fulfilled. He did indeed

"Cease at once to work and live."

To me it seems a beautiful coincidence, that a brother so greatly distinguished by warm and catholic sympathy for all Protestant missionaries should have been, on the very day of his death, so occupied in arrangements for fraternal intercourse between his South Indian brethren of various Missions. It is a joyful reflection that he is now where, in the presence of our great Head, the true unity of the Church is perfected and fully realized.—With much sympathy and affection,

I am, yours faithfully,

ROBERT STEPHENSON.

"To this narrative, of which every incident is still so vivid, I would only add a few more circumstances. . . .

"As he lay on his sofa, Mr. Fenn looked very weak and helpless indeed, as I had never seen him before: he had been in great pain, and evidently was still suffering, though no sign of it escaped his lips. He was somewhat drowsy, but quite conscious. He was told that we had just been praying for him, and he gave a bright smile and thanked us. After he had quoted Psalm xxiii. 4 (see Mr. S.'s letter), I reminded him of one of his favourite hymns (Sankey 94), 'He leadeth me.' He cheerfully repeated the last verse,—

'And when my task on earth is done,
When, by Thy grace, the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.'

"A little later, when no one else was near, he softly said, 'Pray for me that I may not be distracted at this time by worldly thoughts.' We have reason to believe this prayer was answered, and that Mr. Sell's opportune presence relieved him of all anxieties on the score of business matters. . . . Mr. Stephenson now returned to his side, and remarked on the glorious freedom of the Gospel salvation; to this he replied, 'Yes, it depends all on Him, and not on our works.'

"The doctors had him tenderly removed from his sofa into his cot. When at last he was comfortably laid on it, he said, in reply to a question, that he felt now much more easy; and soon, in a very clear and emphatic voice, said, 'Into Thine hand I commit my spirit: Thou hast redeemed me, O Lord God of truth' (Psalm xxxi. 5). This was very solemn indeed, and made us feel that the end might be near. . . . And so indeed it proved to

be. At about seven o'clock our dear brother, without any further struggle, after a few short gasps, quietly passed away into his Master's presence.

"It was all so sudden and quiet that we could not at first realize it. Soon afterwards two Native Christian students, Vencata Ratnam and Srinivásam, came in and joined in the deep feelings felt and expressed by all.

"It has only to be added that this evening (October 16th, 1878) the Burial Service was read over his remains at St. George's Cathedral by the Venerable Archdeacon, and the Revs. J. M. Strachan, E. Sell, and F. Penny. The very large assemblage of mourners only imperfectly expressed the great public loss that had been sustained. His colleague in the Secretariat, the Rev. A. H. Arden, had left for Masulipatam only a few days previously. Of his own C.M.S. colleagues only the Revs. J. Bilderbeck, J. D. Thomas, and Vedanágayam Simeon were near enough to arrive in time for the funeral, but it seemed that all the resident missionaries of every other Society in Madras were there to show their love and esteem for the departed one, whose Christ-like character had won so many hearts in every branch of the Church of Christ.

"Mr. Fenn was born on June 29th, 1826; took his degree in double honours at Cambridge in 1849; and came to India in 1852. He was, therefore, fifty-two years of age, and had been twenty-six years a labourer in the Mission Field."

One remark of Mr. Stephenson's I must give a prominent place to, as striking a strong chord of sympathy in my own heart. He says:—"To me it seems a beautiful coincidence that a brother so greatly distinguished by warm and catholic sympathy for all Protestant missionaries, should have been, on the very day of his death, so occupied with arrangements for fraternal intercourse between his South Indian brethren of various Missions. It is a joyful recollection that he is now where—in the presence of our Great Head—the true unity of the Church is perfected and fully realized."

R. R. MEADOWS.

THE OUTRAGE AT FUH-CHOW—FURTHER DETAILS.

[The following letters from the Rev. R. W. Stewart, on the recent disturbances in Fuh-Chow, present a particularly clear view of the whole matter.]

Fuh-Chow City, Sept. 6th, 1878.

FN a former letter I told you of an offer we had received of a piece of ground on which to build a College near our house on the "U-Sioh-Sang" hill, the price named being \$2000. We wrote to our friends at home, and very soon the sum was collected; but meantime the owners increased their demand to \$3000; this we decided also to guarantee, for the Mission needed a College so much, and there seemed to be no other spot near, suitable for so large a house as we wanted. But this large sum was also rejected as soon as we had agreed to it, and the owners

gave us to understand they would not sell for any price, the Mandarins having privately threatened them with all sorts of vengeance if they parted to foreigners their own property. In despair, then, we turned our thoughts to a little insignificant piece of ground within our own compound, which we had not thought of before; it looked so small, filled as it was with rubbish and building materials. However, on measuring it, and planning the house to lie against the side of the hill, so that the second story should be larger than the first, and the third larger than the second; and also being content with a not very symmetrical-looking structure

—usefulness rather than ornament being the object—it turned out that a house could be put up with forty-eight little rooms, each about seven and a half feet square, for as many students, and in addition a large dining-room and a lecture-hall, and a private study and lecture-room for the European in charge. Giving each a little room to himself would have, we thought, the great advantage of enabling them to read and pray undisturbed—a thing impossible where all are huddled together in big rooms.

The plan being made out, Mr. Wolfe and I called on H.M.'s Consul, Mr. Sinclair, to ask his permission to build; he came in to see the place himself, and after some consideration gave me his *written consent* to do as we desired, only provided I promised to stop building on objection being raised by the Literati. This was more than should have been required of me, for our Treaty gave us equal rights with the Natives to build on our own ground; nor, indeed, was it *necessary* to ask his permission at all; however, to stop all questions afterwards, we did so, and also made the required promise, and what more could be asked of us? The Literati Club-house is higher up on our hill, and its occupants looking down would see each day the materials being carried up the hill on men's shoulders, and the walls rising higher and higher; and surely, if they had any objection, they would be expected to make it before the building had progressed many days. But not a word was said. Three months passed away, and at last the walls were finished and the roof on, and still no objection; yet another fortnight passed, the carpenters were hard at work on the inside, putting up the little wooden rooms—a large number of the window-frames and Venetians had been previously made, and were lying in the house—when, suddenly, I got notice from the Consul to "stop building," he not knowing that the roof was on. On my replying that all was finished except this inside wooden work, he came himself to see, and acknowledged that it "certainly was not a very remarkable-looking house;" that the objectors were "only children;" and that it was now "too late," and he could "only write to the authorities and say there was now nothing to stop, for they had spoken too

late." I thought that was the end of the matter, the Consul appearing quite decided that nothing could now be said in the way of objection; but, to my surprise, some days afterwards, at the instigation of the authorities, Mr. Sinclair wrote asking me to "do him a kindness" and kindly stop the carpenters working *inside the house*, as the Taotai had been to his house to beg him to get me to yield in this matter.

Now I was most anxious to behave respectfully to H.M.'s Consul, and carry out his wishes in everything, remembering he was my superior. But this was not a private matter, but one affecting our whole Mission work all over the country; if I stopped work in this the Treaty port, to please a few of the Literati, who disliked foreigners and the spread of Christianity, all over the country the same thing would be tried, and, with the action of the Missionary here as a precedent, it would be impossible to hold our ground. My plain duty I felt was to respectfully decline to do the Consul the favour he asked.

From the Chinese despatch enclosed in Mr. Sinclair's letter, it appeared that the points brought against us are three in number. (1) A question of *tenure* under which we hold all our property here; (2) *Encroachment*, holding land without deeds for it; (3) Fung-Shui, the *religious* susceptibilities of the people affected.

Now, as to the first two of these objections, the deeds of the land are the only evidence, and those are stamped by the official Chinese stamp, so are by law held to be themselves sufficient proof of our right without inquiring further back. They were drawn up by Mr. Wolfe, some twelve years ago, and I had carefully inquired of him, before he went away, whether the site of the College was certainly ours by the deed, and he said it certainly was. The Consul himself, who was here at the time of making the deed, in 1867, has also privately admitted our right. However, we have always been quite ready to have the matter of "encroachment" tried in a proper formal manner; and the Consul had intimated to the Chinese, that, if they had this charge, they might summon Mr. Wolfe before him, and try the case properly. The *completing* the inside of the house made no difference whatever as to the course to be pursued, should the trial go

against us, and the *not* completing it would have made the greatest difference to our Mission work; the students soon returning would have had no place to go to, and all our arrangements would have been out. For this reason, as well as the baneful effect on our whole Mission work, which I have mentioned, I felt it right to refuse to comply with the request to stop the work inside the house.

And as to the third objection to the house, viz., that it "affected the religious susceptibilities of the people," I ask you, do not the facts of the case prove most clearly that this is a mere excuse of the Literati? To wilfully wound the feelings of the people in such a way as this would be the reverse of what we hold to be right, and be the worst way, too, of carrying out the design for which we have left our homes. But it is not so; how can we be asked to believe it in the face of what has occurred? For three long months the building went on, growing higher and higher each day, hundreds coming to see it, not a word said against it. Among our visitors I saw the priests of the three temples near it; the Literati Club is right above it on the hill, so that the members of the club must have seen all that went on from the beginning; not one murmur heard till this particular man named Ling returned from Canton, and he at once raises the cry, "*the people* object on religious grounds," and, by dint of great exertions and bribery, has brought all this trouble upon us. He has for years been the leader in anti-foreign disturbances here, and should long ago have been seized by the authorities; but instead of this, he is even now, after what has taken place, allowed to walk at large, openly declaring he does not care for our Treaty, and is "not afraid of the foreigners," burning a house put up with the consent of the British Consul, completely wrecking another house (the old one in which Mr. Smith, C.M.S., lived), and placarding all over the city that *ours* must also be destroyed next Tuesday night. If this sort of thing is to go on, we had better be told plainly that the Treaty between England and China is no longer in force, and we shall then at least save \$5 per head for "Registration" at the Consulate, and know better how to act. If this whole matter has done us no other good, it has certainly proved to

every unprejudiced mind that "the people" do *not* object to our being in the city, and building what is necessary there. In this case, beyond the fact that a *foreigner* was putting up the house, there was nothing that could be objected to. On the outside resembling a Native house, it was so situated as to be *invisible* from the north (the *city side*) and the east, and only *partially* seen from the west (where there is *but this one* Literary Club on the hill) and the south (the side of the foreign settlement); in fact, it was built in a little curve of the hill which almost entirely concealed it, and one might live all one's life in the city and never know of its existence, unless you went to look for it; that at least it was not conspicuous, or an eyesore in any sense to any one, the fact of no one objecting till two weeks after its completion, is sufficient proof; nor would anything then have been said if Mr. Ling had not returned. So much, then, for these three points raised in the Taoutai's despatch respecting tenure, encroachment, and religion.

To continue the story. After my first declining to stop the inside work, despatches came and went, no new objections being raised for about another month, when, the house being almost finished, sufficiently so to allow the students to at once take possession on their return, in order to please these "children" I stopped work, and got thus ten days' holiday out of the burning sun, which I spent at "Sharp Peak." It has been the hottest summer for many years, and the looking after the house kept me most of every day in the open air, so that a good sea blowing was very enjoyable.

On Mr. Wolfe's return the Consul made an appointment with the Mandarins for an inspection of the premises to examine into the question of encroachment. Last Friday was the day agreed on, and an officer from the Consulate, with Mr. Wolfe and myself, waited in our house here for the Mandarins and a deputation of the Literati, who had appointed eleven o'clock for the meeting. Soon they appeared, but, instead of coming alone, they were followed by a large crowd of Literati and roughs, and so closely the doors could not be shut upon them. Mr. Wolfe got struck in a scuffle at the door, and immediately demanded the arrest of the offender. The Consular

officer insisted on this being done before he would speak on the matter they had come about. The Mandarins either could not or would not do so, and things began to look unpleasant; the house filled with rough-looking men, who refused to go out. At last some kind of inspection was held down at the new College, but it was merely a pretence, and it was easy to see that mischief was in the wind. After a time we returned back to our house without coming to any final decision, further than the Mandarins, through their interpreter, seemed to be of opinion that our right to the place was indisputable. On arriving at the house, we found the mob much increased, surrounding the whole premises: things were looking worse. Our watchman came to tell me he feared there was trouble coming, the numbers still increasing and becoming more daring. One great ruffian, stripped to the waist, all ready for battle, whom I saw going down towards the girls' school, and ran down to intercept, gave me tangible proof he was not to be trifled with.

At this period, the whole thing being an arrangement between Mandarins and Literati, the former left us, and the Consular officer also going away, the missionaries had the mob all to themselves. The Consul had already been written to, explaining to him the state of affairs, and about four o'clock arrived in person, and sent for help to the Viceroy; and about 5.30 p.m. the first stones were thrown at the College. Being informed of it by a Christian, I at once gave notice to the Consul, who was up at my house; and several Mandarins, with their soldiers, made some slight show, after as long delay as possible, of going round to interfere. But, though there were only at this time a few men and a number of boys at work, not a hand was raised to arrest any one. Others then seeing this joined in, and finally, in the presence of H.M.'s Consul and ten or twelve Mandarins, with their troops, the beautiful College was torn to pieces and set fire to; and also the old house next it, built by Mr. Smith, was totally wrecked, so that it must be pulled down entirely and built up again from the foundation. At the commencement of it, the Mandarins on the spot sent for orders to the Viceroy (as we hear on good authority), who alone is responsible to the Chinese Government,

and who is also an old enemy of the "foreign religion," asking him whether the soldiers should *really* interfere or not; and he replied, "Let the people do as they like;" and so these hired ruffians, brought by the Literati from a distance to do their cruel work, had it all their own way; and the house is now in ruins, and Mr. Smith's old house, occupied before by the students, is in almost as deplorable a condition. Our poor students lost, many of them, everything they possessed, to the value of some \$500. I have advanced this to them myself, after carefully examining into their claims and being satisfied they were all right, and will take my chance of some day getting it back from the Mandarins.

That night, you may be sure, we did not sleep much; the verandahs filled with noisy soldiers, who stole everything they could lay their hands on, and tried hard to force the inside doors of the house, and the rooms being occupied by the poor students, who had no place else to sleep; and when, near morning, we lay down, it was in a garb suitable for flight at a moment's notice, for we fully expected every minute the mob to leave the burning house to come to ours. However, that time we escaped, and next morning, with the daylight, came new hopes that the trouble was at an end. But this was not to be. About 8 a.m. stragglers commenced to come into the garden, the doors having all been broken in the night before, but no attempt was made by the soldiers to stop them. They rapidly increased till our garden was almost filled. The Consul, *of his own accord*, wrote me to know if a body of "Blue Jackets" would be necessary for the "protection of the Mission property," the gunboat *Nassau* having come into port the day before. I replied I did not think so, for I dreaded a collision between them and the Chinese, which might have had a most disastrous effect; it was better, I thought, to run almost any risk than this. However, things got worse and worse; crowds were round the girls' school, and the verandahs of our own house were filled by the mob; nothing between them and us but the inside glass door, which they were pressing against hard; any moment and they might be in. I begged Mrs. Stewart to at once go out by a back-door with her

nurse and baby, and, calling at the girls' school, take Miss Houston and the girls away. The passage between the houses being just then pretty clear of people, our party all got safely away from the school, and made the best of their way on foot, in the burning sun, without even an umbrella over their heads, till they got to the American Church, about a mile and a half distant, between this and "the settlement." There they were most kindly treated, and procured Native sedan-chairs, which took them to Mr. Wolfe's house. This was another very strong proof that "the people" do not dislike us, for there was nothing to prevent their insulting the ladies as they walked along, and yet nothing of the kind was attempted. I felt quite certain of this myself when I asked them to go, the paid ruffians being all occupied at my house. At the same time, with a most reluctant, sad heart, I sent a messenger to the Consul to accept his offer of assistance; but it turned out that the gunboat was down at the anchorage, ten miles down the river, and could not come up in consequence of the shallowness of the water. However, from some unknown cause, suddenly, just as I thought the house was doomed, and I was all prepared for making the best of my way out, my luggage consisting of a knife in one pocket, a watch in another, and a couple of books ready at hand to put under my arm, the crowd left the verandahs and gradually dwindled down to some fifty or sixty, who satisfied themselves by smashing our little stable and tearing down every shrub, plant, and tree in the garden round the house, in which they were kindly assisted by the soldiers, till darkness put an end to their work; and so ended the second of two most trying days. Mr. Wolfe came in again that night most kindly, and kept me company.

It was most gratifying that, of all the faces I have learnt to know while preaching in the streets with the students, not one was to be seen among the rioters. Those who were there did us good service, striving their very best to keep the crowds quiet; so much so that I wondered some of them did not get into trouble for interfering on our behalf. Two friends gave us assistance in a rather cunning manner. The soldiers having stolen the keys of all

the outside doors the night before, while on guard, we had to barricade them on the inside; but one of these doors we could not so fasten, and I did not know how the people would be kept from coming in at it. When I saw a crowd round it, and heard the handle being turned backwards and forwards in the morning, I thought the people must be coming in, and went to remonstrate with them; but I was greeted with jeers, and came back again, thinking there was no help for it, and, if they once got in, I knew there would be no chance of getting them out; but, strange to say, though the twisting and turning of the handle continued, no one seemed to be able to open the door, and yet I knew it was not locked. However, at last I found out the secret; for, as I watched unobserved inside the house, I saw the door, which was a stiff one, and would bear a good deal of pushing without opening, twice open a little and then immediately shut again, as if opened by mistake, and the twisting and twirling and pushing went on again as vigorously as ever. The explanation was, that two friends had possession of the handle, and while they pushed and pulled at it no one else could get hold of it, and so from morning till evening these two men monopolized the door, pulling and dragging most lustily all the time, and so saved the house.

Next day (Sunday) we went to church in the city as usual. The city people were ashamed, I think, of what was done, and hardly a rough word was heard in the streets. Every day since we have walked and done our work in the streets, even when it was dark, and no ill-feeling shown by the people; indeed, every day there are fresh proofs that the actions of Friday and Saturday were not the actions of the free people, but only of a paid mob, brought from a distance to carry out the will of a few of the Literati; and let no one say henceforth that "the people" dislike our being in the city.

We have no doubt whatever that it is all for the good and furtherance of God's work, though we do not know how, and so do not really repine. He let the College be built when, at any time during the three months it was in progress, one word of objection would have stopped it. We are certain that His hand guided us from beginning to end

in the most remarkable manner in the erection of it, and now He has allowed it to be destroyed. The heathen scoff at us, and ask, "Where is now Siong Ta—your God?—He could not stop your house burning;" but we know He is as near us as ever, and the faith of the Native students should encourage us greatly, for they are not one atom shaken, and have behaved most bravely, confessing boldly in the crowd the other day that they were Christians, and receiving, some of them, pretty severe handling for doing so. Their only grief is that they have lost their Bibles, which they had spent much labour and time in noting and writing parallel texts in, with a few commentaries and helps. This is a great loss, and one cannot blame their grief. It may be that this whole matter is sent in order to make our Home Government more firm in maintaining our Treaty, which the Mandarins have long in many cases ignored, and refused to do for us what they did for other nations in a like case; or it may be that a time of persecution is at hand, such as we have never before known, for this will certainly follow if our affairs here are not strongly taken up by the English authorities; and, if so, may God's little Church in this province bear the trial bravely, and be purified of its dross, and show by their lives, as well as by their words, that Christianity is a reality—that Christ is a real friend to them, to support them when they have no other friend. The north wind may be what we most need; then let it come, and it is well that we, the foreign missionaries, should feel the cold blast first. I know many at home do not forget the Fuh-Chow Mission in their prayers; we all of us need them very, very much—the foreigner as much as the Native.

Sept. 14th, 1878.

I can now give you the latest news, and relieve you of all anxiety as to the fresh disturbance which was expected last Tuesday night. Every one prophesied that the great Annual Festival celebrated that night on our hill would be taken advantage of to induce the people to attack the remainder of our houses. Thousands of people come up each year with torches, and burn incense in a great iron caldron on the very top of the hill, known by the name of "The

Altar to Heaven and Earth." From about nine o'clock in the evening till daylight next morning there is usually seen one long line of worshippers going up the hill, and another long line descending. We watched it from our windows last year, and it seemed as if the whole city had turned out. Between the destruction of the two Mission-houses on the Friday and Saturday till this last Tuesday, proclamations and inflammatory addresses were flying about the city and pasted upon the walls, written evidently, from the style, by the Literati, inciting the people against us, speaking of us as "foreign thieves," and by other opprobrious names, and calling on the people to rise *en masse*, and follow the example "the boys" had shown a few days before, when they destroyed two of the "foreign thieves'" houses, burning one of them to the ground. We sent some of these to the Consul for his perusal, though, indeed, without expecting any good would arise from it; for, if the Mandarins "could not," as they said, stop the destruction of the two houses, it was hardly to be hoped they could stop any further outrage, though in reality there is no one here but sees that it was not a question of "could not," but "would not." However, one of our gunboats arriving just at that time at the anchorage, the Consul ordered it up to the settlement; and we think that its appearance, and the prospect of some "Blue Jackets" making their way into the city, rather frightened the authorities into taking some decided step; and, on the day before (Monday), a strong proclamation was put out by the Viceroy, commanding the people not to pull down any more houses. He also sent a good guard of soldiers, with, strange to say, their arms with them. It is most unlikely they had any ammunition with them; I looked for it, but could see no signs of any—certainly, they had no bayonets. Still, the sight of the guns was so unusual, that between that and the rain which descended that night, no hostile movement was shown. We were all prepared for it, in case it should have been so. Mrs. Stewart, Miss Houston, the women and the girls, all went out to the Settlement, and everything in the way of ornament in the house was removed out of sight upstairs—some of them concealed in the roof—so that if they had

only plundered the house, and not burned it, we expected they would have had some trouble in finding everything, especially those secreted up the trap-door; however, as nothing has taken place, we are sorry we took so much trouble in hiding them. I thought it better to remain in the city, for the sake chiefly of encouraging the poor Christians, who had been distinctly told that the churches in which they had taken shelter, after the burning of the College and the wrecking of their old house, would that night be pulled down, and there would then have been no place but the streets for them. It

was for the sake of the poor catechists' wives chiefly—for themselves I do not think they had any fear.

However, now all is passed over, our troubles being reduced to bad-looking men of the upper class, apparently of the Literati class, coming daily into the garden, peering into the windows, going down to the girls' school, and making most horrible remarks about the poor Bible-women, who, for lack of some other house, Mrs. Stewart is obliged to teach in one of the rooms of our own house. Only for what has happened, they were to have occupied the present boys' school.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

(Continued from Vol. III., p. 748.)

CHAPTER XII.

INQUIRERS.

BESIDES the general effect which our preaching has produced, we have also had inquirers and converts; but, alas! not every inquirer becomes a Christian. Many a fair flower is nipped in the bud, and many a young tree that promises well withers away, a worm gnawing at its root. Among the numerous inquirers whom I have had I mention a few.

One of the saddest cases was that of Babu Davi Dayal Singh. Several years ago he paid me a visit, apparently with the view of being introduced by me to some of the Europeans at Benares. As he seemed to be a superior and well-educated man, I introduced him to several gentlemen in the station. We soon became better acquainted, and, perhaps to please me, he listened to what I had to say of the Gospel scheme of salvation; but whatever his motives were, he listened and began to read the New Testament. He was a wealthy man, and in his views he was years in advance of his countrymen. By caste he was a Rajput. After we had been some time acquainted, he proposed to make his will, and to make over the whole of his property to me, to be divided as follows:—One third to be spent in the preaching of the Gospel, one third to be devoted to Jay Narain's College and Free School, and one third to be given to his family so long as any of them lived. He urged me to consent to his plan, stating that his reasons for doing so were in some measure selfish; for whilst he really wished to see Christianity propagated in India, because it made people happy, and he was equally anxious to see Jay Narain's establishment prosper, because so many of his countrymen were benefited by the education which they received there, he also wished to secure his own life; for so long as his relatives had the hope of obtaining his property at his

death, seeing that he had no heir, so long they would be wishing for and seeking it; but, if the property were so willed, they would, on the contrary, wish him to live, so as to enjoy it as long as possible. I told him that, as he was yet young, he might have issue; moreover, we were not anxious for his property, but we wished to have his soul for Christ. He was at first surprised at my remark, yet he appeared to appreciate my motive. "It was not," he said, "what any of my countrymen would have done, but no doubt it was *Christian*."

After he had gone on steadily for a year and a half, he ceased to visit me. He was a materialist, a disciple of a celebrated man at Benares, Munshi Shital Singh.

When my hope of ever seeing him become Christ's had nearly died away, he had a serious warning from the Lord. Several men, with whom he had a dispute about female infanticide, waylaid him and wounded him severely. He became terribly alarmed, and, when I called on him, his first exclamation was, "This is the fruit of your not allowing me to make my will." "No, Babu," I replied, "but rather this is a warning from the Lord—an admonition to you to consider your ways." He felt and acknowledged this, yet remained the same as before. He, however, made two discoveries, namely, that Vedantism and Materialism are flood-gates of sin, and Deism but a cold and uncertain religion.

At a later period he visited me again, and of his own accord began to talk on religion. I declined entering any more on Materialism, Vedantism, or Deism. Occasionally he seemed much excited, exclaiming, "Suppose Christianity be true, what will become of me?" This feeling gradually increased, and one week he visited me almost daily, and on the Saturday of that week, for the first time, he opened his mind freely. His anxious question was, "What must I do to be saved?" The answer was simple and plain; "but oh," was the sceptic's reply, "that the answer might be true!" His inquiries into Vedantism, Puranism, Materialism, and Mohammedanism made him doubt every religion. I told him that minds like his might be silenced and made to acknowledge that evidences like those on Christianity were sufficient to satisfy any honest seeker after truth, but his doubts would not be thereby removed. Though he might not be able to say anything in reply, the thought would still return, "Is it so?" and that, therefore, nothing but earnest prayer would help him. If he continued trusting to his own evil heart of unbelief, he would never obtain rest. We then read Hebrews iv., and for the first time prayed together. He left me deeply affected.

One day, to my surprise, I saw the Babu with his steward, a Brahmin. Both came to be baptized forthwith. The Babu said, "We come to take the leap in the dark. Although I am not fully convinced of the truth of Christianity, yet, if there be a true religion, it must be Christianity, for no other religion can lay claim to it." I replied, "Under such circumstances I do not see my way clear to baptize you;" but he insisted, saying, "Do baptize me! I am a sinner. I have not only denied my Creator, but I have taught others to do the same, and led them astray. You do not know my heart; it is worse than you think. Now I am ready. If Christianity be true, I am safe; if not, I can lose nothing,

for Christianity is good in itself, and is the only religion that is. If you do not baptize me at once, I may go back, for I am bad enough for anything; therefore, do baptize me!"

He was much excited; what was I to do? I prayed, and put the solemn question to him, "Do you believe in the Lord Jesus Christ? Do you receive Him as your Saviour?" He did not reply; I therefore told him I could not comply just then with his request, and asked him to wait till morning. He returned early in the morning, calmer, but still of the same mind. As his mind was full of doubts, of which he seemed unable to divest himself, and his views of Christianity never rose higher than that he considered it the best religion, I proposed to him a full course of instruction, and sent a circular to the brethren, asking their prayers for him. The Babu's father had been one of the worst characters in Benares, and had been a terror to high and low. He had, however, found his match in one of our magistrates, who, the people said, worried him so that he died of sheer vexation. His son had thereby inherited a bad name; but I found him in all his dealings with me honest, true, obliging, and disinterested. I could not discover a trace of his father's character in him.

For about ten days we daily spent three hours together in reading the Word of God and prayer, his steward always accompanying him. The internal evidences of the Bible had a great effect on his mind, but he also wished for external evidences, which he received. When we were one day reading the 22nd Psalm, and the 53rd chapter of Isaiah, and compared the fulfilment of these prophecies as related in the New Testament, he several times exclaimed, "Undeniable evidence!"

Though full of doubts and fears still, yet, as he obtained more light, he became anxious about his two wives; he therefore begged Mrs. Leupolt to visit them. She did so, and they received her with great pleasure, and this was the commencement of zenana work in Benares. One day, after a long conversation, the first wife opened her mind to Mrs. Leupolt, and told her ways and means she had used to obtain a son, and then she continued, "And now my husband tells me that I am to leave my old house (religion) because it is built on sand and rotten, and enter a new one, which is better, and wherein we shall be safe and happy; but, before I leave my old house, my husband must prove that it is indeed rotten, and that the new house is more secure and better than the old one." The great difficulty which Mrs. Leupolt found in teaching was so to manage as not to create jealousy between the two wives; for the younger comprehended what she was taught much quicker than the elder one. At the same time, a Native Christian woman named Rahel was appointed to instruct them daily in reading, writing, Scripture, &c. They made good progress, and soon began to read the Scriptures, and took pleasure in it.

As the Babu was suffering from rheumatism, and unable to leave his house, I visited him regularly. One day I found him conversing with an old Vedantist. The Babu told me, with great glee, that the Pundit was in great perplexity, for he had put the question to him, that, as man

was a particle of God, whether the particle of God received the matter, or the matter the particle of God? The solution of this question had cost the ninety-seven-years-old Pundit a whole night's cogitation, and then he had to acknowledge he could not tell.

Besides the Pundit, three of his former associates were with the Babu, one of whom was a Native doctor. They received me with great politeness. In conversation I asked the doctor that, seeing the Babu had become worse, whether he would not be justified in dismissing his old physicians and choosing a new one, whose medicines might benefit him? He replied, "Yes, and the Babu would act wisely if he did so." "Well, then," I said, "behold your case and the Babu's. For centuries you and your forefathers have employed certain physicians to cure them of the sickness of sin, but, instead of the disease being removed, it has increased year by year. Would it not, therefore, be the act of wise men for you to dismiss your physicians, Ram, Krishna, and all their host, and turn to Christ, the good Physician, that you may become well?" The Native doctor had nothing to say, but a Deist who was present had. He maintained that all religions were alike; they all contained some truths and some errors; some more, some less.

Before I had time to reply, the Babu took up the subject, saying, "Look at the difference. The Hindu religion contains errors, which are fatal to morality and happiness." This was granted. "If you like," the Babu continued, "to live a licentious life here and hereafter, become a Mohammedan, for their very god is a fosterer of licentiousness." This was also granted. "Hence," the Babu went on, "both these religions contain fatal errors." "As to Deism, who possesses the truth, and what is the truth? Do you not *all* differ in your views—the one maintaining one thing, the other another? Again, if we trust to our own understanding, are we safe? Some think it is a sin to kill an ant, whilst the New Zealanders kill and eat each other, and think that they are right. Now look at the Christian religion. Here is the New Testament," handing it over to the Deist. "You have read it. Now, will you point out to me a single error in it which is injurious to your happiness here and hereafter?" The opponent readily acknowledged that he knew of none. "If so," the Babu continued, "then you are safe here. My advice, then, is that, seeing you cannot go wrong by following Christ's religion, you follow it, and its very errors too, and you will soon perceive that the errors are not in the Book, but in your understanding and apprehension; and every day will convince you more and more that the New Testament contains truth unmixed with error."

My hope for him at this time began to increase. He seemed also to become anxious for the souls of others, and when I next visited him I found he had two inquirers. He was still confined to his room, had his New Testament open, and he was in conversation with these men. The first of these was a Brahmin, who said, "I am sure that God loves me, for He is giving me food and clothes without my asking Him. If God was not pleased with me, He would not do it." "Your argument is most sound," I replied. "The prisoners in the jail receive food and clothes, and that is a sure sign that the Govern-

ment have a special love for them." "Well," he rejoined, "I do not care; I am in prosperity, and this is a sure sign of God's love, and I therefore can eat and drink and enjoy myself." I replied, "There was in ancient time a man who acted exactly on your principle." I took up the Testament, and read the parable or history of Dives and Lazarus (Luke xvi.). When I had concluded, he replied, "I do not know, but God never commands me anything." "You are mistaken," I answered. "He has done it, and He does it now. Hear what God says: 'The times of ignorance God winked at, but now He commands all men everywhere to repent'" (Acts xvii. 30).

He was silent, and another man took up the argument, asking how the temptation of Christ was to be understood, seeing that it was a physical impossibility that Satan could show Christ all the kingdoms of the world; and, moreover, how could Christ be tempted at all, or be baptized with the baptism of John, the baptism of repentance; and how the English and the Russians, being Christian brethren, could fight with each other, and that, too, on account of the Turks? As to the first point, the fact that Christ had become our Surety, and was found in our stead, satisfied both men, and they entered into the full bearing of the doctrine. As to the last point, I allowed that, if Christian nations acted up to the principle of love, they would never go to war.

The Babu then informed me that he intended taking a trip to Calcutta, for which I was very sorry. I myself was preparing for a mission tour; so I commended him to the grace of God, and we started on our respective journeys. I was absent about two months, and, on my return, I found the Babu had also returned. He at once called on me, and it appeared that he had not taken any harm from coming in contact with the Calcutta Babus. I thanked the Lord for this. How he could escape contamination seemed almost a miracle. He told me he intended to publish an account of his visit, and the description he gave of that visit could not be sadder than it was.

The Babu had left Benares in one of the Ganges steamers. Being then full of the subject of religion, he spoke to several gentlemen on board the steamer, but they told him he must go and talk to the *Padris* on this subject, for that was none of theirs. He said, "Those on the steamer showed no religion at all." At last he reached Calcutta, where Mr. Cuthbert, then the Secretary of the C.M.S. there, showed him much kindness. The Babu visited the Mint, the Public Gardens, and other places. He took up his quarters with the Calcutta Babus. He declared that their conduct beat everything he had seen. He pronounced them all atheists, whose chief occupation was drinking *Castillian*. They assured the Babu that they had quite as much religion as the *Sahibs*, for they had none. I pass over what he said of English, French, and East Indian *Bibis* (women). The Babus also assured him that the keeping holy the Sabbath Day was a farce; he need only go to a shop and ask for an article of value, and the shop would be instantly opened to him. Accordingly, he went on a Sunday to a shop and asked for an article worth two or three rupees, and he

was told it was Sunday; he then asked for a gold chain worth eighty or a hundred rupees, and he was instantly admitted. To convince me of this, he made Sunday purchases to a large amount. No layman anywhere, he said, spoke to him, or wished to converse with him on religion. I could say little to all this, but I told him what I had seen in England, and what kind of society I had met in Calcutta, and also to what society Mr. Cuthbert would have introduced him if he had stayed in his house.

When I had heard the Babu's description of the Calcutta Babus, and their statements about Europeans—when I reflected on his Sunday purchases made to convince me that English merchants only kept the Lord's Day holy when it did not affect their worldly interests, and also heard the morality of Europeans at large attacked—the fearful thought flashed across my mind, Can it be that the Babu has laid hold on these statements in order to silence his own conscience and stifle his own convictions? I could but earnestly pray for him—at the same time I felt deeply our Lord's words, "It is impossible but that offences will come, but woe unto him through whom they come" (Luke xvii. 1). Calling on him soon after, I had a pleasing conversation with him on individual responsibility. I came away cheered; but, alas! I had soon cause to mourn, for my next visit convinced me that my surmisings were correct, that the Babu was doing all he could to silence the inward monitor and shut his eyes to the truth. My heart ached; he knew what he was about, but "a deceived heart turned him aside" (Isa. xlv. 20).

Still the Lord did not yet leave him. Trouble upon trouble came upon him. He told me that his Sunday purchases had not profited him; the boat in which his things were coming to Benares caught fire, and went to the bottom of the river; he lost thereby Rs. 6000 (nearly 600*l.*). At home, matters went equally wrong; death entered his family, and he himself was again stretched on a bed of sickness. He felt these trials, and I told him that they were signs that the Lord had not forsaken him, although he had forsaken the Lord.

The Native teacher still continued to instruct his wives, and the first wife carried on a correspondence with Mrs. Leupolt, who was too ill to visit the Babu's zenana. Towards me the Babu's deportment remained unchanged. About that time the Mutiny broke out. During this sad period the Babu behaved as well as others who obtained honours from Government.

In 1859 I was preparing for a visit to Europe. I informed the Babu of this. He exclaimed, "What will become of me if you go?" A few days after, he sent me word that he was resolved to accompany me. His chief reason for this was a sad one; he informed me that he had given way to drinking, and conceived that the only way to break off this vice was to accompany me to England.

The Babu was in earnest, and I hoped against hope. He preceded me to Calcutta, but, on arrival there, he received a letter urging him instantly to return, or all his property would go to ruin, half of his jewels and money having already disappeared. He was deeply annoyed

at this, took an affectionate farewell of me, and I saw him no more. The statements made in the letter that recalled him to Benares proved correct; family troubles increased; he went from bad to worse, giving himself up entirely to drinking; was taken ill with cholera, and died.

Such blighted hopes constitute part of the trials of missionaries. With regard to this man I have more than once asked myself, Was I right in refusing him baptism? If I had acted otherwise, might not his whole life have taken a different turn? Whenever I think of him, there is a pang passing through my heart, and his case and two more (of a different nature, though) form gloomy events in my missionary life; yet, in the Babu's case, what could I do? Oh for wisdom from above! I do not wonder at the Apostolic request, "Brethren, pray for us!" Missionaries have, of all men, most need to be guided by wisdom from on high.

LETTERS FROM BISHOP BOMPAS.



OUR August number contained Bishop Bompas's narrative of his journey up the Peace River and across the Rocky Mountains to visit the Society's North Pacific Mission. The following letters have been received from him since his return to his Diocese. It will be seen that famine has visited, not only the teeming multitudes of India and China, but even the small and scattered bands that people the inhospitable wastes of Athabasca:—

*Fort St. John's, Peace River,
6th May, 1878.*

It is with thankfulness to Almighty God that I am able to report myself already arrived again at the border of Athabasca Diocese, after six months' absence in British Columbia. My journey hence to the Pacific Coast occupied about six weeks, and the return journey has consumed about the same time. I stayed about four months on the coast. I am glad to say that I feel a good deal invigorated, both in body and mind, by the change, and not at all loth to return to the more northern regions, which seem to me much less isolated and inaccessible now that I have made the connexion between them and the wild western slopes of the Pacific. It has long been my expectation that Athabasca and Mackenzie Districts would gradually become more approachable from the west, and this idea is now confirmed. If my life is spared, I hope hereafter to see further communication established with Mackenzie River from the coast, by way of Dease Lake.

I regret to hear that much privation

has been endured in both Athabasca and Mackenzie Districts during the past winter, the extreme mildness of the season having interfered with the chase. I see it needful, for the further prosecution of our missionary enterprise, that regular annual supplies of provisions, especially flour, be brought in for the use of the Mission agents, and I am glad to say that my trip to British Columbia has made me acquainted with the routes by which I may have good hopes of accomplishing this.

The Indians are growing careless about supplying the whites with provisions, which they think is reducing the stock of wild animals. It is no longer possible to depend upon them, and, as the march of civilization approaches, there seems less reason why we should debar ourselves from ordinary food, and especially from bread (the staff of life), though we have long since learned the lesson of the wilderness, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord shall man live. I trust, however, that additional supplies of food will not

materially increase the expense of the Missions. Mrs. Bompas and myself have been absent, in the course of Providence, during the late time of famine, and have enjoyed plenty during the winter. Last fall, indeed, finding that our ordinary Mission supplies would not arrive, I divided all that was at hand among the other Mission agents, and arranged to break up our home for the time, that there might be fewer consumers.

My journey hitherto has been unmarked by special incident, though not without much assistance by a kind Providence. I was much interested in passing the Indians congregated on Naas River, to the number of 2000 or 3000, engaged in their spring fishery—a small fish, the *oolikun*, or “candle fish,” being taken by them in millions and boiled into grease. A remarkable natural object on the Naas River is the Lava Plain, about twelve miles square, caused by a volcanic eruption from a neighbouring mountain. The Indian tale is that some cruel children, playing at the mouth of a small stream, were catching the salmon, and, cutting open their backs, put stones in them and let them go again. The Good Spirit, being angry, set the river on fire, and burnt up the children, and the Lava Plain remains as the memento. The diverted channel of the Naas River is still called New River by the Indians. I could not help thinking it a mercy, when I heard the tale, that some of our London urchins have never yet set the Thames on fire! My return journey through New Caledonia District only confirmed me in my desire that our missionary work may approach nearer there, and I am fortified in my conviction that Mr. Tomlinson’s proposal to form a station on the Upper Skeena is the right scheme. Here also, on the Upper Peace River, I am anxious to form a small Mission farm, or school; but all this is, strictly speaking, within British Columbia Diocese.

Portage La Loche,
19th June, 1878.

I have now reached again the spot

from which I addressed you last August, before my visit to British Columbia.

From the Pacific Coast a few weeks would have taken me to England or any part of the civilized world; but I preferred to return north, without even visiting the haunts of civilization (except so far as the Indians are cultivated at our Missions), on the ground that such a visit renders the mind unsettled or disinclined for a life in the wilds.

On my return, I was sorry to find my fears realized as to the scarcity experienced last winter in Mackenzie and Athabasca Districts, in consequence of the extreme mildness of the season. Horses were killed for food, and furs eaten at several of the posts. The Indians had to eat a good many of their beaver-skins, as though an English lady had to take her supper off her muff. The gentleman now here with me supported his family for a while on bear-skins. These you see at home mostly in the form of Grenadier caps. Can you fancy giving a little girl, a year or two old, a piece of Grenadier’s cap, carefully singed, boiled, and toasted, to eat? Mr. McAnlay’s little girl has not yet recovered from the almost fatal sickness which resulted. This scarcity brings out the strange contrast between this country and others. Elsewhere, “money answereth all things,” and in India’s millions half a million sterling will relieve a famine; but send it here, and, though a great sum among our scattered individuals, who can be counted by tens, yet it would do us no good, as for digestion we must find it “hard cash” indeed.

During this starving time our Mission agents were left without even their usual supplies, which entirely failed to reach the north last summer. But I have had the happiness of seeing or hearing from the whole of them this spring, and, though suffering some privation, I do not find that any have actually wanted a meal; so that God’s providential care is magnified, and His promises realized.

RECORDS OF THE MISSIONS.

JAPAN MISSION.



ROGRESS is not rapid in the evangelization of Japan. There are no signs at present of any national movement in favour of Christianity. At the same time, one by one, converts are being made; and the care and patience with which our missionaries instruct the inquirers individually, as revealed in the journals we receive from them, are a guarantee that the C.M.S. adherents are, so far as human judgment can discern, the true fruits of the working of the Holy Ghost; and we doubt not that the same might be justly said of other Missions. The foundations of the Japanese Church are thus being deeply and truly laid; and the two thousand Christians or so already enrolled by the different societies (chiefly American) are a very different body from a similar number coming over *en masse*, and under the influence of mingled motives.

Two years have elapsed since our last complete review of the Society's Mission in Japan, which occupied no less than thirty-five pages in our numbers for January, February, March, and April, 1877. More recent intelligence will be found in the numbers for January, May, July, and September, 1878, under the head of the Month, and in an article, also in the July number, on "Japan and Missions." Our staff remains almost the same as it was two years ago. The Rev. J. Piper, Secretary of the Mission, is at the capital, Tokio (formerly called Yedo); the Rev. H. Maundrell at Nagasaki; the Revs. C. F. Warren and H. Evington at Osaka; the Rev. P. K. Fyson at Niigata; and the Revs. W. Denning and J. Williams, with Mr. Batchelor, a young layman preparing for missionary work, at Hakodate. The Rev. W. Andrews has lately sailed to join Mr. Maundrell. The statistical returns for 1877 were given in our number for May last; those for 1878 are, of course, not yet to hand.

We propose shortly to present in another part of this periodical some extracts from the papers read by our different brethren at the C.M.S. Missionary Conference held at Tokio in May (see *Intelligencer* of September), during Bishop Burdon's stay in Japan. Meanwhile some references to the Bishop's visit will be found in the Reports that follow; and we give first of all his own very interesting letter, conveying his impressions of the country and people, the state of the Mission, and the out-look generally.

Letter from Bishop Burdon.

It is always pleasant to pay a visit to Japan. Its contrast with China in almost every respect is very great. For beauty of scenery, comfort to the foreigner in travelling, desire among the people to move on in civilization and actual progress, Japan is as superior to China as China is to Japan in bulk.

As you leave Hong Kong and sail up the coast of China, there is nothing to interest you. All the land you see is tame and bare and unattractive; but as soon as you get near to Japan, you feel you are in an entirely different world.

One of the first things you see on approaching the southern coast is one of Japan's numerous burning mountains, standing by itself at some distance from the mainland. Then you begin the sail up the coast on its eastern side, and a greater feast to the eyes it is scarcely possible to imagine. Its hills and mountains, except the extinct volcanoes that you see from time to time, are covered with verdure to the very top. You long to be put ashore that you may ramble freely through the woods. A sail along the coast of Japan does good to body,

mind, and heart; and the interior is just as beautiful as the coast. The Chinese call their land the *Hwa Kwo*, i.e. the splendid, glorious (not "Flowery") kingdom; and "splendid" China is in its size, its population, and its possibilities; but in beauty of scenery Japan far excels China, and well deserves the appellation of the latter, "The glorious land."

After the Missionary Conferences were over, Mrs. Burdon and I, accompanied by the Rev. C. F. Warren, took a short trip to one of Japan's many beauty-spots, called Nikko. The Japanese themselves seem to give the palm of beauty to this village by saying that it is only he who has seen *Nikko* that can say "*Kikko*" (beautiful). Nikko is distant from Tokio about ninety miles. The road has at one time been a good one, and is so still in many parts; but the great feature of the road, that makes one forget ruts and jolts, and even drenching rain for a whole day such as we had, both going and returning, is the lining of splendid trees on both sides for over forty miles of the way. The trees are chiefly the cryptomeria, a kind of pine, which grows straight and tall, reaching sometimes about or over 200 feet in height. The trees are planted quite closely together on both sides, and sometimes there is even a double row on either side. They are broken only at the villages. Sometimes the road is as straight as an arrow for the distance of a mile or two, if not more, and as the trees meet at the top, their branches and foliage intertwining, the view through the trees is lovely. There certainly cannot be another avenue of the kind in the world.

This splendid avenue leads up to the tomb of the founder of the dynasty of Shoguns, which came to an end not long after Lord Elgin made his treaty with Japan. An internal revolution soon followed the entrance of foreigners into Japan, a result which, for good or evil, seems to follow us wherever we go. We either conquer territory and annex, as in the case of India, or we introduce principles that disturb the old existing systems. The Taiping rebellion is believed by the Chinese to have been the result of Protestant Missions, and the "excess of riot" to which it ran and its failure have done the cause of Missions, especially in the south, immense mischief. Missio-

naries, however, were not the disturbers in Japan. At Lord Elgin's arrival in Japan, the feudal system existed in all its force. The emperor was a nonentity. It was the attempt by foreigners to get at the supreme power in the country that changed the whole political aspect of Japan a few years after foreigners had effected an entrance, and began to trade with the people. The emperor then came to the front, and assumed the command. This was not allowed without a severe struggle, but the imperial party was victorious, and has held the power up to the present.

Before the revolution, the tomb of the founder of the Tokucowa dynasty, which is part of a beautifully decorated temple in Nikko, used to be annually visited by the reigning Shogun with a large retinue, and accompanied, I believe, by a representative of the emperor himself. But the change in the Government has naturally made these visits less important. For political purposes the temple and the annual observances at the tomb are still kept up; but they will probably be gradually neglected. Even now, as though to show that the old power is a thing of the past, many of the splendid trees of near 200 years' growth, that lead up to the tomb, are being ruthlessly cut down.

Nikko lies in a beautiful valley, surrounded by charming scenery on every side. I need not say that we enjoyed immensely our ten days' stay there. We spent a couple of days on a trip to a couple of lakes in the neighbourhood, sleeping one night at an inn on the upper lake, where there is a sulphur spring. The scenery was lovely the whole way. In one day we saw some half-a-dozen waterfalls, one of them having a leap of several hundred feet—some say over 700. We returned to Tokio, refreshed in mind and body, and all the better prepared to enter on our work again.

Turning from the land and its natural beauties to the people of Japan, we find among them also much to interest. It is really delightful to travel among the Japanese after living in China. In the latter country one is continually made to feel that one is a foreigner and a barbarian in the estimation of the people. Live where you will in China, you can never get out of earshot of the ordinary name by which the foreigner is called—

Fan Kwai in the south, *Kwei-tsz* in the north. No one who has not lived in a Chinese town can form an idea of the wear and tear of spirit caused by having this name shouted after you whenever you make your appearance in the streets. When, years ago, I lived in an interior town, I used to dread going out for a walk, and have stayed in my not-over-comfortable quarters for days together rather than face the rabble of boys and men who, as soon as I was seen, would set up the cry of "the devil is coming." In places where foreigners have been long settled, this name is now rarely heard; but even in such places it drops out occasionally. Indeed, as the people speak of us among themselves by no other term, it has come to mean with them what we mean by "foreigners," and it is not likely to be given up until the people learn what kindness to strangers means—that is, till Christianity gets a hold on the country.

But in Japan this feeling against foreigners does not seem to exist, at least to such an extent as in China. There is no calling of hard names by the people. The people as a rule seem quite kindly disposed towards foreigners, and the Government would throw the whole country open to us to-morrow if we would place ourselves under Japanese law. This is a sore point with the Japanese in the matter of their foreign relations, but it must ultimately work for good. By our refusal to submit to their laws, the Japanese are learning the difference between Christian and heathen laws. Apart from this, however, there is really no difficulty in travelling in Japan. When in Yokohama, I met a lady—Miss Bird, of Edinburgh—just about to begin a long journey, unattended, except by a Native servant, across the country from Tokio to Niigata, thence to the northernmost point of the island, from which she was to cross the straits to Hakodati. This would be simply impossible in China. Then the great desire to learn English and to acquire Western knowledge, and the establishment of schools for this purpose all over the country, all help to favour a kindly intercourse between the people and foreigners.

Notwithstanding all this, however, there are many characteristics of the people that make contact with them very painful. Their dress, their manners,

their morals, are far below those of the Chinese. Their whole civilization is altogether of a much lower type. The style of dress ordinarily worn both by men and women, the bathing together of both sexes, without a rag of covering, the very loose notions that prevail about marriage, the open immorality, and many other things to be seen on the very surface of Japanese life, show a social condition as will long resist the elevating and purifying influences of Christianity. Moreover, the Japanese, as a people, are fickle and unreliable, readily catching at anything new, but not very patient in seeking to acquire it thoroughly. Neither are they an original people. They have borrowed largely from the Chinese, both in their language and their religion. A page of a Japanese book is a strange patchwork, so many of the Chinese characters being scattered up and down in it. Confucius is the only sage Japan knows, and the sacred books of China have been adopted in Japan.

So China has its compensations as a missionary field, if in some respects it is not very desirable as a residence for foreigners. Still Japan is an interesting country to work in, and the missionaries seem to be meeting with as much encouragement as they could expect for the time they have been at work. Each of the C.M.S. stations seems to be in a prosperous condition, and the missionaries, with one exception, however, spoke cheerfully and hopefully of their work. The number of converts is perhaps not large in connexion with the C.M.S., but this is accounted for by the great caution exercised by your missionaries in receiving into the Church by baptism. Numbers could easily be obtained, if that were their object. Any one, however, who understands the object and the work of a missionary would never think of measuring his work by the number whom he has baptized.

Several of the ordinary difficulties of the missionary, common both to China and Japan, were discussed at the Conferences. With many of these questions no hard and fast line can be drawn within which all shall bind themselves to keep under all circumstances. At the same time, general principles were laid down, and from the discussions every one, I feel sure, took away something that will be of real practical help.

The real difficulties of the missionary do not lie in acquiring the language, or in preaching in it, or in occasional isolation. The difficulties begin when converts begin to gather around him. He is then called upon to discern character, to decide on a man's fitness to receive baptism, to find out his personal circumstances as far as he can, and his past history, so far as it is necessary, to determine on his action, if he finds out that the new convert is (if in China) an opium-smoker, or (whether in China or Japan) that he has more wives than one, or that he is unable to keep entirely the Lord's Day. It is very easy to give off-hand answers to all the questions that would thus be raised, before one has any experience with individual cases. But complications of which no one who has not had personal experience can form any conception arise in actual work of this kind, that try to the utmost the missionary's faith and judgment. It was therefore a good thing that the Episcopal missionaries in Japan should meet together to discuss different points connected with their common work, while that work is still in its infancy.

It was exceedingly pleasant to see the union existing among the missionaries in Japan. They have, happily, no "Term question" to trouble them, and yet the term for God they have unanimously employed from the beginning is the equivalent of one of the Chinese disputed terms, which thus gains the testimony of the Japanese nation in its favour. The size, too, of Japan is manageable, and does not present that interminable confusion of dialects which is such an obstacle to the missionary in China. Japan is hardly larger than one of the eighteen provinces into which China is divided, and so the missionaries do not find it difficult, on their occasional visits to each other, to help each other in the work of preaching or conducting services. This has suggested the advisability, on the part of the Episcopal missionaries, of a common translation of the Prayer Book, and, on the part of the great body of the missionaries, of a common translation of the Holy

Scriptures. Both these important works were determined on while I was in Tokio—the former in the United Conference of the English and American Episcopal missionaries, the latter in a representative gathering of all the Protestant missionaries of Japan. I rejoiced greatly in both decisions.

In Tokio I had the pleasure of dedicating Mr. Piper's new church. It is small and unpretending, but in every way suited to present wants. It was well filled by foreigners on the occasion of the dedication. Mr. and Mrs. Piper are hard workers, and I trust they will be blessed with much success. No confirmations took place at Tokio.

At Osaka and Nagasaki I enjoyed my visits exceedingly. Mr. Warren, at Osaka, is happy in his work, and has every reason to be encouraged for the future. He too, like Mr. Piper, had a small church for me to dedicate. Sixteen Japanese converts and one English youth were confirmed. Our confirmation and other services were both pleasant and profitable.

At Nagasaki, also, interesting services were held. Fifteen Native converts were confirmed, all of whom, but one, received the Holy Communion together the following morning. Mr. Maundrell's work is growing in his hands, and I am truly glad to know that he is to be reinforced this autumn. Very marked progress has been made in this Mission since my last visit. Mr. Maundrell has just completed a new school-house, close to the church at Deshima, which, with its turret, surmounted by a cross, is quite a prominent object at the head of the beautiful bay. You will remember that Deshima is the very spot where the cross was laid down to be trampled on as a test of any Natives suspected of Christianity. The raising of the cross on high at Deshima has, therefore, an additional significance that it has not elsewhere. Mr. Maundrell's unpretending college, erected near his own house, contains the promise of much usefulness in years to come. I was much pleased with the appearance of the students, and of the converts generally.

Tokio (Yedo).

We append a portion of the Rev. J. Piper's last Annual Letter. Some other parts of it were printed in our July number. It should be added that

since it was written the new mission church has been completed and opened. Indeed, Bishop Burdon mentions the dedication of it in his letter above. It is sixty feet long, including a room behind the chancel for Bible-classes and prayer-meetings, and twenty-four feet wide, and seats 150 people comfortably. The first service in it was held on Sunday, April 7th, when four persons were baptized. "It was a day of great joy," Mr. Piper writes, "to ourselves and to all our Christians, now eighteen in number (i. e. baptized)." At the dedication service on May 5th Sir Harry and Lady Parkes were present, and the American Minister in Japan and his wife. The C.M.S. Conference and the Conference of Episcopal missionaries mentioned in our September number were held in the vestry-room behind the church. Some further particulars are given in a letter sent by Mr. Piper for the *C.M. Gleaner*, which will appear in that periodical.

From Rev. J. Piper.

Tokio, Jan. 1st, 1878.

1. *Preaching to the Heathen.*—Although our chapel has not been so well attended this year as last, we have had good audiences almost every time I preached, and not a single barrier put in the way of our proclaiming the truth in the chapel. And the thinner attendance this year than last is easily accounted for. The civil war in the south-west of Japan, which lasted seven or eight months, unfavourably affected certain classes of the people in their attitude towards the Gospel of Jesus. Then the partial closing of a bridge for general traffic near our house, and in its stead opening another some distance off, has diverted the stream of human life, so that many who doubtless would have stopped to hear the Gospel passed by another way. This may seem a strange reason for the falling off in numbers, but such a change in bridges, in cities where there are so many canals, affects a district far more than does the stoppage of a street for paving, &c., in one of our English towns. And there is this difference between them, that whereas a street-paving is but of brief duration, a new bridge in one part substituted for an old one in another place is often a permanent change. Towards the close of the year we were compelled by the Government to leave the house as a place of residence, though they do not object to our keeping it as a preaching-place. About the time we had to leave, I found and rented a good-sized shop in the heart of the city, merely for a preaching-place, and I think it will in some measure make up for the thinner congregations at the old chapel. I shall keep on the old building till our way is

somewhat clearer, and then give it up, as the expense of keeping it only as a chapel will be too great, whereas it was tolerably cheap when serving as a residence also. In my last Annual Report I told you we had expended about 60*l.* on the chapel, but fortunately most of this sum was for furniture, which we can take away and use elsewhere, and not on the building. Besides our regular services in the chapel, I have made several excursions into the outskirts of the city, distributing tracts and telling of Jesus. Thus we have sown the seed. May God add His rich blessing to all our efforts!

2. *Baptisms.*—Seven baptisms—five adults and two children—testify that our preaching efforts have not been in vain, but have been blessed by the Holy Ghost to the awakening of souls to penitence and faith in Jesus Christ. Of the adults, one is a merchant from the neighbourhood of Kagoshima, formerly well known by Saigo, the leader of the late great rebellion. His little girl, six years old, is one of the two children admitted into the visible Church. Of the other four adults, one is a contractor and builder, who with his wife and a servant were baptized together. The fifth is the wife of a young man baptized last year. The second child is the son of parents who also were baptized in 1876. We have been much pleased and comforted to watch the progress of the above persons, whose ages range between twenty-eight and thirty-eight years, in their search after and interest in the Gospel. And we think they have all given unmistakable signs that the soul-quicken- ing Word of Christ has found a lodgment in their hearts. May their conduct

henceforward justify our expectations, and may they walk to the glory of God!

3. *Sunday Services and Bible-class.*—Our other Christians have been regular at the Sunday services, and come pretty well to our Thursday evening Bible-class, to both of which all who come are welcome. We have had one or two things inconsistent with our holy profession, but faithful and affectionate dealing with these cases has been attended with real sorrow and open acknowledgment of wrong. We have enjoyed the Holy Communion monthly, and all our hearts, I trust, have been drawn together in the bonds of Christian fellowship. There are two features in our little flock which especially encourage us to hope for and believe in its permanency and growth. (1) They begin to associate with and visit each other because of their common faith; and (2) the majority of our married Christians, both husband and wife, have embraced the truth—thus they help each other. As an instance of this natural help, I may mention that only last Sunday a young man who was baptized last year told me that, if he forgets to say “grace before meat,” his wife looks at him and says, “You have forgotten.”

4. *Literary Labours.*—Besides the above-named labours, in which Mrs. Piper took her part by teaching the women, playing the harmonium on Sundays, and in other ways, I have spent a considerable amount of time in translating, revising, and writing. . . .

Besides the labours thus far detailed, I have, of course, given some time to the study of the language and secular work, of which every missionary has a greater

or less share. I might also give you several pages, describing conversations with inquirers who have come for a short time and then disappeared, or tell of some who seemed near to the kingdom of God, when suddenly we lost sight of them altogether. But, just as the northern portion of the river Jordan suddenly disappears and runs underground, coming to the surface some miles further south, benefiting and beautifying the land through which it flows, so I trust that, in the hearts of some of those who have for a time shown an interest in our message, an undercurrent of thought and longing may be even now running and gaining strength till it bursts forth to the surface of doubt and fear and opposition, and then to life's end run a fertilizing course to the glory of God! I beg to commend such cases to the prayers of Christians in England.

The “week of prayer” has been kept in this city ever since our arrival. As usual, it was well attended last year by the missionary body and a fair sprinkling of others who love the Lord Jesus Christ; and on St. Andrew's Day we Episcopal missionaries had three good and profitable meetings. The American and English brethren and the Native Christians had a service in the morning in the Japanese language, after which we had the Holy Communion; in the afternoon a prayer-meeting, which was mainly conducted by the Natives; then, in the evening, a prayer-meeting in English, held at our house. The Christian Church and the world generally are more indebted to such gatherings than can be known this side the Great Day.

Niigata.

The following very interesting letters from the Rev. P. K. Fyson call for no introduction:—

From Rev. P. K. Fyson.

Niigata, Dec. 26th, 1877.

Although the past year—my second in Niigata—has not been without some encouragement, there has not been, I think, so much progress as might reasonably have been expected. It is still, for the most part, a time of sowing only, and not of reaping; and though a knowledge of Christianity is certainly tolerably widespread, yet experience

shows what a mistake it is to suppose that, if only the truths of Christianity be known, its reasonableness and superiority in point of morality, as compared with other religions, be admitted, a man *must* become a Christian. Many here do know and admit all this, and yet get no further. One learns more and more that the human heart is the same in

heathen as in professedly Christian lands, and that unless there be genuine conviction of sin, a felt need of a Saviour, and a real desire to be holy, people will hear, with almost total unconcern, the good tidings that there is an Almighty Deliverer from both the guilt and the bondage of sin.

There have been two baptisms during the year—one an old man nearly seventy years of age, and one a young man, first brought by the old man; the wife of the old man also I hope to baptize shortly.

There has been nothing to mourn over, and much to be thankful for in the conduct of those already baptized. Of the two young men who became converts last year, one was transferred to a situation in his own native town, and, though I frequently hear from him, I am not able to judge what amount of spiritual progress he has made. The other, who stayed in Niigata, has given decided evidence of growth in grace, and has been a great help to me in the work in various ways. He has also induced members of his family to attend the services, and himself regularly reads and expounds one of the Gospels to them in his own home. The old man baptized this year is one whom I felt specially confident in admitting into the visible Church. He had been a regular attendant at the services, Sunday and week-day, scarcely missing one for more than ten months before he was baptized, and he gave more evidence than any of the others of consciousness of his own sinfulness. One of his remarks, which pleased me very much, was a reply given at a small inquirers' class, at which I was telling them how the Bible speaks of all men having wicked hearts, and asked whether they agreed with that statement or not. "I don't know about other people's hearts; I know *mine* is bad," was the old man's reply. He had also shown most thankfulness at having come to know about the One True God and the Saviour Jesus Christ, and has remarked more than once that he thinks it was in order that he might learn about Himself that God permitted him to live so long.

The town of Niigata itself seems very barren ground. The attendance at the services has not been so good as last year; and a special effort made, jointly with Dr. Palm, the Baptist medical

missionary, of sending a tract to every house in the town on the same day, has produced no apparent result. I also opened two other preaching places, carrying on one for a year, but there has been no encouragement to continue them. And the only hold I have been able to get on the students in the schools has been a small class who come to read the Bible on Sunday morning, and two who come on alternate week-days. Dr. Palm has had only one convert during the year, and he not a Niigata man.

On the other hand there are signs, I think, that the people of the district round will be more disposed to listen to the truths we have to teach them. I have lately, in company with the young man baptized last year, mentioned above, begun visiting two good-sized villages, about thirteen and sixteen miles distant, going out three times a month, and spending one day in each place, and certainly, as regards numbers, had every reason to be encouraged. At one place there were, on one occasion, about 400, and on another not less than 700. I was surprised at two instances of toleration on the part of the priests at this place. On one occasion we asked and obtained permission from a Shinto priest to preach to some country people—it being market-day—in a shed belonging to him; and on another occasion a Buddhist priest allowed us to preach from the top of the very steps of the temple. I am inclined to think it will be wiser to give more time to itinerating work of this kind, instead of, as hitherto, devoting all my efforts to the town of Niigata.

I am sorry to say the local officials seem to have an antipathy to Christianity, and cause us a good deal of annoyance by putting obstacles in the way of our hiring preaching places in the country, and in various petty ways. But we cannot but be thankful that there is now no open opposition on the part of the Government, and that the people generally understand that Christianity is no longer a proscribed religion, and, therefore, come without fear to the preaching, and so learn, to their evident surprise, that it is not the vicious system they have been accustomed to think it. Another encouraging sign, that the local newspaper is not afraid to open its columns for the discussion of Christian subjects. Several attacks

from Buddhist priests and others have been inserted lately, and replies from some of the Christian converts here have also been admitted.

July 17, 1878.

To begin with the number of converts, there are now six residing here, who regularly attend the services, and one other, the first whom I baptized, is living at his native place, about forty miles distant—seven converts in all, three of whom I baptized this year. By the time you receive this letter we shall have been in Niigata nearly three years; and if regard be had only to the number actually baptized, the results of our labours must seem small indeed; but we know that results cannot rightly be estimated in that way. Hundreds must have heard of the One True God, and of free salvation through His Son Jesus Christ, who would know nothing at all of these things if there had not been some one to teach them; and though we may not ourselves live to see much fruit, those who come after us will find that some ground has been broken up, and some seed has taken root.

The converts are all residents in Niigata, and we have not yet seen any practical results of our itinerating in the country districts round. Perhaps it is too early to expect visible results yet, as that special work has only been carried on a few months, and allowance must be made for the fact that the country people are more prejudiced against Christianity, and still believe the most ridiculous stories about it. I will give one as a specimen:—There were two men living near Maki, who asked to be admitted as Christians. They gave good answers to my questions and had evidently been tolerably regular attendants at the preaching; but I could not help suspecting mercenary motives, and it soon became evident that my suspicions were correct; and when they discovered there really was no pecuniary advantage to be gained, they left off coming to see me. But the report got about that these two men had become Christians and had received 200 dollars, which they took home and deposited safely in a drawer, but, when they went to the drawer afterwards to take out some of the money for use, it was gone—that is to say, it had been spirited away by the Christians—to wit, myself I suppose. Numbers also still believe that, when any one of our num-

ber dies, we take out his eyes—or, rather, almost before he is dead—and that we practise sorcery in various forms.

Our congregations on Sunday vary very much, but I can't say that they have increased. I have one Native helper, the second young man whom I baptized, who, although possessed of no special ability, nor ever likely, I think, to become a good preacher, is still very useful to me in many ways, especially in itinerating.

Incidents of a Journey.

We have lately returned from a visit to Tokio, to attend the Missionary Conference.

Our first day's journey from Niigata was up the river, about forty miles, by a small steamer. Another Christian, one of Dr. Palm's congregation, travelled with us, and he and I went below—he at one end of the ship and I at the other—and spoke to the passengers. A long day's journey on board a steamer, with nothing to do, makes people willing to listen to any one who will tell them anything, although some evidently were angry at being told their idols, &c., were no gods. I had brought a stock of books with me—not a large one, as we could not take much luggage overland—and a good proportion of them were sold on the steamer. It was dark when we arrived at our destination—Nagaoka—and I had no opportunity of preaching that evening.

The next evening we arrived at Kashiwazaki, and I asked the hotel-keeper to allow me to preach there; but he seemed afraid of a crowd. At our next stage the hotel-keeper made no objection to my preaching, and at my request sent notice to some of the houses in the neighbourhood, and I had a congregation of between twenty and thirty. After that, I had no opportunity of preaching till we reached Komuro.

But I must not omit to mention Zenkoji, a town which we passed through, although I was not able to preach there. At this place is a very fine temple, with a far-famed image of Buddha. Pilgrims come from hundreds of miles to visit this famous shrine, and almost every day on our journey to Tokio we passed or met bands of these pilgrims—almost all old people, principally women—on their way to worship at this temple. I have been told that old people, especially

women, store up a little money, and then, setting their house in order, start out on a pilgrimage to this and other famous shrines as a kind of preparation for death. What a plain proof that the worship of the masses, at any rate, is real gross idolatry—is not merely, as is often asserted, worship of the object represented by the image, but is a worship of the actual image itself, just as is the homage paid at famous shrines of the Virgin Mary by Roman Catholic pilgrims! Else, why should worship or prayers offered at one particular shrine be thought more acceptable or efficacious than at another? If Buddha or the Virgin Mary be really an object of worship, their power to save cannot be dependent upon the locality at which they are invoked, and the ordinary images in every town and village ought to serve equally well as a representation, if that is all that is needed. No one thinks of travelling to any particular spot to worship God.

We went into the temple at Zenkoji, which is very similar in appearance to the famous temple at Asakusa, in Tokio, only cleaner and finer. Both the approach to the temple—very long and wide—and the temple itself were crowded with worshippers, although it was late in the day, and we noticed that several had brought bedding, and were evidently going to spend the night there. These were nearer the altar and principal shrine, inside the rails, than the rest of the worshippers, for which privilege, I suppose, they paid a trifle extra; and I was told they stay there day and night, constantly mumbling their "Namu Amida Butsü!"—a formula which is supposed by many to mean "Save, Eternal Buddha!" but, being probably of Sanscrit origin, is as meaningless to the Japanese as the Latin formulas used by the masses of Roman Catholics. The different side shrines, images, and general furniture were much the same as in all Buddhist temples, the principal idol, as is often the case, not being displayed to view, but shut up mysteriously in the innermost central shrine, which is only opened on very rare occasions. There was one feature, however, which I had not noticed elsewhere. We were invited by one of the priests to go down into what, I supposed, was a kind of crypt, to be shown, as I thought, some special curiosity; but, after going down a few

steps, as it seemed perfectly dark below, without any lantern or anything of the kind whatever, I asked the priest whether there was anything to be seen. "No, there's nothing to be seen." "Then we won't go down." We could hear people moving about below, incessantly intoning "Namu Amida Butsü!" and I learned from the priest that this vault was immediately underneath the principal idol, and that the idea evidently was that it was a special privilege and blessing to invoke the deity's help, with the consciousness that he was immediately overhead. I told the priest that I too was a teacher of religion—viz., of the Christian religion—but he did not seem disposed to enter into any conversation on the subject. On leaving the temple, I noticed, among the shops that lined the approach, a bookseller's stall, and, having some books left which I wished to dispose of, I asked if they had any books on Christianity. "Oh, yes!"—and several Christian works were named, including the Old and New Testaments in Chinese. "And do you find any customers for them?" "Yes, we sell a good many." I was rather surprised at this, and inquired further, "But doesn't this ground belong to the temple?" "Yes." "And do the priests allow you to sell Christian books?" "Oh, yes! they buy them themselves!" I could not help thinking this was an encouraging sign, for, though the object of the priests in purchasing such books is probably to furnish themselves with weapons of attack against Christianity, or at best to provide material for their sermons, the reading of the Word of God cannot but be productive of good, and the light of truth, if only apprehended, is sure to dispel the darkness of error.

The next day we reached Komuro, where, as I said before, we spent Sunday, having passed through Uyeda, a town where there is a congregation of about thirty Christians in connexion with an American Society. It should be borne in mind that this town is in the heart of the country where foreigners are not allowed to go to preach, and one cannot help rejoicing that Christ has His witness there in this little band of converts, who, if they only act up to their Christian position, must be a centre of light in the darkness of heathenism around. At Komuro on Sunday morning we sallied out to try to find a suitable place for

preaching, and I had a little conversation on the subject of Christianity with a few persons in the grounds of a Buddhist temple. We went out again in the afternoon, and, not being able to find a more suitable place, I determined to try the entrance to this temple, and, having enlisted the services of a policeman to give notice down one street that I was going to preach, doing the same myself down another street, and having by this means collected a small crowd, I stood just outside the temple gate and preached to them. A rather amusing remark was made by one of the crowd at this place. He looked at me and my long beard, and then he looked at Mrs. Fyson, who was sitting by with the bag of books, and remarked, "That gentleman has shaved off his beard." I was told afterwards that a foreign lady is almost sure to be considered as belonging to the sterner sex, especially in country districts where our style of dress is not well known. In the first place, a foreign lady of ordinary height is much taller than a Japanese woman, and she possesses three characteristics at least, which in Japan are almost limited to the male sex: she wears a hat or bonnet, she has eyebrows and white teeth: whereas a Japanese woman wears nothing on her head, shaves off her eyebrows, and stains her teeth black.

The people, about a hundred in number, listened without interruption, and, at the close of the preaching, I think we sold all the books we had brought out with us, except a few of the larger and more expensive ones. One of the crowd then asked whether I was not going to preach again in the evening. I replied, I wished to do so if I could find a place, a house or room, for I couldn't well preach outdoors in the evening when it was dark. Presently some one said he would lend a room which, he said, would hold five hundred people. So I went along with him to look at it, and found a good-sized place, though hardly so large as I had been told, the upper story of a bath-house, and I arranged to go there at seven o'clock, and requested them to let people in the neighbourhood know, giving notice myself along the streets on my way back to the hotel. I went at seven, but was disappointed to find no one had yet arrived. However, the room gradually became tolerably full, the number reaching two hundred, according to the calculation of

some present, though I did not think there were so many. It was ten o'clock or past when I left, after having sold a good many books. They said it was the first time a foreigner had preached in that town.

The only other occasion of speaking to people about God and Christ on that journey was just before arriving at Tokio in a crowded river boat, in which we travelled by night, the last stage, when I sold the few remaining books. After I had been talking a short time, one of the passengers struck in, and began extolling the excellencies of Christianity, and gave the company the benefit of what he had learned on the subject, incidents from the Old Testament, as well as from the New, speaking rather volubly, but making some slips in his facts. I found he had been taught by some American missionaries in Kobe, but, noticing a rosary on his wrist, I asked what that was. "Oh, it is what we use in Buddhism in saying our prayers!" I replied, "You have been praising Christianity, and have been telling these people that there is no religion like it, and yet you are yourself a believer in Buddhism, and wear a Buddhist rosary." Whereat the other passengers laughed at him. Soon after we landed.

On the return journey also—a different route—I had the privilege of preaching several times, and sold nearly all the stock of books I took with me. At the place where we stopped the first night I made inquiries of the hotel-keeper whether there was ever any preaching of Christianity in that place, and, having ascertained there was a Christian living opposite, I went across and asked leave to preach in his house that evening. He consented, and said there were three other Christians living about two miles off, and he wished me to wait till he sent for them. They arrived about nine, and by that time a good many others, to the number of about sixty, had assembled, and I preached to them till about ten.

After a short visit to the famous temples and tombs of the Shoguns, at Nikko, we arrived at Otahara, where we spent the Sunday. I went through the town in the morning, but could not see any place suitable for preaching; but, on making inquiries of the hotel-keeper, I learned that there had been

preaching once at a barber's shop, so I went and asked him to allow me to use his house in the afternoon and evening. He made no objection, but thought it would not be much use trying in the afternoon, as it was a particularly busy season in the rice-fields, and with the silkworms. However, I asked him to let the people in the neighbourhood know, and I went through the town, or rather village, and gave notice myself at different places, and in the afternoon the barber's shop was filled with about ninety people. The first part of my discourse was accompanied by the snip-snip of the barber's scissors, but he brought me his chair as soon as he had finished off that one customer, and the people listened attentively and bought more books than I sold at any other place.

At our next stage, soon after our arrival, a young man, a Japanese, came to the hotel to see me, and ask me to go and preach at his place. I was out at the time, but he came in again soon after, and I learned that he belonged to the Greek Church, and had been staying in that town and preaching for about a month. I thought it best to tell him plainly that we did not consider the Greek Church to be the right form of Christianity; to which he replied, that was a matter of opinion, and that, for himself, he had no objection to my preaching at his place; so I went with him, and preached to about forty, many of whom he had been teaching regularly. There was a picture of the Saviour hung up in a conspicuous position at one end of the room, so I took the opportunity to tell the people plainly that God's prohibition of idolatry included worship of pictures as well as of images.

My last opportunity of preaching, on the return journey, was at a very small and dirty little place where we were compelled to stop, much against our inclination. I asked the hotel-keeper to send round word that I would preach, but as there seemed no signs of any audience assembling at nine o'clock, and I was very tired, I went to bed. At ten we were woke up by a deputation of four or five appearing in our room, one of them coming and turning down the bed coverlet, and murmuring something about "preaching." I understood them to say that as it was so late they would

not trouble me, so I did not get up. But in about a quarter of an hour they appeared again, and said something about "preaching," as before, so I got up—I must confess rather unwillingly—and went and spoke for a short time to the few who had come, only about ten.

The amount I received for books sold on both journeys was about thirty shillings, and as a large proportion were farthing and halfpenny tracts, the sum represents a good number. And they were sold at many different places, so that, if read and understood, some knowledge of the truth may be very widely spread.

A few words in conclusion on the prospects of mission-work in this part of Japan. There is no special opposition on the part of the authorities to our preaching, nor do the people as a rule resent it, or make any disturbance. It is true that, on sending out the other day to Maki, the town mentioned above, to hire a place for preaching, I found that orders had been issued by the police, to the man who let his place before, that he was to do so no more, and some attempts have been made to hinder Dr. Palm from going into the country to preach, but I do not think we have really anything to fear in the way of active opposition. The real difficulty is the apparent general indifference. I have not noticed, nor have I heard that any other missionary has noticed, anything like a spirit of dissatisfaction with the old faiths leading to a craving for something better. It cannot be said that there is a demand for the Gospel in Japan. One reads and hears of districts in some mission fields where the people send from many miles round begging that a teacher will come to their town or village, and where numbers of such applications have to be refused simply from lack of agents. I don't think that is the case with any part of Japan, and, until a desire for something better, a felt need of a real personal Saviour be created, until the Spirit be poured out from on high, causing the multitudes to be pricked in their heart and say, "Men and brethren, what shall we do?" we can expect no great numbers added to the Church. For that time we must pray and work and wait, sowing the seed in faith that the showers of blessing will descend, and God give the increase.

THE MONTH.

[It will be observed that the plan and scope of "The Month" has been somewhat modified. The occasional longer articles and letters which have hitherto been included in this section will appear in the general pages; and we shall be enabled to give small items of recent intelligence for which in previous numbers there was no convenient place.]

THE Archbishops having included "St. Andrew's Day and seven days after" in their invitation to Prayer for Foreign Missions, the C.M.S. Committee observed Tuesday, December 3rd. A prayer-meeting was held at the C.M. House at 10 a.m., followed by a service at St. Dunstan's, with a sermon by the Bishop of Huron (which is printed on another page), and the Holy Communion.

THE Rev. J. G. Heisch, having accepted the living of Sydenham, Oxfordshire, is about to retire from the Vice-Principalship of the Church Missionary College after more than thirty-seven years' most valuable service.

THE Archbishop of Canterbury has conferred the degree of D.D. on the Rev. Samuel Dyson, Principal of the Cathedral Mission, Calcutta, and the degree of B.D. on the Rev. A. E. Moule, of Hang-chow, and the Rev. T. P. Hughes, of Peshawar, in recognition of their eminent missionary and literary services.

A LETTER from Bishop Sargent, dated October 28th, states that the "accessions" in the C.M.S. districts of Tinnevely during the year ending September 30th had been between 9000 and 10,000. He had issued a circular letter to the heathen who have suffered by the famine, earnestly calling on them to come to Christ.

BISHOP SARGENT held his first ordination on September 22nd at Palamcottah, acting under a commission from the Bishop of Madras. Nine Natives were admitted to deacons' orders, and eight to priests' orders.

ON the same day, September 22nd, Bishop Stuart, of Waiapu, held his first ordination, at Whakato, Poverty Bay, when three Maoris, viz., Kerehona, Rutene Te Aihu, and Hone Te Wainoho, were admitted to deacons' orders, and one, the Rev. Matiaha Pahewa, to priest's orders. We shall give the Bishop's interesting letter hereafter.

THE Rev. G. M. Gordon, our Itinerant Missionary in the Punjab, has gone up to Quetta with General Biddulph's force, and hopes to penetrate into the interior of Afghanistan.

THE East African mail, which came in on Dec. 7th, brought us no letters from the interior; nor have we lately heard from the Nile party. The last news from the latter was dated August 15th, when they were two days' journey beyond Khartoum. They had received the greatest kindness and assistance from Colonel Gordon.

A paragraph has been going the round of the papers respecting a sugges-

tion from Colonel Gordon that the C.M.S. should establish a Mission on the western shore of the Albert Nyanza. The real facts will be gathered from the Proceedings of the Committee, on another page.

THE Rev. H. C. Squires has sailed for Bombay to take the Secretaryship of the Western India Mission, as the Rev. T. K. Weatherhead is returning to England. The Rev. W. A. Roberts, who only came home last April on sick-leave, has also gone back to take charge of Sharanpur, left vacant by the death of the Rev. C. F. Schwarz.

WE regret to say that the Rev. C. S. Cooke, of the Western India Mission, and the Rev. C. Baker, who was at Sierra Leone for a short time last year, have been forbidden by the physicians to return to the Mission-field.

THE first examination of African students at Fourah Bay College for the Durham University licence in theology, and for the B.A. degree, has taken place; and all the candidates (five) passed with credit.

THE Yoruba Mission is not to have two men who have been mentioned in the *Intelligencer* as appointed to reinforce it. The Rev. A. Schapira has been sent instead to Palestine, to occupy Gaza, for which post he is specially qualified by his Jewish parentage, his residence in the Holy Land as a boy, and his knowledge of Arabic; and the Rev. T. A. Haslam has chosen colonial instead of missionary work. But the Rev. C. H. V. Gollmer has just joined the Mission, taking Mr. Wood's place at the Training Institution; and Mr. C. B. S. Gillings, of St. John's Hall, Highbury, who was accepted some months ago, and will (we trust) have been admitted to holy orders before these lines appear, has been also designated to it. Archdeacon Henry Johnson continues in charge of Breadfruit Church, deferring his departure for the Niger till a suitable Native successor can be found. Mr. Isaac Oluwole, of Fourah Bay College, has been appointed Master of Lagos Grammar School, in succession to the late Rev. T. B. Macaulay.

This Mission is still much interfered with by the war between the Egbas and Ibadans, and also by the hostility of some of the tribes on the lagoons east of Lagos; and Mr. Maser has asked Bishop Crowther and Mr. Ashcroft to send the *Henry Venn* round from the Niger to convey supplies by water through the Ondo country for the Native agents at Ibadan, the roads being all closed.

WE hear with much thankfulness from the Rev. D. T. Barry and the Rev. J. Vaughan that the difficulties in Krishnagar with regard to caste, which were referred to in the *Intelligencer* of February last (p. 115), have much diminished, and that most of the Native Christians have been enabled by the grace of God to overcome the prejudices so natural to their race. The subject will be dealt with shortly in our pages, when extracts of Mr. Vaughan's letters, which contain some deeply interesting incidents, will be given.

Mr. Vaughan mentions having lately baptized a Brahmin, a pleader in the law-courts, who was in the English School at Krishnagar twenty years ago, when it was under the charge of the Rev. S. Hasell. "There he first saw and read the Bible. The instructions he then received produced a most

favourable impression of Christianity. From time to time he read the holy book after he entered on the business of life. Its hallowed lessons evidently moulded his character even before his faith was perfected. For his acknowledged probity and integrity, he has long been spoken of in the courts as 'the honest pleader.' Intercourse with a Native Christian moonsiff at length brought him to decide."

INTERESTING letters have lately come to hand from the Niger. The *Henry Venn* steamer is most useful. She has already made several voyages up and down the river, and is paying her own expenses by carrying freight for the trading firms. Bishop Crowther is about starting a new station at Shonga, eighty miles higher up the Kworra than Egan, the present furthest station. An important journey has been made by a Native agent at Asaba into a country hitherto unvisited, lying between the Niger and Yoruba. At Bonny the persecution has much subsided, and the scattered congregation now assembles for worship every Sunday in large numbers. A general review of the Mission is in type, and will appear (we hope) in our next number.

LATER letters from Kashmir much relieve the anxieties respecting the famine there expressed in our last number. A new Diwan (Prime Minister) had come into office, and had set to work with vigour and intelligence to provide food for the starving people, bringing grain over the mountains from the Punjab, and selling it at reasonable prices, or distributing it freely to those too poor to buy; besides distributing the rice-crop, which had just been gathered in, in so able a manner as to give universal satisfaction. He had allowed Dr. Downes to take a piece of waste land adjoining the mission hospital, and to employ people upon it as a famine work; and had promised a large quantity of rice (1000 maunds; maund = 80 lbs.) for the Mission to keep in store against a possible renewal of the scarcity. He also gave Rs. 100 to the hospital. "The whole place is happy again," and the Diwan had called on Hindus and Mohammedans alike (he is himself a Hindu) to set apart two days of thanksgiving to "God." We earnestly trust they may soon learn to offer praise to the God and Father of our Lord Jesus Christ. "We still wait anxiously," writes Dr. Downes, "to see a sign of life among the dry bones; but they are very dry." He adds a welcome piece of news—"We are staying the winter here [for the first time], and, thanks to the Maharajah's kindness, we are very comfortable."

THE Rev. H. K. Binns, who has lately gone back to East Africa, writes a most encouraging letter from Frere Town. Last month we had the testimony of Bishop Royston, who saw the Mission for the first time. Now we have the testimony of one who was himself at work there for sixteen months in 1876-7, and who speaks in the warmest terms of the great improvement that has taken place since he left. One thing he mentions which we have not heard before. Mr. Streeter has opened a kind of Institute for the English-speaking "Bombay" Africans, with the view of providing recreation for them in the evenings, and so keeping them from wandering into the neighbouring "shambas" and getting into mischief. One night in the week they play their band; another night they have readings and recitations; and on a third night a discussion. "The last subject they discussed," says Mr. Binns, "was whether *tembo* (palm-wine) should be sold in the village or not; and they decided that it should not be sold here, at which we

were greatly rejoiced." We may add that some friends have lately sent out a large case of books, pictures, &c., for the reading-room, to which the Religious Tract Society made a handsome grant.

Mr. Streeter has sent two letters or reports written for the information of the Society by George David and William Jones, the chief Native teachers at Frere Town and Kisulutini respectively. Both are interesting and intelligent, and considering that Bishop Royston's recent visit was their first introduction to the Episcopal order, we may pardon the appellation given to him by one of them, "Lord Mauritius." Mr. Jones gives an encouraging account of the present attitude of the Wanika. Many of them are settling down around the station. "They hear," he says, "the word of God most gladly. The Wanika of Dr. Krapf's time are not the Wanika of the present day. Many of them do truly see the vast difference between Islamism, heathenism, and Christianity." Yet if they have changed since Dr. Krapf's time, they have not forgotten Dr. Krapf. "They have nothing in their mouths," continues Mr. Jones, "but *Karafu*, meaning Dr. K., when they hear of missionaries coming to their country. The reason they give for their remembering him is that he used to carry the Book to them in their mean homes. A noble testimony!"

THE Rev. A. E. Moule, in a letter dated Hang-chow, Oct. 8th, refers to the deeply interesting work in Great Valley, the earlier stages of which were described by him in the *Intelligencer* of April and October last:—

The Gospel is, I trust, triumphing still in Great Valley, and in several of the neighbouring villages. I hear of about thirty new inquirers, and I hope next week to visit those districts, and baptize about ten inquirers of long standing. But there are many adversaries. The gentry in the Hien city of Chu-ki, which lies on the way to Great Valley, are violently opposing our occupation of a little Mission-house which I secured last June; and as this whole province has been in a ferment of threatened insurrection, in consequence of the Mandarins' extortionate tax-

gatherings, both our Consul and the resident magistrate at Chu-ki fear to act very decisively just now in the matter, "since an *émeute* might lose the advantages we have already gained."

I hope in a fortnight's time to baptize the firstfruits of our Mission in the Hien city of Fu-yang.

The hatred shown to Christians by relations and former friends is to me a great distress. It is increasing; but when we can rise a little way in faith and Scriptural thought, such a phenomenon is doubtless an encouragement more than a cause for alarm.

Since this was in type we have received later intelligence through Mr. G. E. Moule. Twenty-three persons (including children) were baptized in Great Valley district, in which there are now twelve villages containing Christians, where two years ago there were none at all. The first baptism has also taken place at Fu-yang.

THE *Ethiopian*, a Sierra Leone newspaper under Native Christian management, bears warm testimony to the services rendered to the colony by Miss Jane Caspari, who was for some years at the head of the Female Institution—now called the Annie Memorial School—but who has lately returned to England in weakened health. It says, "Miss Caspari's first arrival in the Mission was in 1865, when Miss Sass, who might justly be called the founder of the Institution, was still in charge of it. Several other ladies, both English and German, of high and varied attainments and accomplishments, have been in connexion with it since its first establishment in 1848, but by none of them was Miss Caspari excelled in unremitting and self-sacrificing labours

for the temporal and spiritual good of the pupils. . . . Her deep piety, high sense of duty, indefatigable labours, industrious habits, unaffected simplicity in dress, and independent spirit as an educationist, were qualifications which, when exhibited among our girls, more than compensated for any imaginable drawbacks that might have arisen from her strict adherence to 'old-fashioned ways.' "

WE have received the Minutes of the Convention of Protestant Missionaries in Japan held at Tokio in May last. This was one of the three Conferences mentioned in our September number (the other two being, one of Episcopal missionaries, and one of C.M.S. men only). It was called specially to deliberate upon plans for the translation of the whole Bible into Japanese; and some important resolutions were agreed to. Forty-six missionaries were present, of whom ten were English and five Scotch, the rest being American.

Appended to the Minutes is a table of statistics relative to Foreign Missions in Japan. There are 104 "missionaries," which includes 38 single ladies, but no wives. There are 35 stations and 59 out-stations. There are 44 "organized churches," and 1617 "church members." There are 829 pupils in boys' and girls' schools, 173 "theological students," and 1856 Sunday scholars. The Native agents number 158, of whom 9 are "ordained preachers and teachers." The contributions of Native Christians last year amounted to \$3552. In the Medical Missions, nearly 18,000 patients were treated in the year. No return is given of the baptisms.

THE Medical Missionary Association, recently formed for the promotion of godliness among medical men and of medical missionary work, has made a grant of 10*l.* to the C.M.S. Kashmir Medical Mission. The new quarterly magazine of this Association, *Medical Missions at Home and Abroad* (J. Nisbet and Co.), contains much interesting information.

THOSE of our readers who bind up our numbers into yearly volumes should by all means obtain the complete Index of each volume, which has been prepared with great care, occupying thirty-two columns of close type, and contains more than two thousand references. By means of it the history of our Missions and Missionaries can now be readily traced from year to year. It can be had at the Society's House, price one penny.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for another year of many mercies vouchsafed to the Society and its labourers at home and abroad. Prayer for a larger outpouring of the Holy Ghost upon the whole Church of Christ, as suggested by the Bishop of Huron (p. 6); and that the year 1879 may be a year of increased blessing in every mission field.

Thanksgiving for past trophies of the Gospel from among the Afghans (p. 7). Prayer for the Peshawar Mission, and particularly that the result of the present war may be to open the door of Afghanistan and other lands hitherto closed in Central Asia to the soldiers of the Cross.

Thanksgiving for much good work going on in Japan (p. 43). Prayer for the missionaries and converts, and for an awakening among the people.

Thanksgiving for recent mercies in Krishnagar (p. 7). Prayer for the quickening and growth of the Native Church there.

Prayer for the "accessions" in Tinnevely reported by Bishop Sargent (p. 54).

Prayer for the newly-ordained Native clergy in Tinnevely and Waipuu (p. 54).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Nov. 11th, 1878.—The Report of the Nyanza Subcommittee was read, reporting the progress of the Missionaries proceeding by way of the Nile, and the great assistance which had been rendered to them on their journey to Colonel Gordon. Also communicating a letter from Colonel Gordon recommending the establishment of a Mission station on the west shore of the Albert Nyanza, stating that it was healthy, populous, and accessible, and that, while outside of the Egyptian dominions, it enjoyed the security arising from close proximity; further, that the country was a virgin soil as regards either European or Arab influence. The Secretaries were directed to convey the warm thanks of the Committee to Colonel Gordon for his kind and generous help to the Missionaries of the Society, and for the interest he has shown in the objects of the Mission. It was resolved that the Missionaries be directed to use every effort to carry out the plans of the Committee in regard to establishing Missions in Uganda and Karagué; at the same time, that Colonel Gordon be informed of the readiness of the Committee, in the event of men and means being forthcoming, to follow his advice in regard to the establishment of a Mission upon the Albert Nyanza; and that meanwhile he be requested to furnish the Committee with further information respecting the locality recommended by him for a station.

The Committee took leave of the Rev. J. Welland, returning to his duties as Secretary of the Calcutta Corresponding Committee; of the Rev. E. H. Thornton, proceeding to the North India Mission; and of the Rev. W. P. Schaffter, proceeding to the Tamil Cooiy Mission. The Instructions of the Committee were delivered to the Missionaries by the Rev. C. C. Fenn, and they were addressed by the Rev. E. Auriol, after which they were commended in prayer to the favour and protection of Almighty God by the Rev. W. H. Barlow.

A letter was read from the Foreign Office, in reply to the Society's application, under Minute of Committee, October 14th, with reference to obtaining a passport for Bishop Russell, stating that her Majesty's Minister at Peking, who was about to return to his post, had been put in communication with the Archbishop of Canterbury with reference to this matter, and that, on Sir Thomas Wade's return to China, a satisfactory arrangement, it was hoped, would be arrived at.

On the application of Lieut.-Col. Hughes, a grant of 100*l.* was made to the Directors of the Strangers' Home for Asiatics for the purpose of continuing missionary work among the heathen to be found in London and large provincial towns.

Letters were read from Bishop Royston and the Mauritius Finance Committee, alluding to new Government rules for giving grants-in-aid upon results to schools for the elementary education of the Indian immigrants, and to the importance of the Society's Missionaries being enabled to take advantage of the opportunity, especially as the Roman Catholic party in the island were making every effort for getting the education of the Indians into their own hands. A grant of 100*l.* for the ensuing year was made for the purpose.

Committee of Correspondence, Nov. 19th.—The Secretaries reported that a telegram had been received on the 13th inst. announcing the death of the Rev. Henry Baker, for thirty-five years the Society's able and devoted

Missionary in Cottayam, Travancore. The Committee received the announcement of Mr. Baker's death with much regret, and directed that the assurance of their sympathy be conveyed to Mrs. Baker and other members of the family.

Mr. C. B. S. Gillings, of the London College of Divinity, St. John's Hall, Highbury, who had been accepted in June last for missionary work, and who was to be presented for ordination at Christmas, was appointed to the Yoruba Mission.

Mr. E. Meyers, a Native of Bombay, of Jewish parentage, was appointed to Missionary work under the Rev. R. Clark in local connexion with the Panjab and Sindh Corresponding Committee.

A letter was read from the Foreign Office acknowledging receipt of the memorial to Lord Salisbury on the disturbance at Fuh-Chow, and stating that her Majesty's Minister in China had been instructed to furnish a report upon the same; also a letter from the Rev. J. R. Wolfe on the same subject. The Secretaries were instructed to forward to Lord Salisbury extracts from Mr. Wolfe's letter, and to urge such measures being taken as may speedily bring about a more satisfactory understanding as to the position of the Mission.

The Secretaries referred to the plans for extending the Yoruba and Niger Missions, and to the frequent losses sustained on the West African coast from the climate, and adverted to the importance of having a sanatorium for the European Missionaries within easy reach. Reference was made to the explorations by Captain Burton and subsequent travellers of the Cameroon Mountains opposite the Island of Fernando, and within three days' sail of Lagos, from which it appeared that, at an elevation of 8000 feet above the level of the sea, there was an abundance of grass land, with a copious water-spring, where a sanatorium might be erected. The proposal was referred to the Niger Sub-Committee for consideration and report, and in the meantime it was resolved that Mr. J. Kirk, recently appointed to the Niger Mission as an assistant to Mr. Ashcroft, be requested to visit the Cameroon Mountains on his way to the Niger, and report upon the subject.

The Committee took leave of Dr. Van Someren Taylor, proceeding to join the Fuh-Chow Mission, and Mr. John Kirk, proceeding to join the Niger Mission. The Instructions were delivered to the Missionaries by the Honorary Clerical Secretary. They were addressed by Mr. A. Beattie, and commended in prayer to the favour and protection of Almighty God by the Rev. J. Richardson.

Authority was given to the Madras Corresponding Committee to draw 2000*l.* from the Indian Famine Fund for the establishment of Orphanages for the orphans under their charge, it being understood that this sum would make ample provision for them for seven years; and also such further amounts as will be necessary for actual famine purposes up to the end of the present year.

Committee of Correspondence, Nov. 26th.—The Secretaries referred to the recent death of the Rev. Lord Dynevor, a Vice-President of the Society, and to the fact that his whole life and interest had been enlisted in the cause of evangelical truth. He had for many years taken a deep interest in the work of the Society, having always retained a special connexion with the Fairford Mission, to which the Rev. A. (now Archdeacon) Cowley had gone from Lord Dynevor's parish at Fairford. A resolution was agreed to expressive of

the Committee's sense of the loss to Protestant truth by the death of Lord Dynevor; and the Secretaries were directed to assure Lady Dynevor of their sympathy in her bereavement.

A letter was read from the Foreign Office, acknowledging a letter from the Secretaries with reference to King Mtesa's desire to enter into friendly relations with this country, and to send Ambassadors to England, stating that Lord Salisbury did not feel himself justified in recommending to the Treasury any expenditure on account of King Mtesa's proposed mission, but that, should he carry his project into effect, his messengers would be received on their arrival with the courtesy and attention due to the representatives of a king who has shown himself desirous of entering into friendly relations with this country, and who has received with kindness and afforded his powerful protection to British subjects who have visited his kingdom.

The subject of the consecration of Mission churches in India having been discussed at some length, it was resolved that, in view of the division of opinion which appears to exist as to the legal effect of consecration in India, the Committee are still of opinion that the Dedicatory Service, as proposed by Dr. Deane and Mr. Benjamin Shaw, should be employed in connexion with their Mission churches.

Committee of Correspondence, Dec. 3rd.—The Rev. A. T. Fisher, B.A., of Sidney-Sussex College, Cambridge, Curate of St. Matthew's, Brixton, having offered himself to the Society for Missionary work, was accepted by the Committee, and appointed to the Panjab Mission to be associated with the Rev. B. Clark at Amritsar.

A letter was read from the Rev. D. T. Barry, Calcutta, giving a cheering account of a half-yearly meeting of delegates at Krishnagar, held October 23rd, stating his belief that the struggle with regard to caste that had been going on of late had been overruled to awaken new life at Krishnagar in the Native Church. The Committee received, with devout thankfulness to Almighty God, the tidings from Krishnagar, and directed that the Rev. J. Vaughan be assured of their continued affectionate sympathy with him in his difficult work.

Arrangements were authorized for the utilization of the Society's printing press at Jerusalem.

General Committee, Dec. 9th.—Reference having been made to the heavy affliction which had befallen his Grace the Archbishop of Canterbury by the death of Mrs. Tait, the following resolution was adopted:—"That this Committee desire to convey to his Grace the Archbishop of Canterbury the expression of their deep and heartfelt sympathy in the severe bereavement that has befallen him and his family in the removal of Mrs. Tait, with the assurance of their fervent prayers that the consolations of God may abound towards him, and that he may continue to be sustained for many years in the discharge of his high functions, for the glory of God and the good of His Church."

Reference having been made to the resignation of the Right Rev. Bishop of Durham, the following resolution was adopted:—"That this Committee desire to express the deep regret with which they have heard of the resignation by the Right Rev. Dr. Baring of the Bishopric of Durham, whose attachment to the principles of this Society have been so conspicuous, his connexion with it so intimate, and his support so unwavering; and they would join their prayers with those of the many friends of the Society, which they

know are ascending to the Throne of Grace on his behalf, that it may please Almighty God to grant him such restoration of health as may enable him still to exert for many years his powerful influence on behalf of those fundamental principles of the Reformed Church of England which he has so long and so fearlessly defended, and which they trust will prove the strong support and consolation of his own soul until the end."

The Bishop of Huron was appointed a Vice-President of the Society.

The Minutes of the Sub-Committee of Visitors of the Islington Institution were read, communicating the approaching retirement of the Rev. J. G. Heisch from the Vice-Principalship, in consequence of his having accepted the living of Sydenham, in Oxfordshire. The Secretaries were directed to convey to Mr. Heisch the expression of the Committee's high appreciation of his long and faithful services in connexion with the Institution, and of their sense of the value of his influence upon the students who had successively, through thirty-seven years, passed from under his hand to the Mission field, together with the assurance that their prayers will follow him to his new sphere of labour.

NOTES OF THE MONTH.

ORDINATIONS.

New Zealand.—At the primary ordination of the Bishop of Waiapu, held at Whakato, on Sept. 22, 1878, Messrs. Kerehona, Rutene Te Aihu, and Hone te Wainoho, Natives, were admitted to Deacons' Orders, and the Rev. Matiaha Pehewa to Priest's Orders.

DEPARTURE OF MISSIONARIES.

Palestine.—The Rev. A. Schapira, late of the Sierra Leone Mission, left London on Nov. 2nd, 1878, for Jaffa.

Western India.—The Rev. H. C. and Mrs. Squires left Southampton on Nov. 7th for Bombay.—The Rev. W. A. and Mrs. Roberts left London on Dec. 12th for Bombay.

North India.—The Rev. J. and Mrs. Welland and Mr. R. J. Bell left London on Nov. 16 for Calcutta.

Punjab.—The Rev. A. Lewis left London on Nov. 7 for Bombay.

Ceylon.—The Rev. W. P. Schaffter, late of the South India Mission, left London on Nov. 16 for Colombo.

China.—Dr. B. Van Someren Taylor and Mrs. Taylor left London on Nov. 30th for Fuh-Chow.

Japan.—The Rev. W. and Mrs. Andrews left Southampton on Oct. 31 for Nagasaki.

DECEASE OF MISSIONARIES.

South India.—The Rev. Henry Baker died at Madras on Nov. 13, 1878.

Contribution List.

In the following list of receipts from Nov. 11th to Dec. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5*l.* and upwards, and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Amptill, &c	20	13	9
Leighton Buzzard	8	10	0
Berkshire: Aston Tyrrolde	2	7	4
Cookham	3	10	0
Faringdon	10	0	0
Reading	133	0	0
Buckinghamshire: Middle Claydon	26	0	6
Weston Turville	12	10	9
Cambridgeshire: Balsam	1	16	7

Newmarket	37	10	2	Bethnal Green; St. James' the Less	9	3	6
Cheshire: Altrincham; St. John's	45	0	0	St. Peter's Sunday-schools	1	1	6
Hastington	2	13	6	Chelsea; St. Matthew's Mission Church	4	8	10
Lostock Gralam	6	0	0	Dalston; St. Phillip's	8	8	4
Monkton	2	0	0	Upper Edmonton; St. James'	23	18	0
Cornwall: Pensance	41	12	2	South Hackney; Christ Church	1	19	0
Derbyshire: Bakewell	5	16	1	Harrow	100	0	0
Sapeyhill	68	0	0	Haverstock Hill; St. Andrew's	2	6	9
Devonshire: Gittisham	4	8	3	Hayes	7	12	3
Derwshire: Chelborough, West	1	5	7	Hendon	7	9	4
Tarrant Gunville	7	5	0	Kensington; Christ Ch., Victoria Rd.	7	12	0
Tarrant Hinton	10	0	0	St. Paul's, Vicarage Gardens	4	0	4
Wareham, &c	8	10	0	St. Paul's, Onslow Square	41	7	9
Weymouth, &c	183	0	0	Kilburn; Holy Trinity	41	6	0
Durham: Chester-le-Street	8	1	1	St. John's	13	0	6
Darlington; St. Paul's	24	8	4	St. Mary's	22	16	6
Essex: Chadwell; St. Mary	4	5	11	North-East London	30	0	0
Chigwell	6	10	0	Northwood	14	9	9
Epping; St. John's	12	10	0	Paddington; St. Paul's	9	2	6
Lamborne	3	7	11	Staines	9	7	0
Gloucestershire: Gloucester, &c	100	0	0	St. George's-in-the-East	1	18	11
Mickleton	17	15	0	St. Pancras; St. Saviour's, Fitzroy Sq.	16	11	0
Saul	7	4	6	St. Philip's, Arlington Square	5	2	0
Southrop	7	8	9	Twickenham; Holy Trinity	1	8	0
Hampshire: Fareham	100	0	0	Westminster Abbey	8	12	6
Fleet	30	0	0	Monmouthshire: Cwmcarvan	19	3	3
Fordingbridge	2	15	2	Llan-Martin	1	13	10
Langrish	4	0	0	Michel Troy	3	2	3
Lymington	22	8	9	Norfolk	1000	0	0
Pennington	4	11	0	Northwold	45	13	11
St. Mary Bourne	8	7	2	Northamptonshire: Boddington	14	7	3
Channel Islands: Guernsey	40	0	0	Brigstock	6	14	4
Jersey	100	0	0	Long Buckley	14	0	6
Herefordshire	60	0	0	Byfield	5	18	10
Eyton	2	3	3	Easton Neston	6	0	3
Hertfordshire: Harpenden	17	9	3	Oundle	13	14	9
Northaw	1	0	0	Pitsford	1	3	5
Shenley	43	5	2	Thrapstone	4	13	6
Willian	13	8	8	Werrington-cum-Walton	4	5	0
Kent: Bickley	14	12	0	Northumberland:			
Blackheath	155	3	0	North Northumberland	18	14	0
Bromley; Trinity Church	1	10	0	Nottinghamshire: Nottingham, &c	25	0	0
Godmersham	1	0	4	Boughton	3	15	0
Greenwich: Pariah Church and St. Mary's	10	9	1	Manfield	11	8	4
Hoo; St. Mary's	5	0	2	Norton Cuckney	1	8	6
Knowlton	2	0	0	Upton	3	15	0
Minster-in-Sheppy	2	3	7	Oxfordshire: Banbury & N. Oxfordshire	9	6	8
Tilmanstone; St. Andrew's	13	9		Holwell	1	0	0
Tong, &c	5	8	6	Watlington	1	9	7
Wesgate; St. James'	4	4	0	Somersetshire: Burnham	1	0	0
Wittersham	19	19	5	Cutcombe	4	15	6
Lancashire: Liverpool, &c	300	0	0	Frome	54	5	8
Adlington	17	17	0	Mark	1	2	2
Blackburn	200	0	0	Runnington	1	13	0
Hey; St. John's	10	15	2	Wellington	7	0	0
St. Helen's; St. Thomas'	8	1	6	Weston-super-Mare; Holy Trinity	12	1	8
Warrington	2	0	0	Yeovilton	8	0	0
St. Paul's	8	15	7	Staffordshire: Bushbury	30	0	0
Leicestershire: Leicester, &c.: All Saints'	5	5	0	Chapel of Cotton Hill; Institution for the Insane	1	17	6
Lincolnshire: Appleyby	2	6	4	Fenton; Christ Church	1	16	0
Asby West	4	0	0	Hanbury	8	13	4
Ayleby	3	5	6	Hixon	1	14	3
Bradley	2	10	0	Kingsley	2	12	7
Flea	5	0	0	Leigh	5	0	8
Keal, East	1	1	0	Rugeley	6	8	0
Kirby-upon-Bain	3	7	4	Smethwick Old Church	2	2	10
Lacey	3	10	0	Tatenhill	2	1	5
Mareham-on-the-Hill	4	3	1	Trentham	2	19	1
Spalding; St. John's Free Church	1	3	0	Willenhall; St. Giles'	16	7	3
Spilsby	6	0	0	Suffolk: Belchamp, St. Paul's	1	15	4
Stewton	3	17	13	Clare	6	10	6
Long Sutton	4	1	4	Geldeston	2	11	5
High Toynton	4	4	10	Lowestoft	60	0	0
Walsham	3	15	6	Southwold	18	9	4
Middlesex: City of London:				Woodbridge	30	17	8
St. Dunstan's in the West	13	0	0	Surrey: Balham and Upper Tooting	27	6	0
All Hallows the Great and Less	13	12	10	Battersea; St. Peter's	2	0	0
St. Margaret's, Lothbury	16	17	4	Bermondsey; Bishop Sumner's Ch.	1	2	9
St. Michael's, Cornhill	12	0	0	St. James'	13	13	3
St. Stephen's, Coleman Street	23	19	8	Brockham	11	14	8
St. Stephen's, Walbrook	3	16	6	Byfleet	8	8	3
Ashd	7	3	6	Croydon	97	17	7
West London School Chapel	1	0	0	Ham	9	0	6

Lambeth: St. John's, Waterloo Road	27 19 10	Brooke, Sir W. De Capell, Bart.	10 0 0
Nutfield	27 15 6	Buxton, Sir T. Fowell, Bart., Waltham Abbey	100 0 0
Pyrford and Wisley	7 0 0	Clergyman's Thankoffering	1000 0 0
Southwark: St. Olave's	2 15 0	Deedes, Major Geo., Hythe (for Japan)	10 0 0
Surbiton: Christ Church	95 0 0	E. S.	5 0 0
Tulse Hill: Holy Trinity	5 0 6	Esdaile, E. J., Esq., Cothelstone	100 0 0
Walworth Common: St. Stephen's Sunday-school Association	13 0 0	Friend	10 0 0
Wandsworth	30 10 10	Gould, Rev. Joseph, Repton	100 0 0
Westcott	1 0 0	Greene, Mrs., Norwich	50 0 0
Sussex: Albourne	6 10 10	Hamilton, F. A., Esq., Founder's Court	100 0 0
Broadwater and Worthing	100 0 0	Hull, Mrs., Hazelwood	10 10 0
Catsfield	5 15 6	In Memory of the late Mrs. Wilding (verses sold), per Miss Humphreys	5 5 0
Colgate: St. Saviour's	5 14 5	"Kent"	5 0 0
Dallington	13 13 6	O. R.	15 0 0
Easebourne	14 15 6	Pelham, Lady H. J.	30 0 0
Frant	12 4 0	Prevost, Admiral J. C., Frimley	10 10 0
Hove: St. John the Baptist (for C.M. College)	12 1 0	Scott, Rev. S. G., Battersea Park	5 0 0
Hurstpierpoint	3 2 4	Sellwood, Frank, Esq., Collumpton	100 0 0
Stedham and Heyshott	15 10 0	Smithwick, Miss, Torquay	500 0 0
Stonegate	79 4 9	Stacey, W., Esq., New Barnet	5 5 0
Worwickshire: Bulkington	1 15 9	Thankoffering on Day of Intercession	5 0 0
Fillongley	9 12 8	Thankoffering from two Sisters	5 0 0
Hartshill	2 1 4	"Tithe"	20 0 0
Marton	9 0 0	Trower, Mrs. H., Gloucester Square	5 0 0
Preston Bagot	1 0 5	Wigram, Rev. and Mrs. F. E., Highfield (for Nagasaki Church Fund)	50 0 0
Ullenhall, &c.	26 9 7	Witherby, Mrs., Lee	25 0 0
Westmoreland: Ambleside	4 3 3		
Soulby	6 4 1		
Wiltshire: Edington	7 2 0		
Shaw	20 0 0		
Westbury	2 2 6		
Winkfield	3 6 0		
Worcestershire: Bewdley	4 8 6		
Hagley Parish Church	2 0 0		
The Quinton	32 18 6		
Yorkshire: Birstall	19 8 6		
Driffield	80 0 0		
Gomersal	7 18 8		
Hackness	1 10 0		
Hampthwaite	11 0 0		
High Harrogate	16 5 0		
Hawes	11 1 0		
Heckmondwike	25 12 8		
Ouseburn, Great	9 4 3		
ASSOCIATIONS IN WALES.			
Brecknockshire: Brecon	18 10		
Carnarvonshire: Penmaenmawr	1 14 6		
Port Dinorwic	5 15 0		
Denbighshire: Denbigh: St. Mary's	2 10 10		
Wrexham	33 13 1		
Flintshire: Penley	1 8 2		
St. Asaph Cathedral	3 3 0		
Glamorganshire: Canton	18 1		
Penllyn	1 11 0		
Merionethshire: Llanuwchllyn	2 1 8		
SCOTLAND.			
Cally	53 12 6		
BENEFACTIONS.			
A. H.	10 10 0		
A. M. P.	30 0 0		
Belmore, Earl of, Castlecoole	25 0 0		
<p>The Secretaries thankfully acknowledge the receipt of Parcels, &c., from— St. Mary's C. M. Association, Brighton, per Mrs. Moseley, for Gorakpur. Mrs. Langton, The Grange, Welwyn, for Lucknow. Rev. H. Linton, Stirtloe, for Masulipatam. Miss Muspratt, Clapham, Orphan School, Agarparah.</p>			
<p>NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (<i>in duplicate</i>) of the contents of such parcels, with the <i>value of each article distinctly shown</i>.</p> <p>This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.</p>			
<p>Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.</p>			

COLLECTIONS.

West Bromwich: St. James's Infant Sunday-school, by Mr. R. B. Robson	2 4 0
Smith, Miss, Shepherd's Well, Dover	12 6
Trow, Miss, Cleobury Mortimer (Sunday-class)	1 1 0
Withy, Mrs. Thos. (Missionary Box)	1 3 0

LEGACIES.

Catlin, late Mrs. E., of Saffron Walden: Exors. R. M. Jones, Esq., and G. S. Gibson, Esq.	19 19 0
Dyer, late Miss Hannah, of Great Topham: Exors. S. J. Dyer, Esq., and W. E. Tattershall, Esq.	100 0 0
Fereday, late Mrs. E. M., of Cheltenham: Exor., Rev. Benjamin Davis	45 0 0
Griffiths, late Miss Anne, of Welshpool: Exor., Thomas Hughes, Esq.	90 0 0
Milward, late Henry, Esq., of Redditch: Exors. Rev. H. C. Milward and Rev. T. E. Chataway	100 0 0

FOREIGN CONTRIBUTIONS.

Western Australia: Guildford	1 10 0
Belgium: Antwerp	11 7 8
France: Croix	5 0 0
Mentone: Christ Church	4 2 0
Pau: Christ Church	1 17 0
Portugal: Oporto	1 10 4

NIGER STEAMER FUND.

I. M. S.	10 0 0
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VICTORIA NYANZA FUND.

Nottingham, &c.	25 0 0
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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

ON GOVERNMENT COLLEGES IN INDIA.



THE important influence exercised by education on the souls of men must, wherever it exists, invest it with special interest to all concerned in the progress of truth and the happiness of mankind here and throughout eternity. Ignorance is bad, presenting many and formidable obstacles to the amelioration of the human race. It affects the moral and material condition of those who labour under it, and disqualifies in many ways for the reception of a creed like Christianity, which emphatically demands faith, but appeals also to reason. Still, notwithstanding the fearful drawbacks entailed by ignorance, it is possible, under favourable considerations, out of a mass of ignorant persons, by the communication of religious truth, to educe intelligent communities of orderly and Christian people. They form a raw material which can be manufactured like the clay in the hands of the potter; by skilful and conscientious pains they may be transformed into vessels meet for the Master's use. The communication of Christian truth in its integrity and simplicity, even if accompanied by little else, has a wonderfully elevating as well as purifying power. In cases of direct missionary effort we might refer to the instance of Metlakatlah as remarkable evidence of the transforming efficacy of the Gospel of Christ with little adventitious aid. But it is hardly necessary to travel so far. Until a very recent period, education in Great Britain, so far as there was any, was almost exclusively Christian, and extended with the masses to little beyond the elements of Christian truth and most rudimentary training. The British people knew little beyond "their Bible and their Bible true," which other nations did not know. Where, as in England and Scotland, they had access to this, the fountain of living waters, the national character was, on the whole, exalted, even though vast multitudes were imperfectly leavened with it, and masses had no specific training at all. We are no advocates for recurring to the condition of ignorance in which the English population existed fifty years ago, but the truest and the most enlightened patriots look with considerable anxiety upon the education which is being substituted for it. A people knowing many things, if left ignorant of the Bible, might present, as is the case now in Germany, a formidable problem to statesmen and rulers. The exertions of Christian ministers of religion and Christian philanthropists may, and we believe do, minimize our evils, but what would be the condition of England without their strenuous and unceasing efforts?

Unsanctified knowledge is dangerous knowledge, even in a profoundly Christian country. The knowledge of evil, without some corresponding

amount of the knowledge of good, intensifies the miseries of the fall. There is one evil beyond, and that is perverted knowledge of the truth, when error is deliberately substituted for truth, and darkness for light. This reduces nations as well as individuals to a hopeless state. How to recover men, who have received the truth, from apostasy and idolatry is a problem well-nigh insoluble. Witness the condition of the Oriental Churches. Witness the tribulation by which God cast out idolatry and ignorance from Israel—a process as yet only imperfectly accomplished, for the Jew is still entangled in a system of unmeaning priestcraft. His teachers lead him astray. With these speculations we need not, however, concern ourselves now. The question is, what is the education which India wants, and how can it be best imparted? The view held by the Christian, with whom the teaching of the Bible is paramount, must be that no education can properly deserve that name which does not make the Word of God the staple of instruction. “The entrance of God’s Word giveth light; it giveth understanding” “to the simple.” The command of the Lord to Israel of old is binding on His spiritual Israel now. “These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” This is God’s standard. It is a high one. But, in proportion as Christian men in their families and other relations, and as Christian nations in their intercourse with other nations, attain the measure of this standard, they realize their duty, and may expect corresponding blessing.

This may sound like fanaticism, but it would be difficult to prove, if we accepted the Word of God as our standard, that these words are not the words of truth and soberness. Just in proportion as all information imparted to our fellow-creatures is thoroughly leavened with the teaching of Holy Scripture, and we lead them to consult the oracles of God Himself, so we are fulfilling our obligations to them as Christian men or rulers. Whatever instruction is communicated without this adjunct is deficient in the principle which imparts life and leads to regeneration. The seed is the Word of God. Arguing the question thus, it must be distinctly understood that this education should not be inculcated by force or fraud, by bribery or by compulsion. It is the duty of the Christian to offer truth, but the influence inclining to accept must proceed from another and a higher source. It is upon a profound consciousness of the soundness of the principle just enunciated that all missionary teaching worthy of the name is based. Education lacking Christianity is, in the eyes of the Christian who takes the Bible for his guide, no education at all, or at best is so imperfect that it may do more harm than good. It may lead away from that which should be the goal—truth—and deliver not only the soul but the whole man over to confusion and error.

We have set up *in limine* the standard which the true Christian

ought to maintain, and which, if nations were collectively Christian in the proper sense of the term, ought to be maintained. It would lead us too far if we were to attempt to investigate the causes why, in no period of the world's history since the first advent of our blessed Lord, this has ever been the case, except occasionally and for very brief periods. Still less can we dwell upon the deadly errors committed when brutal force, combined with ignorance and superstitious sacerdotalism, forced upon the conscience for the doctrines of the Bible the commandments of men. Rarely has the teaching of the Bible ever held its true place in education, even in professedly Christian Europe. The mass of the people in many nations, even in this nineteenth century, is, and ever has been, ignorant of it. Still less has it systematically been the medium of teaching when professed Christians have come into contact with the heathen world. In the case of Romish Missions, superstitious rites and ceremonies, differing notoriously but little from heathen practices, and often directly imitated from them, have been the poor substitute offered for the truth of God's Word. It is in our judgment mainly due to the fraud, the violence, and the stolid bigotry which has ever characterized Romish mission-work, that virulent prejudice has been aroused against Christian education. The failures of Romish Missions, founded on deceit and persecution, have been so signal that a not unnatural horror of religious training has seized upon all who are not careful to discriminate. Some of the bloodiest chapters in the history of the world relate the unscrupulous and relentless missions of the Church of Rome, in South America, in Africa, in India, and other countries. But where did the teaching of the Bible find place in the midst of these atrocities? The dark shadow from these horrors has cast its gloom upon all Christian effort, even to the present hour.

It is no great marvel, then, that statesmen and politicians shrink blindly and extravagantly from what might appear to be an approximation to expedients which have extinguished nations, lost empires, alienated hearts, and, where there has been power left among subject nations, have evoked most frightful retribution. In Protestant countries the pendulum has oscillated to the opposite extreme, and notoriously among ourselves and in our treatment of India a policy has been maintained which has reproduced the rule of Pagan Rome rather than that of a people which professes Christianity.* Without any formal or absolute denial of our faith we have been ashamed of it and indifferent to it. Our Christianity, with its corresponding obligations, has been looked upon as an encumbrance, not as a help; it has been a perplexity to us, not the source of our strength. At times we have all but abnegated our faith; often we have dealt with it as an exclusive

* In what important respect has our rule in India differed from that described by Gibbon:—“The various modes of worship which prevailed in the Roman world [the Indian empire] were all considered by the people as equally true; by the philosophers as equally false; and by the magistrate as equally useful”? If any difference has been made by English rulers in India, it has hitherto, with most rare exceptions, been to the prejudice of Protestant Christianity.

possession not to be imparted to our heathen fellow-subjects. The utmost we have ever officially ventured upon have been a few timid and uncertain references to it, uttered in very faltering tones. Our treatment of the volume which contains the oracles of God aptly represents the general tone of our conduct. Not without serious misgivings and a good deal of anxiety as to possible risk, it has, since 1854, been allowed to take its place on the shelves in the libraries of our Government institutions, where, with much more alacrity, the Vedas and the Koran were established. It might there be consulted by curious inquirers; but, if any of their teachers had the will, they had not the liberty to educate them out of it, except in their own homes. This is the standard which man has set up. It may be denominated the standard of expediency—of moral weakness—but a number of the wise of this world hold it to be a very ingenious compromise, well calculated to ensure the permanency of our rule. Under the plea of non-interference with liberty of conscience, we leave men in ignorance of the way of salvation. Our duty, as political rulers, is held to be confined merely to the moral and material welfare of men, and has no relation to God or to any future world. If ever any thought of such a subject arises, there must be some fond hope that “every man will be saved by the law or sect which he professes, so that he be diligent to frame his life according to that law and the light of nature”! This has not, we believe, been officially proclaimed, because even this might seem to savour of religious interference, but political action has not advanced beyond it. It is the wisdom of this world. Like most of the institutions created by man apart from God, it will, we suspect, not be conspicuous for durability whenever circumstances arise which may put it to the proof. The Roman empire, founded upon this principle, has passed away. It can only be under protest that Christians, jealous for the glory of the Lord God, and eager for the salvation of men, can accept any system of education which ignores and excludes Christianity from its curriculum. The invincible force of circumstances may constrain to submission where there is no power of alteration, and may lead to a determination to make the best of what is felt to be derogatory and untoward. And this is pretty much the attitude in which Christians stand to Government education in India. It is impossible for them to approve of it in its present form. It is to them grievously lacking in what they hold to be the essential elements of the genuine amelioration of the Natives of India, but it is the policy of the Government which holds supreme rule in that country. As loyal subjects of the British Crown they accept what is good in it, and would seek, by lawful and constitutional means, to render what they may deem to be defective more conformable to what our true policy ought to be.

We do not know whether our readers need to be once more reminded that education in India is not a simple but a complex system. It professes to teach the child in the village school, and it confers the highest degrees upon the University proficient. It seeks to be all-pervading, and does to a certain extent permeate all classes of society. The mistake ought to be obvious which would deal with it indis-

criminally, without careful consideration of it in its various aspects. There may be room for praise in some parts, as well as for blame in others, for extension as well as for contraction of its efforts. The provisions of it spring from the celebrated despatch addressed by the then Court of Directors of the East India Company to the Government of India on the subject of general education in that country. It was moved for in the House of Commons on the 20th of July, 1854, and was ordered to be printed. It may not be inconvenient, as a preliminary to any remarks we have to make upon it, to quote the account of it given in the *Church Missionary Intelligencer* for 1854:—

The substance of the present despatch may be thus stated. Beginning with a review of the different educational schemes successively adopted by the Governments of India, and of the attainments of the most eminent students of the existing institutions, it recognizes, for the first time, in terms of merited applause, the efforts of private individuals and of Christian Societies in promoting education, and authorizes the Indian Governments to afford "grants in aid," on the plan of the Privy Council Committee here, to all schools affording competent instruction in useful knowledge, and making themselves subject to official inspection; thus relieving Christian schools from the exclusion to which they have hitherto been subjected, and admitting them to a participation of Government countenance and assistance. On the principle that there shall be in the religious matters of the Natives no direct interference on the part of Government, the Government Inspectors are to abstain from all inquiry as to the religious instruction given by the schools so assisted. This principle will continue to exclude all direct Christian instruction from the schools still to be maintained by Government; but the Holy Scriptures are to be placed in the school and college libraries, and Christian teachers employed in them are to be at liberty to give religious instruction to pupils desirous of receiving it, out of the regular school hours. As regards the Government schools in general, a desire is expressed that, as self-supporting education advances, the Government schools should be discontinued; the Government ceasing to be the educator, and assuming the position of the patron and promoter of useful education generally, and therein of Christian education, according to the measure of demand which may be made upon it in consequence of the increased efforts put forth by its friends and supporters. The Government scheme further includes the formation of an Educational Department at each Presidency, to be presided over by an official of high standing—the establishment of Universities for granting degrees of honour, to be open to students from all affiliated schools, on the plan of the London University—and finally sanctions the expenditure of whatever funds may be found necessary to carry the general scheme into effect at all the Presidencies.

Such is the substance of this celebrated despatch. We will now proceed to review its operations in connexion—

I. With Vernacular Education. This, in 1854, could hardly be said to have had any real existence, except in so far as it had been fostered by the efforts of Protestant Missionary Societies.* There had, of course,

* The Abbé Dubois, Jesuit Missionary in Mysore, in his "Letters on the state of Christianity in India," published about the year 1820, thus admits the condition of the Roman Catholic Christians of his time:—"The low state to which Christianity is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country (as mentioned before) more than a third of the Christians who were to be found in it eighty years ago; and this number diminishes every day by frequent apostasy. It will dwindle to nothing in a short period; and if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the Natives."

Again:—"I have now under my religious control between 7000 and 8000 persons of this description [Roman-Catholic Christians], and I should be very much perplexed indeed were

always been a considerable amount of indigenous education in the country, but it was of the most meagre and unsatisfactory character, and the school discipline had been one of extraordinary and crushing severity. In point of fact, it could hardly be said to consist of more than an imperfect smattering of arithmetic and account-keeping. There was not the slightest attempt at inculcating personal virtues or domestic duties, nor was there a text-book or school-book containing any moral truths or liberal knowledge. If space permitted, it would be easy to multiply anecdotes conveying the most astonishing descriptions of this, the only education to which the masses of the people of India had access. Female education had, of course, no existence, except in very isolated cases. In a report addressed by Mr. (Sir W.) Muir to the Government of India, he states that, before the commencement of English operations in 1853, "there was in the North-West Provinces scarcely any appreciable agency for the education of the masses. Very few adults were possessed of reading and writing, and the prospect of any improvement among the young was almost hopeless." What learning there was, he describes of the lowest character—an exercise of the memory, not of the understanding. In eight selected districts only five per cent. of the male population could read, and in twenty-two Regulation Districts no effort had been made. As for the hill and outlying districts, there was a total deficiency of all means of education except in the old indigenous schools. In Eastern Bengal, education for the masses had to be commenced. The feeble attempts made at Madras (excluding missionary schools) had only been "a record of failures." The sum allotted for education at that time was, in the opinion of Sir C. Trevelyan, "beggarly and contemptible" in the extreme. Perhaps enough has been said to show how completely, until a most recent period, the education of the masses had yet to be taken in hand. Now we may most cheerfully acknowledge that since that period much and substantial progress has been made. In Bengal, for instance, in 1875-6, the "proportion of boys known to be at school per 1000 of the population was 12·4," but at the same period "elementary education was in a very backward state in the Madras Presidency." In Berar, education was not in a satisfactory condition, for the following singular reason, which deserves special notice. "In past years, disproportionate attention had been given to high and middle-class schools, while the diffusion of primary education among the masses was comparatively neglected."

Due consideration of these facts will convince that, until a very recent date, the vernacular education of the masses of India has been syste-

I, among so large a number, desired to point out four individuals capable of understanding the meaning of the Bible, and to whom the reading of the naked text of the Holy Scriptures would prove of the least utility."

And Mr. Hough, in his able exposure of the causes of so lamentable a state of Romish Christianity in that country, states, among other defects of their system:—"The Roman Catholics have very few schools in India of any description. In the Tinnevely district, where there are 30,000 members of that communion, they have only one school, containing forty scholars."

matically neglected by the English Government, and that, although considerable efforts have recently been made to overtake this neglect, there is yet much and most important work to accomplish in this direction, which, if duly discharged, would heavily tax resources available for this purpose. Even if no efforts were made to promote the education of girls, and they were left, so far as Government interference is concerned, to the efforts of private benevolence, there is still much ground to be occupied. The importance of education to the mass of the population is a serious question for the statesman. Ignorance has almost as much to do as improvidence in reducing the ryots hopelessly under servitude to the money-lenders, and contributes largely to the discontent prevalent among the agricultural classes. If elementary education was generally diffused, self-protection would not be so difficult for the most helpless portion of the community. They would be able at least to get at some idea of the nature of the toils in which they are now hopelessly entangled.* Nor would they be so completely at the mercy of every idle rumour which is now circulated in village bazaars, at melas, and other concourses. At present there is nothing so monstrous but what finds ready, often implicit, credence, and it is impossible to counteract the mischief which is being done. At the time of the Mutiny, extravagant absurdities filled the minds of the people, such as would hardly find their parallel in Hindu legends. Reading and writing are not in themselves education, but they open up access to it. By the medium of these arts men in general can be approached, and ideas communicated to them. Even at the risk of pestilential literature being circulated, which has of late notoriously been the case, and which has necessitated intervention, still, through the press, antidotes can be administered to a reading public; but who can meet the baseless rumours flying from mouth to mouth, which has, through prevalent ignorance,

* The chief reason why the peasant should have every inducement to learn, is, *to keep himself out of the hands of the usurer*. Accustomed to eat the produce of his land which he farms with his own hands, year by year, we have had the most melancholy, heart-rending proofs of late that *in famines he is utterly helpless*. The experience which descends from father to son is, that money can be got by signing a paper, and the full meaning of what he is doing he cannot receive; and he is quite unable to understand that a combination of evils in one single year—short crop, want of water, &c.—may make the bond he has signed, and is unable to meet, "*his chains to bind him in life-long slavery*." When once the bond has been signed *with his mark*, the peasant takes no pains to find out if the accounts of the money-lender are correct as he pays off his debt. He cannot read, and he has barely enough arithmetic to ascertain the total of two and two. Consequently, the usurer says what he pleases, and perplexes the peasant with an intricate arrangement of debit and credit, with the invariable result of showing that he is more, rather than less, in debt. Enormous sums of money, it may be readily conceived, are annually drained from the peasantry which would be saved to him by a little education. It is easy to conceive that the unlawful gains of the money-lender, over and above the stipulated sums, are due to the fact that he is the only one of the two parties who can read, write, or calculate! What is there, when once a customer has put his mark to a paper, to prevent the usurer from writing whatever he chooses above it? Those who know the districts for many years past can tell of actually hundreds of forged bonds in some villages; and the very great difficulties which have from time to time arisen in the country, in the settlement of land tenure, shows that even at this present moment there is nothing to prevent any village usurer from getting the greater part of a village into his hands, without having a claim to any single acre! The necessity, therefore, for educating the people in their villages, is, perhaps, *the most burning question in India*.—*Memorandum on Government Education in India*. By Sir W. HILL, K.C.S.I., 1878.

been for ages hitherto the solitary medium of information throughout Hindustan? Even, therefore, as regards the material well-being of the community, and the stability of good government, vernacular education deserves all encouragement.

We may add, too, that, notwithstanding the many defects and shortcomings incidental to a new undertaking, and certain ugly facts produced by Dr. Murdoch, which indicated unworthy pandering to the superstitions and licentiousness of the people, the endeavours made by Government have been honest and creditable. It is much to be wished that the disgraceful blemishes which the zeal of Dr. Murdoch has ferreted out could be forthwith removed; apart from foulness, they constitute, in a most distinctly wrong direction, a breach of that religious neutrality which Government professes to assume, besides being demoralization by public authority. Viewing the system, however, as a whole, and coupling it with grants-in-aid to all schools attaining a reasonable amount of secular education, it may be considered as a boon to India, although far from being all that a Christian philanthropist might desire. Those who receive this education are bettered rather than injured. They are placed in a condition of being able to search the Scriptures for themselves, and to digest whatever information thoughtful Christian benevolence may provide for them. It is quite possible that there might, at the outset, be some abuse of this newly-discovered power, and that it might abridge the influence of Brahmins, pundits, and vakeels; but this last would be a gain, even at the risk of some commotion, and the advantages far more than counterbalance contingent evils. It is therefore much to be desired that still more strenuous efforts than ever should be made to promote village education. Plainly this is a matter within the province of Government, and there are no defects in the system so serious as to require Christians to refrain from lending it their hearty co-operation.

So far it may be fairly said that the principles of the celebrated Despatch of 1854 have been fairly, though still very inadequately, carried out in point of proportion. If, however, this vernacular education were *exclusively* in the hands of the Government, and nothing but secular education were communicated to millions lacking a moral sense, or possessed only of that which is perverted and corrupted, there might still be formidable elements of danger. But as Christian schools can share in the education grant, and possess, in the zeal of those who direct them, distinct advantage, they may, if conducted with spirit, and conscientiously supervised by missionaries, furnish a powerful corrective. Most certainly there is here wide scope for practical Christian benevolence. The young, whether Christian or heathen, can in Christian schools have the Gospel brought home to them. Seed can be implanted which may yet germinate for the future salvation of India. It rests with the Christian Church whether this department of labour shall be duly fulfilled. There is an open door. Many difficulties have, of course, to be encountered in the incapacity, the indolence, and occasionally the treachery of agents, but these are

not insuperable where there is resolute purpose and earnest zeal for the truth.

II. From the contemplation of vernacular education for the masses, to the institution of Universities for the purpose of conferring appropriate degrees on the intellectual *élite* of India, is to pass from one pole to its extreme opposite. It need not, however, long detain us. The institution of these Universities, or, more strictly speaking, Examining Boards, for which the nearest parallel will be found in the constitution of the London University, may fairly be appropriated by the State, which is, and ought to be, the fountain of honour for the people. With the constitution of these bodies, or the demands which they may see fit to make, there ought to be little occasion for quarrel. They have an undoubted right to fix the standard as high as they possibly can. The severity of the examination, by which a degree is earned, enhances its value. If the standard is unduly elevated, this is an evil which quickly corrects itself. Nor is the choice of subjects for which it bestows degrees to be impugned. It has the right of selection: but, just in proportion as it narrows its range and excludes, an University is imperfect as an institution. There is no sufficient reason why a proficient in Christian theology should not, in institutions created by and upheld by Christian Governments, have his merits recognized and stamped with official approbation. It would be wisdom as well as policy to establish this recognition of a portion of the population, numerically still small as contrasted with other classes, but certainly, in the eyes of educationists, deserving encouragement and not hampering. The vast proportion of Hindu and Mohammedan literature is interwoven with the religious creeds and tenets of these systems that no injustice would be done, even in the eyes of impartial "Religious neutralists," by the alteration we would advocate.

In other respects the Christian Native might be fairly expected to take his chance with his fellows in the competition for University honours. If, as yet, the Christian community does not consist generally of those classes who can find leisure and means for study, the defect should be supplied in India, as it is in England and Scotland, by patient industry and by ambition to excel. We fail to see what gain could accrue to the cause of Christianity from forcing converts into positions for which they are not qualified, and by striving to put them into the first ranks unless they have the requisite qualifications. It would be no derogation from the Christian community, if, for many years to come, they were supplanted in intellectual pre-eminence by Brahmins, the hereditary teachers and priesthood of the land. We have faith in the ennobling influence of the Bible in expanding intellectual power and emancipating from vulgar and narrow prejudices, but its effects in this respect may not be fully manifest in the development of the first generations which accept it for their guide. We would like to see more Christian magistrates and judges and rulers in India than there are. It would be for the true glory of England, as for the true welfare of India, but we must be content till the material is available. There

is already fair promise, and so with University distinctions. Considering the many drawbacks Christians have had to encounter, some of which were needless, and to which we are about to advert, they have done well, and have no cause to be ashamed. No sensible Christian, either in England or India, would wish partiality to be shown to Christians in examinations because they are such. All that is advocated is that there should be opportunity conceded to them to display their acquirements in branches of liberal study congenial to their faith and pursuits. A degree given to a Christian student because of his proficiency in Christian theology could hardly be a wrong to any one, and might very much promote his usefulness in his own community.

The injurious influence, however, exercised by the Indian Universities is not a matter of supreme importance to the progress of Christianity. It has thriven without University distinctions, and could afford to dispense with them. We are far from undervaluing them, but they may be unduly prized, and at the cost of more important interests. It is rather for the legislator and the moralist to consider what substantial bases he can find for his teaching apart from Christianity. Painful instances have occurred which have proved conclusively, not only at home, but in India, with which we are more immediately concerned, that University distinctions are but a very imperfect means of liberating the mind from the most grovelling superstitions. With the outward investiture and pomp of learning and science, it has been proved that highly-educated man can continue the slave of the most abject and puerile folly. This is a strange but not impossible outcome from the wisdom of this world separated from the wisdom from on high. It is the truth only which Jesus Christ speaks which makes men free.

III. There is, however, one feature of the system of Government education in India which ought not to commend itself to public approval. It is remarkable, too, that what we feel bound to comment on is not in accordance with the tenor of the Despatch of 1854, which might, by some stretch of language, be termed the Magna Charta of education in India. We mean the vigorous maintenance of Government Colleges. The scope of the policy indicated in the despatch was that Government, although at the first outset willing to supply schools and colleges, should, as self-supporting education advanced, "cease to be the educator and assume the office of patron and promoter of useful education generally." Now, as regards the vernacular education of the masses, it may fairly be conceded that this necessity still continues. It is true that, after a certain fashion, indigenious education always has been self-supporting, being maintained by fees paid by pupils to their teachers. But the article was worthless. It cannot be maintained that, as yet, the Natives generally are willing to pay sufficiently for anything better. It cannot be said that self-supporting education generally has so advanced among the masses as to enable India to dispense with Government aid. The results of education have not so stimulated the interest of the general community as to make them eager for superior education. But the case is different with

schools and colleges for the middle and upper classes. In these quarters we have already overstocked the market.

One object of these schools and colleges—and, no doubt, a principal one—was, as the despatch runs, to supply India “with servants to whose probity you may with confidence commit offices of trust, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all departments of the State.” Without scrutinizing this sentence too closely, it is an indisputable fact that we have already unduly and artificially fostered an official class, blocking up all the avenues of promotion, and thoroughly discontented with our rule because their prospects of speedy advancement to wealth and power are necessarily limited. Reiterated complaints are made by the Local Governments that the youths educated in these institutions will not turn their attention to, or employ their information upon, practical pursuits. If they cannot obtain a Government office or find employment in the law courts, they take refuge in idle beggary and vent their feelings in hostility to British rule. If it were not that their number is still limited, they might be a dangerous element in society. Among eminent Government officials, who have been aroused to the risk and mischief arising from the multiplication of this unprofitable class, may be mentioned the present Governor-General of India and the Hon. Ashley Eden, Lieutenant-Governor of Bengal. Both have recently, on public occasions, protested against the evil which we so deprecate. Most assuredly this cannot be said to have been a success, even in the eyes of those who have viewed it most impartially. Already, therefore, the time seems to have come when this department of the education question ought to be reviewed not only by Christian philanthropists, but also by statesmen and politicians.

At the time when these colleges and schools, in which English education is given, were first established, it was not easy to legislate upon sufficient grounds. In the opinion of all consulted, with the most rarely exceptional statements, English education was vastly superior to all Oriental training in the morality which it imparted, as well as in the correctness of the facts which it communicated. The able and accomplished Dr. Wilson, of Bombay, indeed maintained the pupils of the *Madriisa* or of the Sanscrit College were generally abler men and better reasoners, as well as more respected by the Natives, than the youths sent out from the new colleges. He was, probably, not very far wrong, but he stood nearly alone. They, at any rate, were imbued with what they were readily capable of assimilating to their mental constitution. They had not bolted what they were unable to digest. It would be easy to draw ludicrous pictures of the results of the new learning in too many instances, but we refrain from doing so. The fatal defect, however, of the new system was the endeavour to raise the tone of morality with insufficient materials. It was fondly hoped that familiarity with the writings of Shakespeare, Milton, and Lord Bacon would exercise a transmuting influence on those who were examined in them. Now, it is an undoubted fact that in England and countries

similarly situated, where the high standard of Christianity is set up, and its sanctions are generally acknowledged, many who reject revelation make a shift of regulating their conduct without it, as they imagine. They call themselves Deists or Rationalists, but they live, and ever have lived, in an atmosphere of Christianity; and when they infringe law, order, morality, they infringe the code based on Christianity of all around them. All of this has, of course, in India no existence. When the student emerges from his examination halls, nothing has any sanction for him beyond the conventionalities of the society in which his life has been spent.

We would not wish needlessly to decry either Hinduism or Mohammedanism, but plainly the statesmen and politicians who set up these Government Colleges had no exalted opinion of either of these creeds or moral systems. Still there lingered in them some superstitious terrors and the various restrictions of caste, which, vicious as they were, in the absence of all other effectual sanctions, after a fashion held society together. But what were these to the liberated *alumnus* of a Government College? He had just gathered sufficient information to enable him to scoff and to chafe at them. The abstract morality he had learned, but which, beyond its intrinsic assertions and the fear of punishment in case of transgressions of law, had no constraining influence, could at best be a most imperfect succedaneum for what he had lost. His gains could hardly be appreciable. Well for him if he had not dabbled in philosophy, which confounds all right and wrong, which fails to recognize sin, and which, in a very muddled manner, would carry him back to the bewilderments of his own native speculations. The chimera of teaching morals led in these colleges to the comparative neglect of exact sciences which might have disciplined the reasoning powers—an alternative infinitely preferable to loose declamation about the beauties of Shakespeare, and to a mangle-mangle of metaphysics. Years ago, these truths were plainly and ably stated in the pages of the *Intelligencer*. The lapse of time has only too fatally confirmed the statements then made:—

The students were to go forth from these colleges untouched as to religion. Instead of this, they have gone forth, many of them, without any religion at all. They learned enough to be convinced of how false were all the paternal superstitions which their childhood had received, but they had not learned enough to be aware of that true faith which God has provided to be substituted in their place. Their education unmasked error, but it did not reveal truth. Their instructors took from them what they had, but gave them nothing in its place; and these institutions have been infusing into the life-blood of India a new and dangerous ingredient, a semi-infidelized element, and something more; divested of all religious restraint, restless and revolutionary, recognizing no superior in God, and therefore impatient at the idea of being held in subordination by man.

We say, then, that these institutions, in practice, have been at variance with the principle on which they were established. They were intended not to touch religion. They have done so. They have interfered with and displaced from the minds of numbers the influence of the Hindu system. The Hindu youth has been induced to enter these colleges on the assurance that he was to be dealt with only in the way of secular education; and in going forth from them he has found that, so far as religion is concerned, he has ceased to be a Hindu. We plead, then, on

his behalf. We say that these institutions have inflicted on him a cruel wrong. We prefer to have him under the influence of a false religion than without any religion at all; for, in the one case, however mistaken and repulsive his views may be, there is still the recognition of a divine superior; but, in the other case, the existence of God is dealt with as a fable, and, instead of ignorance and superstitious prostration of mind, we have intellectual hardihood and impious scoffing. We repeat that, in the educational system hitherto pursued, a great wrong has been inflicted on the people of India. We have no right to interfere with their religion, unless we are prepared to present them with a better.

No Government has a right to irreligionize its subjects: nor can it be surprising that a Government which so deals with the Native youth entrusted to its care should become an object of bitter hatred to thousands in the land. For what must be the feelings of Hindu parents when they receive back a youth from a Government college where he has been in attendance, and find him a blasphemer of their gods, and in temper and bearing just what infidelity makes a man—proud, imperious, a despiser of his parents; in short, a new and evil element in Hindu social life, a root of bitterness and fearful aggravation of its pre-existing misery?

Precisely to the same effect, although proceeding from a totally opposite quarter, and giving the results of the present time, is the testimony of one of the most experienced of the Government agents employed on a special mission to see the working of its educational institutions over the whole of India. In reference to the unsettling of religious beliefs by purely secular education in the higher schools and colleges, he eloquently warns the Government in these solemn words: "It is true that things go smoothly and quietly, but this is attained by ignoring not only the inevitable results of early training on the character, and the great needs of human nature, especially in the East, but by also ignoring the responsibility which devolves on the Government, that assumes the entire control of direct education at all. If, therefore, while fanaticism is raging around, there is a calm in our schools and colleges, it is an ominous and unnatural calm of impossible continuance—the calm of the centre of the cyclone."

The public press too, through organs like the *Friend of India*, although it would not argue the question as we argue it, has shown itself not insensible to the risks we are running in the multiplication of this discontented and imperfectly informed class cast loose upon society with minds a perfect blank as regards the destiny of man and his relations to any higher power than himself. Self-preservation and self-interest alone survive. How imperfect these checks are to control human passions, and how constantly imperfect conceptions of the true nature of them mislead every day, experience testifies. The products of modern German philosophy in relation to the moral and material welfare of the community faintly adumbrate the dangerous experiment we are prosecuting so zealously in India.

We have, then, by the undue encouragement and multiplication of these Government Schools and Colleges, accumulated a superabundance of would-be employés, forming a body which, if it could, would be dangerous, and which is certainly discontented with our rule. We are already experiencing what the prescience of Dr. Duff anticipated in his evidence before the House of Lords, that to give an English education without religion is a "blind, short-sighted, suicidal policy." We

may, in some degree, separate the educated Native from his hereditary superstitions, and loosen whatever check they may have been upon him; but we bind him by no ties to ourselves. It was acutely remarked by Mr. Hodgson Pratt, a Government Inspector of Schools, that youths so educated "were deficient in the very element which is essential to usefulness; they labour under a want of *earnestness*." They can have no moral courage, for they have no stable convictions of any kind. While they may conform outwardly to Hinduism, they have no belief or heart it it, and they have no other creed. They may indulge in a certain amount of barren and uncertain speculations, but they know nothing, and have no motive or constraining power to influence them.

What, then, should be the policy of Government in this state of things? Can it be far wrong to maintain that there should be a far more extensive diffusion of vernacular education throughout the length and breadth of India, so that, as far as possible, what has been the condition of Scotland should be reproduced in India? Homely but sound learning, efficiently communicated, should be brought home to the masses of people committed to our rule. As far as possible, this should be mainly accomplished by increased grants-in-aid to all schools willing to submit to Government inspection in secular knowledge, and there should be one standard for all. By requiring a certain amount of education as a qualification for all offices under Government, an extraordinary—perhaps an undue—stimulus would be given to the cause of education throughout the country, and the interests of *all classes* would be enlisted. For the higher positions, University degrees and similar tests of proficiency, which would involve English education, should be required. The machinery of the Indian Universities would readily supply the needful testamurs.

But how, then, would Natives acquire this English education? It is our belief that the demand would create the supply. It is a most perfectly reasonable thing that Government should maintain in full efficiency, and multiply, if necessary, institutions for technical, professional education, such as medicine, law, engineering, and, perhaps, scientific agriculture. Colleges for these objects are maintained by the State at home in order to ensure a sufficient number of qualified servants. But the State at home does not do more. Our colleges and schools for general education of the middle and higher classes are maintained either from ancient endowments, or at the cost of those who require them. It might be convenient, in the present condition of India, that these institutions for the teaching of what is in some degree foreign to the people, should be supplemented like the vernacular schools by grants-in-aid, but they should cease to be Government institutions. This is the policy recommended in the despatch, and the time for it has arrived.

It might, however, be objected that the Natives would be unwilling or unable to maintain these institutions even partially. The sufficient reply is that it is their interest to do so. Nor have they shown themselves either unable or unwilling. Even Mohammedans, who are usually considered backward in the cause of education, have founded a

college at Allygurh, and much has been made of it by the public press. It is within our knowledge that the Brahmins in the Bombay Presidency invited the late Dr. Goldstucker over to lecture on the Vedas to them, and to explain the contents of their sacred books to them. The offers made were munificent. Very recently we have seen that 5000*l.* was subscribed for, by the Native community at Madras, to purchase a precious stone to form the eye of a popular idol. There can, therefore, be no lack of means in the Native community for such objects as education. They have learned to appreciate the value of it; help would be afforded them by the way of grants-in-aid, but it should not be as recently in Calcutta, where the Natives went so far as to build a college, while the professors are Government servants, and the whole expense of maintenance devolves upon the State. Participation, too, in the government of the country, for which students qualify themselves by their own exertions, would be a sufficient return.

Our interest in this question is, of course, great. As is clearly manifest, from statements already made, we hold that all education worthy of the name should be leavened with Christianity. If it is too much to expect that our rulers will rise to a full sense of their duty, and directly inculcate the truth in the institutions they maintain, we still have the right to expect that, after ascertained failure, they should withdraw from a competition with Christian institutions, which is injurious to them. Success of an intellectual character has been obtained in Government institutions; wits have been sharpened, and a considerable amount of sound information has been diffused. But the failure has been signal in the production of students, distinguished for morality, and constrained by a sense of religious obligation. The number of orderly contented citizens has not been augmented. This was avowedly the special aim of the State when it embarked in higher education. It could not attain it because its views of religious neutrality hindered its employment of the true means for attaining its aim.

We are constrained, too, in faithfulness to add that many who have been sent forth from England to manage these institutions have rendered themselves conspicuous by their hostility to Christianity, and both by their contributions to the public press, and in other ways, have shown themselves deadly enemies of religious belief. The Rev. Nehemiah Goreh, a converted Brahman, avers that "*many professors in the English College are open infidels, whose influence upon the students under their training is very mischievous. Had this English education not done this mischief to the high-caste young men of our country, Christianity would no doubt have made great progress among them also.*"* These English Government professors openly write against the doctrines of Christianity in the secular newspapers in Bombay. It is neither wise nor politic that avowed infidels should be maintained by Government as teachers of education. What fruits can be expected from this open contempt of the religion of the Empress of India on the part of her salaried servants who should have been sent

* *Mission Life*, January, 1879.

from England for a very different purpose? Is it not worse than mockery to term this religious neutrality?

This is an incidental but not an unimportant drawback to the present system of Government education. If these gentlemen were imported and salaried by Natives, and without Government prestige, the harm resulting from their extravagance would be far less serious. Probably, in their judgment, the problems they discuss may be toyed with with impunity. And they might be so, comparatively speaking, in England, where common sense as well as religious belief equally revolt against them; but, in India, danger of no ordinary kind attaches when those who rule and teach spurn at the creed of the rulers of the land. At present, efforts at education by Christian societies are seriously discouraged by Government competition. So much is exacted of a secular nature that many of the best friends of Missions are exercised in spirit as to whether they are in the path of duty in maintaining schools and colleges wherein it is difficult to find time and opportunity for adequate religious training. Thus the benevolent aims of the despatch of 1854 are largely frustrated. This is the opinion of Christian philanthropists, but it is not exclusively theirs. It would be difficult for us to place our views before the public more lucidly than has been done by an Under-Secretary to Government in an able and exhaustive report on education. Therein he said:—

The subject is one of extreme difficulty, that grows with the consideration devoted to it. Of course it is out of the question to recede in any degree from the pledges of the past. And it is probable that the evil is less serious in primary schools, when the instruction given does not necessarily destroy religious belief, *whereas our higher instruction does*. Therefore, although the State may establish and maintain primary schools, where no real effort is forthcoming, *it would seem very desirable that it should retire as rapidly and as completely as practicable from the entire control of all direct instruction, and especially HIGHER INSTRUCTION*, and leave it to local management to be encouraged by the State, and aided in conformity with the English principle, which, without any interference in the religious instruction imparted, practically ensures, by the construction of the local boards, that some religious instruction is regularly given.

Some of the ablest statesmen in India, past and present, coincide in this view. Among Government servants there is a division of opinion, but the very fact that there is a division of opinion is a proof that a sense of our present difficulties is very far from being the exclusive fancy of missionaries and of what is termed the religious public. Secular men doubt the advantage of secular education without religion, and wish for a change. They feel that Government is mistaken in its present course, and that it should be altered.

We hope, then, the day is not far distant when the change we advocate will be inaugurated. Whenever and wherever sufficient means can be found to carry on higher education in English, whether it be by Native agency and endowment or by Christian enterprise, we trust Government will steadily withdraw from the direct support and control of colleges and schools of their own creation, and devote the large sums thus saved to the extension of the vernacular education of the masses. The result would, probably, be a temporary diminution of

the number of highly educated Natives who are now overstocking the market, and possibly the standard attained might not at first be quite so high, but it would be still high enough for useful purposes. There would too, in a very plain way, be given the salutary warning that Government employment is not, and should not be, the sole object or education. The gain to the cause of Christianity, and, we verily believe, to the stability of our empire in India, would be great; for, without any violation of religious neutrality, higher education would be largely thrown into Christian hands. Education would thus be far more beneficial to India, for, as Sir C. Trevelyan particularly argues, "All education is imperfect which is not based on Christian instruction." The results so obtained would not be all that could be desired, but would be a vast improvement on the present system, which is, we believe, not only dishonouring to God, whose Word is excluded from the souls of men, but also very seriously endangering our position in India in circumstances of great anxiety and difficulty. Our present policy is not true wisdom. But it might be so modified that it would approximate to it. It is to be hoped that some adequate and strenuous effort will be made so to shape it that it will subserve the glory of God and the welfare of our empire in India.

A MISSION TO THE BELUCHIS.



OME of the Church Missionary Society's most active friends are inquiring, not unnaturally, what the Committee propose to do towards taking advantage of the openings for missionary enterprise beyond the north-western frontier of British India which may probably be the ultimate, if not immediate, result of the Afghan War. It will be seen by the Selections from the Minutes, printed on another page, that the subject has been fully considered, and the counsel of experienced friends sought; that the importance of pressing forward whenever the way shall be open is clearly recognized; and that, with a view to this, steps are to be taken to strengthen the Society's frontier stations. The C.M.S. is the only Missionary Society on the frontier, and a responsibility therefore lies upon it very different from that which some have thought it should have taken upon itself with respect to Asia Minor. We most earnestly trust that between now and March 31st the Associations throughout the country may show that they are alive to this responsibility, and are prepared to supply the Committee with the means of acting up to it.

Three distinct fields invite our prayers and our efforts. There is Afghanistan, respecting which Mr. Hughes wrote in our pages last month. There is Kafiristan, to the north, where the people are resisting the advances of Mohammedanism, but are ready to receive Christian teachers. And there is Beluchistan to the south. It is remarkable that, before the war was thought of, the year 1878 witnessed the first steps taken to carry the Gospel to the Beluchis, so that for this work the men are already provided.

One of the unevangelized races of the world inhabits the great table-land of Beluchistan. Unevangelized the Beluchis are in a peculiarly emphatic sense. Although the adjoining country of Afghanistan (except what lay within the British frontier) has hitherto been hermetically sealed against Christian missionaries, we have had the Mission at Peshawar, where work is carried on in the Afghan tongue, Pushtu; and the same language is used at our stations at Bunnoo and Dera Ismail Khan, in the Derajat. But there is no station of any society on the frontier of Beluchistan, nor, so far as we are aware, has any missionary yet learned the Beluchi language, which, like Pushtu, belongs to the Iranic branch of the Aryan family of languages. Our Sindh Mission, at Karachi and Hyderabad, is indeed close to the borders; but the three hard-working brethren there have more than they can do with the Sindhi population. The proper base for a Beluchi Mission, corresponding to Peshawar for the Afghans, is—or at least has been up to the present time—Dera Ghazi Khan on the Indus, the capital of the southern division of the Derajat.

Some of these names take us back to an important epoch in the Society's history. An article in the *Intelligencer* for Nov. 1861 begins with these words:—"We have attended many Committee meetings of the Church Missionary Society of deep interest and importance, but assuredly none more so than the General Committee of Oct. 13th." What was the occasion of so unusual a remark? It was the receipt of an invitation to the Society, from Colonel (now General) Reynell Taylor, then Commissioner of the Derajat, to commence a Mission in the country, accompanied by an offer of 1000*l.* towards the preliminary expenses. The appeal was earnestly backed by Sir R. Montgomery, then Lieut.-Governor of the Punjab, and by Sir Herbert Edwardes—the latter attending the Committee to press the case personally. The Derajat is the long strip of flat country between the Indus and the Suleiman Mountains, and is therefore the frontier district of British India. The name signifies "the Camps"—the three chief places in it, Dera Ismail Khan to the north, Dera Fateh Khan in the centre, and Dera Ghazi Khan to the south, being the "camps" respectively of three Khans or chiefs, Ismail, Fateh, and Ghazi, who divided the country between them. The proposal of Colonel Taylor was to establish mission stations at the northern and southern towns, the former as a base for evangelistic work among the Wuzeeris and other Pathan mountain tribes, and the latter as a similar base for the Beluchis; while at both places efforts should be made to preach the Gospel to the travelling merchants from Central Asia, who yearly descend the passes into the plains of India.

Great interest was excited by this undertaking. Two or three young missionaries were allotted to it, and at the head of it was placed no less experienced and valued a missionary than Mr. French himself. Very interesting accounts of the Society's plans, and of the information on which they were based, will be found in the *Intelligencer* of Nov. and Dec. 1861, and March and May, 1862. But trials beset the new Mission from the first. Mr. French was struck down by sickness before he had

been many months in the country, and compelled to return home; and although Mr. Bruce (now of Persia) and others preached diligently for a time, and Dera Ismail Khan has always been occupied, as well as Bunnoo more recently, the project of a station at Dera Ghazi Khan for work among the Beluchis has never been carried out.

During the last year or two, the Rev. G. M. Gordon, the untiring itinerant missionary in the Jhelum district, has been urging on the Society the importance of occupying Dera Ghazi Khan. He has himself extended his journeys as far south two or three times; and a brief account of his preaching there occurred in his journal printed in the *Intelligencer* of July last year. He had indeed long been wistfully looking towards Beluchistan. Five or six years ago, while sailing from Persia to Karachi, he stopped at Guadur, the Beluchi port, and then conceived the idea of carrying the Gospel to that benighted land. And in a letter dated May 8th, he mentioned a recent visit to Dera Ghazi, and also to Shikarpur and Sukkur, still lower down the Indus, in company with Bishop French—the journey on which the Bishop wrote the second of the two letters printed in our June number. On this tour Mr. Gordon preached in Punjabi, and the Bishop in Pushtu, while Mr. Shirt, who came up from Sindh and joined them at Sukkur, preached in Sindhi, —and Persian also was occasionally used.

We rejoice to say there is reason to hope that the Lord's time has at length come for the Beluchis. In the first place, Dr. Andrew Jukes, who lately offered to the Society for the Punjab as a medical missionary, and the Rev. A. Lewis, have been designated to begin work at Dera Ghazi Khan, and Mr. Gordon himself has generously undertaken to bear a considerable part of the cost. The Mission will be warmly welcomed by several Christian officers on the frontier, who have long been asking for it; and we earnestly pray that it may be blessed to the conversion of many Beluchi souls to Christ. They are Shiah Mohammedans, and less bigoted than the Sunnis, and are described as a fine race physically, with not a few noble moral qualities. But further, it may be that one of the indirect results of the Afghan War will be the opening of the door into the interior of the country; in which case Dera Ghazi Khan would be left behind, and missionaries might be stationed at Quetta or Kelat. Meanwhile, as mentioned last month, Mr. Gordon has gone up to Quetta with General Biddulph's force, and the following letter has been received from him:—

Quetta, Nov. 17th, 1878.

Although I have been in far lonelier places (as regards English society), yet this is essentially a foreign and barbarous country, in comparison with which the wilds of the Punjab seem a civilized home. The Native population here consists of Beluchis, Brahnis, and Khákars, who are an Afghan tribe. At this season the Brahnis migrate to the plains with their families and their herds on account of the cold, for we are here 6000 feet above the sea. They are

a quiet, inoffensive race, hardy and ignorant, with hardly any religion.

The Khákars are fanatical and unreliable, and seem to have no sympathy with us.

In coming up here to try and see what openings for the Gospel there may be, I have had the cordial consent of Mr. Clark and Bishop French. Facilities have been afforded me by the military officers on the march as well as by those stationed here. They are glad to have amongst them a clergyman who does

not mind roughing it, and as there is an English regiment (the 70th) with whom I have often done duty at Multan, I do not forget the claims of that deserving and often spiritually destitute class, the British soldier.

The colonel of the regiment wants me to accompany his regiment to Candahar, and, if I am not stopped by Government, I hope to embrace an opening for the Gospel such as I may not have again. I hope that your Committee will not disapprove of a step which is taken in much anxious thought and prayer, and will commend my cause

to the Fatherly care of the Great Disposer of events. The good Bishop does all he can to advance my object, but the Government of India are neutral in these matters, and, if I am allowed to go, it will be as an honorary chaplain, and not as a missionary.

The campaign, if it is such, is not likely to be a long one, and I shall be anxious to return to my Punjab work, and especially to welcome my new colleagues. It is indeed a great encouragement to have such assistance, and I trust that we may mutually strengthen each other in the Lord.

Two years ago the following "Plea" was received from Mr. Gordon, but was somehow overlooked at the time. There could not, however, be a more suitable moment for its appearance than the present :—

A PLEA FOR BELUCHISTAN.

BY THE REV. G. M. GORDON.

Some of us have long been casting wistful eyes across our N.W. frontier, in the hope that some day or other the missionary map may include new races and tribes to which access has hitherto been denied.

The argument that so many of our Punjab towns and villages remain unevangelized has been justly considered no sufficient reason for neglecting the Afghans, and it is no part of missionary policy that the railway and the telegraph should precede the Gospel.

Of the countries which border our frontier there is none so large or so accessible as Beluchistan, and yet I am not aware that we have made any special effort to evangelize its inhabitants. In inviting the attention of the readers of the *Intelligencer* to the claims of this great country, it is not my purpose to give statistics so much as to offer a few rough notes of a tour recently made in that direction. And one only wishes that one could infuse into such an account an interest at all proportionate to the subject, or even proportionate to one's own feeble estimate of its importance.

My acquaintance with Beluchistan dates earlier than my arrival in the Punjab. It is now more than four years since I heard of Beluchi hospitality from one of the officers of the Seistan expedition who had traversed the country. This was in Persia, and on our way thence to Kurrachee we stopped at Guadur, which is the seaport of Beluchistan. The hope then first conceived of carrying the Gospel to the Beluchis has only lately been realized.

About a month ago we were invited by Mr. Briggs to visit Multan, whence we found our way to Dera Ghazi Khan, some forty-five miles further west on the Indus.

It is a large city, with no missionary traditions, about the same size as Pind Dadun Khan, but with much finer mosques and bazaars. We took up our quarters for a week or ten days in the Serai, where our lodging reminded us of the cell where St. Jerome spent the last thirty years of his life, except that his was in the cave at Bethlehem, hallowed by the memory of our blessed Lord's nativity, and ours in the midst of a thronged and busy Indian bazaar. Thence, morning and evening, we visited the mosques and temples, where we found more apathy in religious matters than actual opposition. One excep-

tion may be mentioned as characteristic: We were sitting shoeless in a mosque, conversing with an old Moslem, when some ill-disposed person went and got other kindred spirits, who came with a tumult that reminded one of the tuning of orchestral instruments previous to a concert. But just as the harsh discords are followed by the harmonies of the oratorio, so, by a few calm words of expostulation, the furious disputants became quiet listeners. In dealing with these people one often finds that, if the right note is struck, there will be a right response. On another occasion several Mullahs received a portion of the New Testament and promised to read it.

One of them had been very rude to us in the mosque, had tried to stir up the others against us, and then walked away in disdain. Afterwards his heart smote him, and he called at the Serai to apologize. We were out, and he sat an hour waiting, then came again at night, and asked forgiveness with many expressions of penitence. Such condescension on the part of a Mullah was most unexpected, and afforded a very favourable opportunity for pressing upon him the Gospel of Christ.

In our preparations for visiting the country of the Beluchis, we were very kindly assisted by the Commanding Officer of the Cantonment and the Deputy-Commissioner, who both take a warm interest in the welfare of these people. Provided with a letter of introduction, and with medicine for the sick, we started on Nov. 4th (1876), and jogged along for twenty miles on a camel to the head-quarters of one of the many clans of Beluchis. The chief and his son were fine specimens of a noble race—men of great stature, striking features, and long curling hair down to their shoulders. Among some of the tribe the Jewish type could be distinctly traced. They take a great pride in their horses, the breed of which is famous, and this chief has carried off the first prize at the Government horse fairs. We had a long conversation together, for they are remarkably open to discussion on religious subjects.

They admit the purity of the Christian faith, but the old objection (so painfully frequent) recurred: "We perceive that you English are very divided in religious belief. Some of your Sahibs tell us that they have no need of padres; they can interpret God's Word for themselves." This was a polite way of saying, "You clergy are not always accredited by your own people, who regard God's Word and ordinances as open to criticism and matters of opinion, whether they are to be respected or not. How, then, can you commend to us that which you are not unanimous about yourselves?"

This is a charge which is constantly coming up in one form or another. We do not find it objected by the Natives of these parts that some of us hold the Episcopal and some the Presbyterian form of Church government. But what they do say, sometimes in a cavilling, sometimes in an inquiring spirit, is that we are very loose to religious ordinances—to daily prayer, reverence for God's Word, &c.

It was easy to converse with the chiefs of the clans, because they are familiar with Urdu and Punjabi; but the more ignorant of the people, who speak the Beluchi dialect, did not understand so well. They knew, however, how to appreciate quinine and other medicines, as they had many who were sick of fever, and we soon became very good friends.

A journey of thirty miles further brought us to the foot of a range of mountains that we had been wistfully gazing at for days in the hope that we might have the opportunity of planting the cross upon ground beyond the British frontier where no missionary foot had ever trod.

Here we found ourselves among as stalwart a set of Highlanders as ever

carried sword and shield. Their arms were a speaking evidence of the wild border-life, the insecurity of person and property, and the ready appeal to force which begins where good government ends.

Other proofs are seen in the lofty cairns within hailing distance of each other, on which the shepherds sit watching their flocks, and the round and loop-holed forts, or watch-towers, by which each little village is guarded.

One of these forts, at a place called Hurrund, is flanked with masonry of a style and finish never attained by the rude Beluchis. Its appearance shows it to be the handiwork of the Sikhs, in whose time the village was enclosed in the fort. But as soon as the security of the British Raj began to be felt, the village plucked up courage, crept out of its shell, and settled itself half a mile off. The fort is now occupied by a detachment of Native troops.

The country is intensely barren, owing to the scarcity of water. Within the British frontier the people are learning the benefits of irrigation and cultivation, but beyond it they seem too unsettled or too lazy to attend to these things, and they are content with such scanty pasturage as the very sparse rain-fall and the mountain streams afford for their flocks. Hence they are dependent for flour upon the Hindu traders, while milk is so abundant that they ask no price for it. The cooking operations of these hill-men are of the simplest kind, and I was reminded, as I watched their meal, of the spirited lines in which Homer and Virgil celebrate the feasts of their heroes. Two sheep having been slaughtered, they cut them up into pieces and spitted them on sticks fixed upright in the ground in a row. On either side of the line of meat they laid a long heap of fuel. There was no "turning the spit"; the meat was cooked on both sides at once by a brisk fire. Another large fire was lighted, in which round stones were heated. The dough for the bread being prepared in dumplings, each cook (there were as many cooks as mouths to eat) took a hot stone out of the fire, rolled it up in his dumpling, and then set the dumpling on the ground close to the fire, turning it occasionally with his hand. The dumplings, when thoroughly blackened outside and inside, were pronounced to be bread, and eaten, without the stones. The meat was then divided into portions, and twenty pairs of hands transferred it with marvellous dexterity into twenty mouths. Afterwards a white-beard, skilled in augury, began to consult certain appearances in the blade-bone of the sheep for the purpose of ascertaining whether their enemies of another tribe would make a raid upon them that season or not. The auspices being favourable, the proceedings were terminated by a nocturnal dance and song, less musical than picturesque.

These wild yet simple people have qualities which would adorn the Christian profession, were they led to embrace the Gospel of Christ. Their bravery, their truthfulness, and their chivalry have endeared them to all our frontier officers who have had to do with them. I was told by Colonel G., that, in time of war, the flock of an enemy (which otherwise is lawful spoil) is always respected, if guarded by a woman, and you may see a flock of sheep grazing securely under the very pickets of the adversary, with no other title to immunity than the sex of its keeper. Such courtesy is quite unknown in Western warfare.

I visited the head-quarters of several other Beluch chiefs, and the same hospitality met us everywhere. As long as I chose to stay, I was the guest of the Toomandar, or head of the clan, who is distinguished in nothing else from his brethren save in the size of his house and the number of his horses and servants. The Mohammedan religion has but a feeble hold upon them.

They seem to consider it sufficient if their chief observes the stated forms of prayer, and keeps a Moulvie in his retinue. The latter is expected to teach a few boys to rehearse the Koran, and, in deference to English persuasions, some of them have even been made to read and write.

A Mission-school among the Beluchis might, under judicious superintendence, do much good. In the three existing schools which I visited, the proportion of Beluch boys was small, and the standard low. One of them was a mere farce. I happened to be behind the scene all day. For half an hour the old Moulvie in charge (there was no other teacher) was lying on his back in the sun, with a pupil or two at his head, and this was all the instruction they got. The result was strictly according to the Persian proverb, "*Ustadi Mu'allam chu biwad, kamazar khirsak bazand kudakhan dar bazar*;" i.e., when the schoolmaster is lax, the boys will be playing leap-frog in the bazaar.

In the course of my tour I had daily opportunities of conversation with the people upon topics of more enduring interest than those most familiar to them. In the intervals between their morning and evening employments, they are fond of sitting together in conference, and it was easy to join their circle, and introduce to them pictorial lessons of Gospel teaching. If such lessons ever fail to attract such an audience, it is the fault of the expositor.

The language (or rather dialect) of the Beluchis might easily be mastered, especially with the aid of Persian and Punjabi, and those who are familiar with it find in it no special difficulties. My tour was curtailed by the necessity of returning to my own district, which I had left 300 miles behind, and which claims the energies of more than a single missionary. But I feel that some effort should be made in behalf of the Beluchis, and that it is a reproach to us that we have not done so before. This feeling will, I am sure, be shared by some of my brethren, as it is by those of our fellow-countrymen at Dera Ghazi Khan who are interested in the work and who are willing to subscribe to a Beluch Mission. One of these gentlemen has offered to support a catechist at his own expense whenever a suitable man can be found.

While, then, our lay friends are advocating "a vigorous frontier policy" for Missions, we should not be slow to take the hint.

What one sees to be much needed is the earnest and devoted labour of some one or two men who shall itinerate among the people from a centre like Dera Ghazi Khan, and become identified with them.

If it be objected that the European constitution cannot adapt itself to Native habits, I believe that such outer differences as dress and food present no real obstacles if thorough sympathy of heart be established. The lessons of another Epiphany are teaching us this: if Christ be enshrined in the fervent yet unadorned life, as in the manger at Bethlehem, He will surely draw the Gentiles to Himself. As self decreases, He will increase.

And the more this is so, the sooner may that consummation be expected, when, to the touch of His glorious Advent,

"East and West, without a breath,
Mix their dim lights like life and death
To broaden into boundless day."

LETTERS FROM THE NYANZA MISSION.



BETWEEN three and four months had elapsed since the arrival of our last intelligence from Central Africa, and both the Committee and the private friends of our brethren were getting anxious. A packet of letters on the 1st of January was therefore an especially acceptable New Year's gift, and for their encouraging tidings we would render unfeigned thanksgiving to God. The principal news may be summed up in two sentences. Mr. Wilson, after being twelve months without seeing an English face, had at length been joined by Mr. Mackay. And Mr. Mackay, alone and unarmed, had visited Lukongeh and met with a friendly reception. Another noticeable item of intelligence is the death of Rumanika, the benign old king of Karagué.

We give first Mr. Mackay's deeply interesting account of his visit to Lukongeh. No one, surely, can read it without admiration for his Christian courage and remarkable tact:—

From Mr. A. M. Mackay.

*Kagei, Usukuma,
Lake Victoria Nyanza,
28th July, 1878.*

On the 11th inst. I wrote you a short note, which I found opportunity to forward to Unyanyembe, or rather to Uyui, but I was at the time too unwell to give you any details of my trip to Ukerewe. A very severe attack of remittent fever, which commenced on that day, laid me down for many days, and was followed by my old enemy, chronic diarrhoea, which refused to yield to any of the few remedies I have here. At length, a Native cure, in the form of a solution of tamarinds, succeeded; and now my strength has, thank God, returned. The work of repairing the *Daisy* has been, in consequence, much delayed, as my four men were unable by themselves to do anything; but I hope now to have the work finished at an early date, and to attempt my first passage across the Lake by full moon.

My journey from Uyui to Kagei was not marked by any particularly important event, beyond repeated attacks by the Rnga-Rnga—the Bedouins of Central Africa—but, altogether, I came by no damage. As that portion of the country is still unmapped, and will, I hope, at no distant date, become a highway, at least so far as our Mission is concerned, I shall endeavour to send my journal, with a sketch of the route I took, to Salisbury Square. In this note I shall only give a short account of my negotiations with Lukongeh, the King of Ukerewe.

Wilson had written me that Mtesa intended sending a thousand canoes to punish Lukongeh, and that the Arabs of Unyanyembe vowed vengeance on the people of Ukerewe. At Uyui I found many Natives of Kagei, besides the children and slaves of Songoro. From these, and from several people here who professed to know all the details of the matter, I obtained every available scrap of information, from which I felt convinced that the murder of Lieutenant Smith and O'Neill was not premeditated, but that they, choosing to defend Songoro, had lost their own lives in the benevolent attempt.

I thought that, in such circumstances, or, indeed, under any circumstances, it would be far from the desire of the Church Missionary Society to have the ignorant savages of Ukerewe punished. Any hostilities entered upon by the Arabs, or by the Waganda, or even by our Government, were such a thing contemplated, would be of small avail compared with the terrible retribution which we have in our power to pay by simply closing all negotiations with Ukerewe, and thus denying the islanders the means of obtaining light and life.

On reaching Kagei, I found here two or three Natives of Ukerewe, who intended returning to their island next day. They gave me to understand that Lukongeh had heard that I was expected soon, and that he was afraid I would come with a force to fight him. I told them to inform their chief that I had now come, and that I was anxious to

see Lukonge, and hear from himself his own account of why he had killed my two brothers; but that he need not be afraid of me, for I would bring no force against him. I said, also, that if Lukonge was afraid, he should send over one of his own canoes for me, when I would go to Ukerewe with his own men, leaving my men and arms here.

After ten days a large canoe arrived, with a deputation from Lukonge, the head being an old man, the king's father-in-law. They said that Lukonge was very anxious to see me, to give me his own account of the death of Smith and O'Neill; that I should fear nothing, as hostilities were now over long ago, and they wished white men to come and build another boat on their island. I told them that I would consider the matter till next day, when they should come again. That evening I heard from a Zanzibar man, who had been to Ukerewe, that Lukonge was very treacherous, for on the day of the fight the Wanguana had all run away, but were given to understand that no harm was meant them, and to settle in peace, but that afterwards, when they were off their guard, they were attacked, and many of them killed. How much truth there was in this report, I did not know, but when I received the deputation next day I determined to try the sincerity of the Wakerewe, by stipulating that if I went to see Lukonge, the old man (head of the embassy) should be detained here until my return in safety. But he was too important a personage to be left behind, for he was the king's chief councillor, and no talk could be done in Ukerewe Court without his presence. I then proposed that not less than three of his men should stay as a pledge. This was, after much talk, agreed to, when I saw that their sincerity was to be depended upon, and told them that I had asked a pledge merely to test their good faith; and being now satisfied as to that, I would not enforce my demand, but would take their word as sufficient.

Much pleased were they when I consented to accompany them, and the following morning was fixed as the time of our departure. The Wanguana (Zanzibar men), both my own and Songoro's, begged me not to go, as they were sure Lukonge meant to kill me; and when they saw I was determined to start, my own men begged me not to ask them to

accompany me, as they were afraid of their lives. I told them that I had not the slightest intention to take them, as even if there were any danger, they would run away and leave me, as Hasani and the other Wanguana did on the day Smith and O'Neill were attacked, so that they were just as well here as there.

Taking only a change of clothes and a few doses of quinine and ipecacuanha powder, I embarked in the canoe, and set foot on the island of Ukerewe that evening. Of course, I left my arms behind, and, as I had heard that Lukonge was afraid I should attempt to poison him, I avoided suspicion by taking no medicine-bottle; while, in case of any attempt of the kind being made on my own life, I provided myself with a powerful emetic, but happily had no occasion to have resort to it.

The first night we passed at Kitome—a collection of small villages on the south side of the island. Next day we got only as far as Kisoria—a village, chiefly of Wanaturu, at the entrance to Ruzizi Straits, but on the mainland, which here is included in Lukonge's dominions. The third day we reached Bukindo, the *kwikuru*, or capital. I was quartered in the largest hut in the place except the king's, being that of a native of Ugaya, a small colony of people from that country having settled in Ukerewe.

That day was Sunday, and I did not care to see the king, so next morning was fixed for an audience. The deputation which brought me from Kagei conducted me to the *baraza*, or court, where Lukonge was seated on a wooden stool, the only (central) leg of which was adorned with countless tusks of hippopotami, teeth and claws of lions and leopards, with other trophies of the chase. He came out to greet me, which he did most cordially, and then took his seat among the men of state. After a little, we retired—i.e., the king and half-a-dozen select councillors and myself—to within a strong palisade, the massive door of which was strongly bolted behind us. On being seated, I explained that my coming was friendly, while Lukonge gave me to understand that his feelings towards me were of the same nature. This finished the business of the day, and I withdrew, being in no hurry to broach the painful subject,

which I saw the king was anxious to have settled, but which I wished to give him his own time to introduce.

Next day, the king came to me with his head men, when we held a long meeting, and effected an understanding with each other. My interpreter was nowhere to be found at the opening, but, in his absence, we had much talk, for between the little Kisuaheli which the king knows and the few words of his language I had picked up since I left Kagei, I was able to make myself understood. I dilated on the numerous expeditions of white men at present being made into the interior. I told how four had already settled at Mpwapwa, that several were on their way to Ujiji, some to Mirambo's, others to Mnyema, and others to form stations on the road between Mpwapwa and the Lake, while five were even now on their way to join me when we should settle in Uganda and Karagué. This formed a happy prelude to our proper subject of consideration, when at last the interpreter turned up.

I had found considerable difficulty in procuring an interpreter before starting. The language of Ukerewe is very different from that of Usukuma, but Kaduma, the chief of Kagei, gave me a man who knew Kirukerewe well, and a little, but, I am very sorry to say, very little, Kisuaheli. It was fortunate for me that Lukonge himself also knew Kisuaheli slightly, otherwise we should have had considerable difficulty in understanding one another.

When the interpreter arrived, at a signal from the king, the old man, his head councillor, commenced his narrative, which occupied more than half an hour. I then turned my ear to the interpreter, who, in five minutes, gave me, in very broken Suaheli, of course, only an imperfect rendering of the story. Much of the narrative covered the same ground which Lieut. Smith has so graphically described in his last journal sent to England.

I replied that I had come a great distance to inquire into the matter; that, of course, the Arabs and Wanguana had already told me the whole story, and some of it was very different from what I had heard now; but I was anxious to hear the king's own version, that I might write it down, and send the news to England. He could easily

see that I had come in peace and in a friendly way, for I had brought no arms with me, nor any of my men. Still I could not say how his report would be received in England. As for myself, I believed he had no intention to kill the white men, my brothers, and that they died only because they got mixed up with a bad Arab—Songoro.

The king was so well satisfied with my statement, that he determined to kill a goat at once to make blood brotherhood with me, but as I continued my remarks, he deferred such immediate action.

I went on to say that our Queen was a great Sultan, and that her kingdom was larger than that of any other sovereign in the whole world. At this, strong expressions of disapproval were heard in the council, the king laughing and saying to his men, "Does the *Msungu* mean to say that his Sultan is greater than the King of Ukerewe?" I said the king need not laugh, for the kingdom of our Queen was not only larger than Ukerewe, but many times greater than the whole Nyansa and Uganda and Usukuma and all Burra (the interior) together, and her people were very many—so many that no one could ever count them all. I next told the terrible tale of Abyssinia and Ashantee, to which Lukonge paid the deepest attention. I said, however, that not only Smith and O'Neill and myself, but also all white men who came into the interior, did not come like Arabs with guns to fight, and take people's land from them. We wished to be friends with black men, and came to teach them all the wonderful things which white men knew. We left our great power behind, and would not bring soldiers to fight unless he first declared war upon us.

I then asked Lukonge if he now wished me to bring two or three white men to Ukerewe to teach his people and his children to read and write, and to know the Word of God. He asked if God had come down amongst us and taught us. I replied that He had, and that I had a book containing all the words He taught, and whoever would learn to read could know himself what God had taught. The king replied that he wanted white men to stay with him, but his people were afraid of them. I pointed out the absurdity of many

men being afraid of two or three, and asked if they were afraid of me. This they said they were not, nor would they be afraid of two or three such as me, as I was a friend, but I must not bring many. I told the king I should not bring more than he wished, but I warned him not to mix up white men a second time with Arabs, lest they might get killed, and news of that would reach England again, and perhaps our Queen would send her soldiers and big cannon, of which she had very many, and one was enough to destroy all his town at once, and kill all his people. I therefore asked, as a token of his good-will to us, that he would return me the book in which Smith was seen writing the day of the fight, and also the guns and revolvers belonging to Lieut. Smith and Mr. O'Neill.

This took Lukonge rather aback. He said the guns were lost, as his people had taken them away—one here, another there. I replied that I was asking a small matter, but I was determined to have it. He said war was war, and of course the guns, &c., of the white men who fell were forfeited. But, I insisted, he himself allowed that he had no quarrel with the white men, and did not wish to kill them, and it was that I might be able to believe his statement that I demanded their property. He then said he would make inquiries about the things among his people, and try to recover them. I told him that, as he was a great king, he had only to tell his men to deliver them up and they would be brought at once. Much talk followed between the king and his councillors, but I did not understand to what effect. I had pressed my point sufficiently for the time, and, having no more to say, the conference ended. Next day I did not see Lukonge, but the old man I have already mentioned pressed me frequently to withdraw my demand, as the king considered me as acting in an unfriendly manner, and was unable in consequence to make "brothers" with me. I told him that it was Lukonge who was unfriendly, in refusing to give me the property of my brothers—things which were of no use to him, and which I myself did not want, as I had plenty of guns, but I wished to report to England that the King of Ukerewe wished to be on good terms with white men, and was sorry for the past. In proof of

my words I sent Lukonge a present of my dressing-gown and red blanket, and agreed to give him time to look for what I wanted, when I should return for the articles after visiting Uganda. Word came back that he had sent men to fetch a goat, and that we should kill it next morning.

I had now been many days away from Kagei, and was anxious to return, and therefore unwilling to put anything in the way of my departure, which was entirely in the king's hands, as I had no boat of my own.

After much more consultation next morning with Lukonge, in private, in his own house, the goat was brought and severed in twain alive between us—the act being accompanied by a yell from the Natives, and a lifting up of their hands to heaven, which I was given to understand was a prayer to God to be witness between Lukonge and me that we had that day vowed friendship towards one another.

Soon after noon the crew of the royal canoe were mustered, I got gladly on board, and was soon out of sight of Bukindo.

On the evening of the third day I returned safely to Kagei, where my arrival was hailed with great joy on the part of the Natives, while my own men seemed ashamed to look me in the face, their gloomy forebodings having turned out untrue, notwithstanding the fact of their having been so sure of my never returning again, that they preferred eating my little stock of rice to their own mtama corn, and, in consequence, the sickness which took hold on me, after a few days, was rendered much more severe.

As I made my demand for the guns and Lieut. Smith's note-book a crucial test of Lukonge's good faith, and the receipt of them as the first conditions on which I should have any more dealings with him, you will understand that, for the meantime, we shall take no more action in the matter, as the articles are not yet given up. Smith's note-book will be most valuable. In fact, it was mainly to try to procure that that I went to Ukerewe at all. I certainly think, too, that it would not be well to decide on any final action until we have such evidence as may be found there. When I go to Uganda I mean to advise Mtesa to delay pardon or punishment

till we receive the note-book at least, and perhaps also the other articles.

Some time ago Lukonge sent to Mtesa Lieut. Smith's rifle and revolver. These are now in Wilson's possession, but the other weapons have not been seen. I understand from Wilson that Lukonge some time ago sent a challenge to Mtesa to fight him; but, on the other hand, when I was in Ukerewe, Lukonge pressed me sorely to beg Mtesa to send one of

his (Mtesa's) chiefs to make terms of friendship between him and Uganda. Since my return from Ukerewe also, Lukonge has sent me word that he wishes me to call on my way to Uganda, that he may send men with me to beg terms of peace with Uganda.

In reply I have sent word that I consider Lukonge no true friend until he surrenders the articles I wish.

That the foregoing narrative might not be interrupted, we have omitted two paragraphs referring to other matters—one respecting diet for European travellers in Africa, and the other about a tribe in Ukerewe mentioned in Lieut. Smith's Journal printed in the *Intelligencer* of July last:—

It may not be out of place here to mention, as an item of advice to new comers, that dysentery, and not fever, is the greatest malady to be dreaded in Central Africa. Livingstone died of dysentery caused—he himself allowed—by the coarse food he was obliged to live upon. The two first gaps in our number—James Robertson and Dr. John Smith—were due to dysentery, clearly traced in both cases to a preference for Native food instead of European. It was the red millet of Unyoro that laid Captain Elton so low with the same disease that exposure to the sun suddenly ended his days. As in the case of Dr. Smith, eating the *mtama* (halcus) of Ugogo produced on myself the same terrible malady, compelling me to return to the coast on my first journey inland. Yet, happily for Europeans, Arabs have gone before us, and have introduced a golden grain—rice—on which they invariably feed, and which is the only safe food for white men in the interior. M. Philippe Broyon has, by sore experience, become so convinced of this fact that he will eat no other grain whatever. In the parched plains of Ugogo, and in many parts of Usagara, only *mtama mwere* (millet) and *mukindi* (Indian corn) are to be found; but in Useguha and Udoi and Uzaramo I have noticed that the Natives reserve every damp spot for the cultivation of patches of rice, while the great plateau of the interior between Ugogo and the Lakes is so much of it swamp that fields of rice are frequently to be found many acres in extent. In the neighbourhood of Unyanyembe, Uyui, and Urambo, rice can be had as

cheaply as any other grain, but, as a rule, elsewhere, a high price has to be paid for it. Still it is worth paying any price for, as in the absence of wheat flour, which we do hope by-and-by to raise ourselves, it is the only safe food for Europeans. In Usukuma rice is everywhere cultivated more or less, and in Kagei it is frequently offered for sale in small quantities; but unhappily I have not a single yard of cloth in my possession with which to procure so essential an article in daily life. I dare not touch the other grains, but am subsisting on plantains, which the Natives are willing to give in exchange for beads.

In one of his last journals, Lient. Smith mentions that Lukonge begged poison from him and O'Neill, with which to murder all the inhabitants of *Irangara*, the north-west corner of Ukerewe. About a fortnight ago, the chief of Irangara came to see me with a number of his people, and earnestly begged me to make terms of brotherhood with him. I could only promise to visit him on my way to or from Uganda, when I should call to make friends. So anxious indeed was the man that he determined to wait here until the *Daisy* should be ready—a matter of at least ten days I told him—and when I sent him away, he said he would return here to accompany me to his island. I have been visited also by the chief of *Wiru*, an island near Irangara, begging me to call on him and make terms of friendship. His country was recently destroyed by the Waganda, and he had taken refuge in Ukerewe, but has now returned to build again the waste villages.

Mr. Mackay reached Kagei from the south on the 13th of June. July and the first half of August were occupied by his visit to Ukerewe, his illness, and

the work of repairing the *Daisy*. On August 9th Mr. Wilson arrived at Kagei from Uganda; and the two brethren met, we think, for the first time since they started with different caravans from the coast two years before. Mr. Mackay writes:—

Kagei, 15th Aug. 1878.

On the 9th inst. Wilson arrived from Uganda, having been only two months on the way from there! Mtesa sent four canoes with him, and three others with some servants of Said bin Salim.

I had the *Daisy* almost ready for launching when Wilson arrived, and in a couple of days more we had her afloat. This time I have been more successful than last. She is almost water-tight now, and Wilson says she leaks far less than he has ever seen her do even when first launched on the Lake. It is indeed most fortunate for me that Wilson has turned up just now. Had I sailed sooner, I should certainly have missed him, as he left Uganda just about the time I arrived here. Besides, he has now become quite up to the art of sailing the *Daisy*, and I shall have the advantage of learning this from him.

We are now ready to start for Uganda, and shall (D.V.) set sail in a couple of days or so. Fourteen Waganda preferred to go in the *Daisy* to returning in the canoes, and we hope to secure them, or at any rate some of them, as a permanent crew for the boat.

Kagei itself is, I think, rather unhealthy. As for myself, I have found it so, although my bad fever was to a certain extent due to my stay in Ukerewe, and then to having to be on the ground for many days on the damp beach under the sides of the *Daisy*, repairing her planks. Wilson was often sick here, and Dr. Smith, although rallying a little on first seeing the Lake, soon

succumbed altogether. About two miles west of our village is a pleasant-looking low range of wooded mountains—the “Observatory Hill” of Speke. Just beyond it lies the village of *Muanza* (not Great Muanza, which is on Jordan’s Nullah), the people of which are always at war with the people of Kagei. It is, however, I dare say, quite possible for us to effect a reconciliation between them; and then we might secure the pleasant situation as a site for a permanent station at this end of the Lake. I do not see well how our route to and from Uganda can conveniently lie in this direction unless we have a station near here. Ukerewe is a far-away island, and there exists little or no communication between there and here. Any missionaries placed there would be quite out of the way of others passing this way to Uganda. The difficulty would be felt most when new men come from home. On reaching the Lake they would be quite at a stand-still unless there were a depôt of some sort here. Considering the present evil position in which the Wakerewe have placed themselves, and also seeing Karagué is just now in not a very settled state, as Wilson has, I believe, informed you, perhaps you will sanction the proposal that some, not more than two, of the men now coming out should commence the establishment of a station on Observatory Hill. Kaduma and all the people hereabout are very friendly, and most anxious that we should settle here.

Mr. Wilson’s letters first take us back a little in order of time. Our latest date from him previously was May 11th (see *Intelligencer* of November last). He now continues his reports from Uganda. His remarks on the feasibility of ladies going out to Equatorial Africa will not fail to be noticed.

From Rev. C. T. Wilson.

*Rubaga, Uganda,
May 31st, 1878.*

I have not seen anything of Mtesa for three weeks, as he has not attended his court since the 10th inst., on account of his illness. I have given him an Arabic Bible, and a copy of Dr. Pfander’s *Mizan-al-Haq*, and I believe he is pleased with them, but I have not seen him my-

self since. I called on the Katikiro or Kamrairona (not the man Speke and Grant knew: he is dead) a few days ago, and gave him an Arabic Bible, as he speaks and reads Arabic. He was much pleased, and will read it. He gave me, when I left, a fine goat and an otter’s skin. I have given away two or three copies of the *Mizan-al-Haq*, and shall

dispose of all the Arabic copies I have left shortly. It is a comfort to know, though one cannot yet preach to the people, that still the good seed is being sown in some hearts through the reading of God's Holy Word, and may God bless it abundantly to these dark heathen!

I am sending by this mail more of my meteorological observations, and now, after the experience of the climate I have had here, I think I ought to say that I see no reason now why men who come out here should not bring their wives. The climate here is, I think, quite mild enough for people of average constitutions, and is certainly much milder than many parts of India, where numbers of our countrywomen reside. The thermometer rarely if ever reaches 90° in the shade, and I have never known it fall below 60° at night; and still the nights are cool enough to allow refreshing sleep. I have never had prickly heat here, and never feel the heat oppressive in the house, there being always a pleasant breeze in the middle of the day. And though of course one cannot expect to find any part of Africa so healthy for Europeans as their own country, yet I think Uganda, or this part at any rate, may be considered fairly healthy. My great enemy here just now is damp, but that will be largely obviated when we get a good house with boarded floors and an upper story, for of course my house, after all, is only a hut with the earth for floor. I hope, however, if God spares Mackay and his companions to reach here safely, that a good house may be begun before this letter reaches you.

Another thing which may look a great obstacle to men bringing their wives out here is the journey; but that, I think, is far less formidable than people think. My journey to and from Unyanzembe, at the beginning of the year, taught me a good deal about the possibility of making very rapid marches, even under very unfavourable circumstances. The rate at which I performed that journey would have taken me from Kagei to Bagamoyo or Saadani in eight weeks, including halts; and had the weather not been so bad, and the country so flooded, I should have done the distance to Unyanzembe in two marches less, or equivalent to reaching the coast in seven weeks. One way to get on well is to fix your next day's march beforehand, and let it be known. I of course knew the

road well, and used to say to the kilangozi or guide, "We will go to such and such a village to-morrow," and I never had any difficulty in getting them to go the distance I had fixed; and now there are pretty good maps of the road, it will not be a difficult matter to get to know the various villages beforehand. Of course, for a rapid march, one must be independent of any caravan, and only have a few men, just enough to carry one's tent, personal effects, and the necessary cloth and beads. I had fifteen men with me on my journey to Unyanzembe. Of course a riding donkey would have to be brought for the female of the party, and with good treatment a donkey will be quite able to do such a march I have mentioned. It is not enough, however, to trust to the food which it can pick up at the camp after the march is over, but it should have a good feed of mtama or millet once a day under ordinary circumstances, and twice a day when the marches are exceptionally long, as in the poris or jungles, or where fodder is very scarce or poor. As an Arab at Unyanzembe said to me, "If you give a donkey grass he won't go, but if you give him mtama he will fly."

A lady missionary here might find plenty to do among the chiefs' wives. They, poor things, are looked upon as mere property, and as an inferior set of beings, and it never seems to enter people's heads that they are to be taught, or that they too have immortal souls, and the Waganda are so jealous that no man would be allowed to teach them; and it would be very unwise, under the present circumstances, to attempt to do so; but a lady would, I am sure, be welcomed. Are there none in England who will come forward for this work? India has its Zenana Missions, why should not Uganda likewise? Are there any Christian English ladies who will give up something to come and tell their dark sisters of Uganda the "Old, old story" of redeeming love?

There seems to be a great desire among the younger chiefs and the king's servants to learn to read and write, and I am frequently asked for paper ("lupapala" as they call it) by them, that they may learn; and some have even offered to buy it. They are, however, as I think I have mentioned before, shy of letting me teach them, though I have a few

pupils. I am told, too, that many of the king's servants can read Arabic, and I should like to be able to give them all Bibles, or at any rate portions of the Bible, for they are a very important class to get at, for Mtesa, unlike the chiefs, has no slaves among his attendants—they are sons of chiefs who come and act as his servants much in the same way as, in the Middle Ages, the sons of nobles used to become squires to kings and others, and these young fellows will form the future aristocracy of Uganda, partly by succession, partly by creation; for when Mtesa wishes to make another Mkungu or nobleman, he generally selects one of his servants. Thus the present Katikiro, the next in rank to Mtesa himself, was formerly his cook.

June 6th.

May I ask for a few more seeds? Unfortunately, most of what we brought with us got wet and rotted; some which I brought from England with me, and a few given us by the padres of the French Mission at Bagamoyo, have done pretty well. If any one is coming out here from England, it would be best to give them a few to bring among their personal things, for it is better to send a few, so that they may arrive in good condition,

The next date is from the western part of Uganda, near the north-western corner of the Lake, where the Katonga River will be seen in the maps. Hearing nothing of Mackay, Mr. Wilson was going across the Lake to meet an expected caravan with letters and supplies. Here will be noticed the news of Rumanika's death:—

*Province of Bugango (near the
mouth of the Katonga River),*

July 3rd.

I am now on my way to Kagei to meet the Arab who is bringing up our caravan. I have had no further news from Mackay since I last wrote, and, judging that the Arab ought by this time to have reached Kagei, I thought it best to go over there. I am going with Uganda canoes, which Mtesa has lent me; but it is dreadfully slow work. I have been sent from island to island before I could get the canoes, and have been kept a whole week at one place; but we have got all the canoes now except one, which we are to get tomorrow, so I hope I am at last fairly on my way.

I have lately made two discoveries of natural products in Uganda, which will probably be of importance. One is of

than a lot which will go bad. The seeds should not be hermetically sealed, but wrapped in stout brown paper, kept from the damp, but where air can get to them, and should not be shut up long in a box or parcel, but opened now and then, and exposed to the *air* but *not to the sun*. The seeds I would specially ask for are onions, several varieties, as they do well here; and of the gourd tribe, cucumbers, melons, vegetable marrows, &c., these thrive; peas and beans; tomatos; egg plant, cabbages, broccoli, cauliflowers, &c.; mustard and cress, carrots, radishes and turnips. Also a packet of strawberry-seed, and a set of flower-seeds (bright flowers), including mignonette. All the sets of seed sent out had castor-oil seed in them, but it is no good sending that, for it is almost a weed here. I have got a few flowers in a bed in front of my house, which are a great puzzle to the people; they cannot understand why one should waste good ground with sowing plants to look at merely. Their ideas are very utilitarian, and do not go beyond food and medicine, and they stare incredulously when I tell them my flowers are neither one nor the other, and a few who have seen me with my colour-box sketching have come to the conclusion that they must be "paint."

the existence of an immense deposit of very good kaolin or China clay. They tell me it is found everywhere about Rubaga, a few feet below the surface. The specimens I have seen are very free from iron. The other discovery is that of nutmegs, which are said to grow abundantly in the forests of the islands in the Nyanza, but are made no use of by the Waganda. I have also found a tree, which is, I think, that which produces the cocoa of commerce, but I am not quite sure about it.

I may also say that I have found that the large island marked "Sesse" in Stanley's map is rather mythical, the name "Sesse" being applied to a group of islands commencing close to Murchison Bay, and extending along the north-west shores of the Nyanza for about half a degree south of the equator. I have questioned several people closely

about it, and they all agreed that the group was Sesse, each island having its own name. One man told me that 150 islands were included under the name, most of which were inhabited. The following are the names of some of them : Zinga, Busi, Bugango, Buru, Luambu, Wendeleo, Wiga, Chibili, Usonga, Bugoma, Bulima, Lualamba, Busua.

July 6th.

You will be sorry to hear that Rumanika is dead. I got the news yes-

The last date is the same as Mr. Mackay's, from Kagei :—

Kagei, Aug. 15th.

I got here last Friday, after a very tedious journey, being partly delayed by weather, and partly by the laziness of the Waganda. I am sorry to have been so long away from Uganda, but still, on the whole, it has not been lost time. I have learnt a great deal about the people, and made friends with the islanders, which I should never have done at Rubaga. I have also added largely to my vocabularies, and got what I was greatly needing, namely, practice in speaking the Kiganda I had already learnt.

I found Mackay here, just preparing

terday. I also heard that Mtesa had sent one of his chiefs with an army to Karagué to prevent any disturbance, and to place one of his (Rumanika's) sons on the throne; but I have not been able to learn his name. May God dispose his heart to receive us well! Would it not be well for the C.M.S. to send a fresh letter to him, telling him of our wish to establish a Mission in his country?

for a start to Uganda. He seemed well, though he said he had had fever. We are taking back Mfefe (Kaduma's son) to Uganda to teach him.

I was very sorry indeed to hear of poor Tytherleigh's death, as he seems to have been just the man for the work; but the Master knows best, and it must make us work all the harder. I was much cheered to hear of the reinforcement that is on its way to join us. I trust they will arrive safely.

I shall be glad to see the *Gleaner* containing O'Neill's sketches. The Waganda are delighted at seeing the pictures in it of Mtesa and themselves.

THE "HENRY VENN" ON THE NIGER.



JUST a year ago the *Edinburgh Review*, in an article upon the Future of Africa, *apropos* of Mr. Stanley's discoveries, expressed an unfavourable opinion on the capacities of the dark continent for extended commerce and civilization, basing its estimate chiefly upon the obstacles presented by falls and rapids to the free navigation of the great rivers. With reference to the Niger in particular, the reviewer wrote as follows :—"The course of the Niger is such as to give it but little commercial value, as has been proved only too clearly by the slender results of very considerable efforts to utilize it." This sentence seems to us singularly infelicitous. We should have applied the adjective "slender" to the efforts, and "very considerable" to the results.

However, we are not about to pursue the general subject. Those who are interested in the opening up of Western Central Africa to commerce and civilization will find a large amount of valuable information and useful suggestion in a paper on the River Niger, read by Mr. E. Hutchinson before the Society of Arts in May last, and published in the *Journal* of that Society of May 14th. But we are disposed to think that a misconception somewhat analogous to that just referred to may have prevailed among the friends of African evangelization with regard to the Niger Mission. Samuel Crowther has for nearly forty years been a prominent name in the Society's Reports; more than twenty years have elapsed since he was commissioned to plant the

standard of the Cross on the banks of the great river; from time to time plans have been formed for penetrating into the far interior, and for connecting the Yoruba and Niger Missions by a chain of stations. And yet the results at first sight seem incommensurate with the labour bestowed. Crowther has never reached Sokoto, as he hoped to do in 1857; the Binue branch of the river, explored for four hundred miles in 1854, has never again been ascended to the point then reached; the two Missions are still without connecting links, by land at least; three of the earliest stations had to be abandoned; and but a slight inroad has been made into the domains of Islam on the upper river. Might it not be said that "slender results" have followed from "very considerable efforts"?

On the contrary, when we can point to ten stations (four on the coast and six up the river, the highest 320 miles from its mouth), occupied by some 26 African agents (nine ordained, besides the Bishop), with about 1200 Native Christian adherents,—when we can tell of royal idols given up, persecution unto death bravely borne, antagonistic chiefs baptized,—it would surely be unthankful to call the results "slender." And although, remembering the zeal of the Bishop and his helpers, we may allow that in a sense the "efforts" have been "considerable," yet it remains true that from the first the Mission has been sorely crippled by the lack of adequate means of communication. Its real base has been far away at Lagos. For some years after its commencement, Samuel Crowther (it was before he became Bishop) was wholly dependent upon the occasional visits of Her Majesty's ships to get up the river; and when the trade of the river began to develop, and three or four steamers were engaged in it, he could only ascend the stream once a year, when alone it was safe for vessels of such draught to venture up, besides having to regulate his movements by theirs, spending perhaps a few hours at a station that needed the labour of weeks, and many days at another place where there was little to be done. Where the steamers stopped, he had to stop; when they moved, he was compelled to move also. The result was twofold. First, the Native teachers, left to themselves for the larger part of the year, were subject to great temptations to idleness and a perfunctory performance of routine duties; and a yielding to such temptations will always result in a faltering testimony to the grace of God both in word and in life. That they yielded so little is a cause for thankfulness; and let us not hardly judge those who did yield, remembering how often we too fail in the very same way, surrounded as we are with every aid and incentive to diligence and faithfulness. Secondly, even when the Bishop was able to pay a hurried visit to a station, there were supplies to be landed, accounts to be settled, buildings to be examined with a view to repair, and many other "secularities" to be attended to, leaving often no time at all for the real work of a "Bishop in the Church of God." Bishop Crowther's unflagging industry, patience, and good sense, under all these and many other difficulties, cannot be too highly appreciated.

But we trust that the past year has seen the inauguration of a new era in the Niger Mission. The Society's last Annual Report referred to the fact that three important steps had been lately taken for its consolidation and extension, viz. (1) the building and sending out of the mission steamer *Henry Venn*; (2) the appointment of the Society's experienced industrial agent, Mr. J. H. Ashcroft, to manage the steamer and superintend the secularities of the Mission; (3) the designation of the Revs. Dandeson Crowther and Henry Johnson to be Archdeacons of the Lower and Upper Niger respectively.

Under the blessing of God, it was hoped that these arrangements would give an impetus to the work on the river, the effects of which would soon be manifest. It is now time for us to report progress; and the interesting information we shall present in this article and in future numbers will show how much reason there was to entertain such a hope.

The full benefit of the division of the Mission geographically under the two Native Archdeacons has not yet been realized. On Mr. Henry Johnson's return to Lagos after his first journey up the Niger (his narrative of which has been separately published*), he was obliged not only to resume his ministrations at Breadfruit Church, but to take charge of the Grammar School on the death of the Rev. T. B. Macaulay. The Committee have just appointed Mr. Isaac Oluwole, one of the students at Fourah Bay College who lately passed the Durham University Theological Examination with so much credit, to the head-mastership of the School; and we hope a suitable Native minister may soon be found for Breadfruit; but meanwhile Archdeacon Johnson's removal to the Niger is necessarily deferred. Archdeacon Dandeson Crowther, however, has entered on his duties, and extracts from his first Report on the Lower Niger will appear in our pages shortly.

But the *Henry Venn* has begun her work on the Niger with remarkable success. The importance of having Mr. Ashcroft in charge of her has already been manifested in several ways; and the Committee have just sent out a second industrial agent, Mr. James Kirk (who is also familiar with the West African coast), to assist him. We think that a brief summary of the steamer's movements during the first four months of her career on the river is well worthy of a permanent place in the pages of the *Intelligencer*.

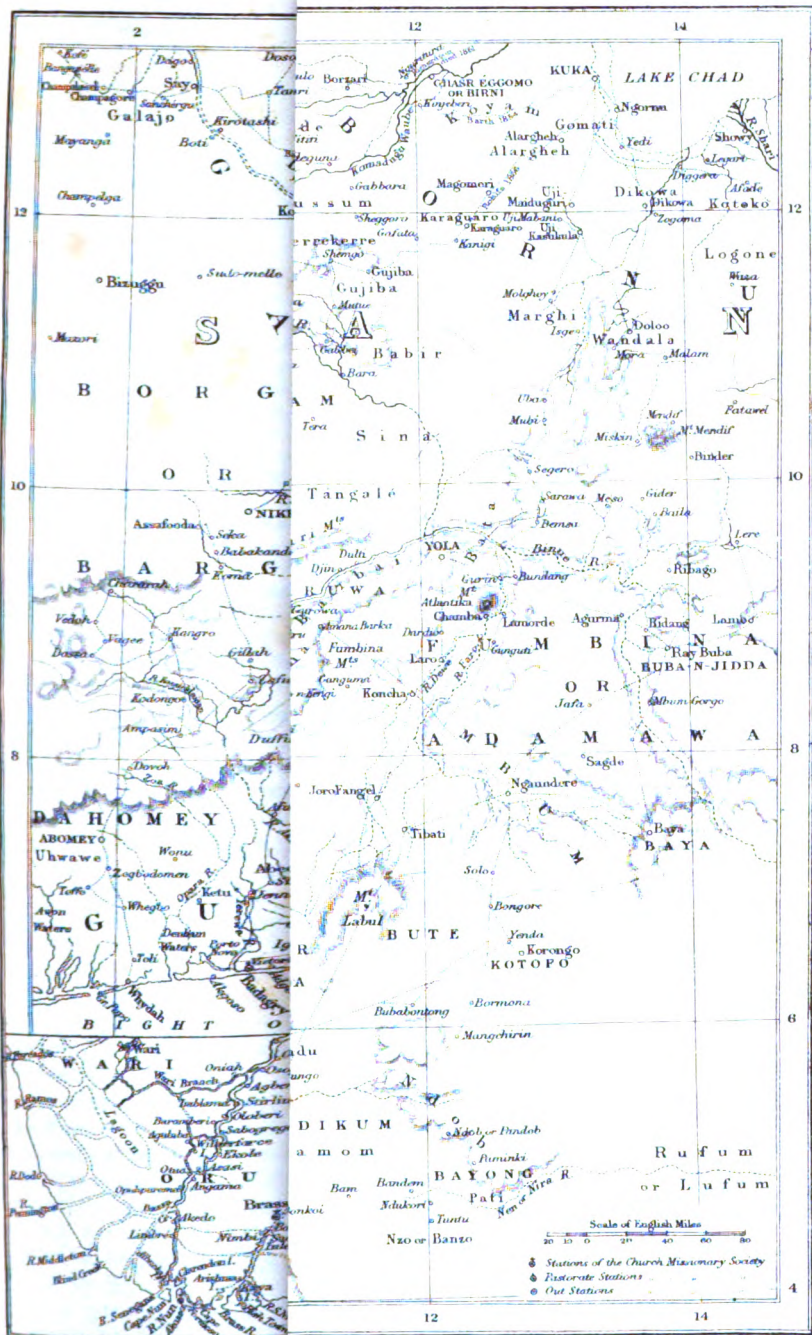
The accompanying map, from Part I. of the *Church Missionary Atlas*, will enable our readers to follow the narrative readily. It may be added that the Mission stations are *Akassa*, at the mouth of the Nun branch; *Brass*, *Bonny*, and *New Calabar*, on other of the numerous outlets; *Osamare*, 120 miles from the sea; *Alenso*; *Onitsha*, 20 miles further; *Asaba*; *Lokoja*, 230 miles from the sea; and *Kipo Hill*, near Egan, 90 miles further, on the Kworra.

The *Henry Venn*, it will be remembered, was launched at Renfrew on Jan. 23rd, last year; sailed from the Clyde Feb. 5th; left Falmouth finally, after having put back once from stress of weather, March 13th; and safely reached Sierra Leone, after a very bad passage, April 6th. On May 25th she arrived at Lagos, which place she left on June 6th for the Niger, with the Bishop on board. Her voyage thence, and arrival at the mouth of the Nun, i. e. the principal branch of the river, may be related in the Bishop's own words:—

She arrived at the River Nun in the afternoon of the 8th, about forty-eight hours from inside of Lagos bar to that of Nun, a distance of over 220 miles—very fair for her, against tide and head-wind. The sea was moderately calm. She burnt a mixture of wood and coals, which did not give the maximum pound of steam which coals alone would have given, but the speed answered our purposes, sufficient to stem the ebb-tide in crossing the Nun bar, and she anchored

opposite the Victoria Factory, belonging to the W. A. Company, Limited. Here we remained on Sunday. Both morning and afternoon services were kept on board the *Henry Venn*. The Native clerks and local agents, belonging to different firms in the river, attended the latter, as they were prevented from attending the morning service by the arrival of the branch steamer *Forcado*, which entered the river that morning with cargo for the factories.

* *A Journey up the Niger in the Autumn of 1877*. By the Rev. Henry Johnson. London: Church Missionary House. Price Sixpence.



Scoville's Geographical Engravings

On Monday, the 10th, about 9 a.m., the tide answering to cross the flat in the creek, the *Henry Venn* weighed for Brass River. The tide not having sufficiently risen, she touched, but, by backing and going ahead several times, she managed to drag over the flat, muddy bed, on a depth of about $4\frac{1}{2}$ feet water, and entered the Brass River about 2 p.m., having been detained on the flat about two hours. She anchored off the Mission House, to the no small joy of the Rev. Thomas Johnson and the Native converts. Mr. Ashcroft and Captain Brown lost no time to look for a fit place where she might be put to take off her keel, to clean and paint her bottom. In order to lighten her as much as possible, Natives and canoes were hired to discharge her coals, stores and packages, and on Thursday, the 13th, steamed up the river to the gridiron, which was kindly promised to Mr. Ashcroft by Mr. Hunter, of the firm of Alexander Miller, Brothers, to be used on this occasion. The keel having been taken off, and the bottom cleaned and painted, on Wednesday, the 19th, she returned to the anchorage opposite the Mission House, where the coals and stores were re-

shipped on the 20th; on the 21st she weighed for Bonny, about 8 a.m., and arrived at that place about 5 p.m.; though the swells were heavy from the windward side, which made her roll a great deal, yet she made the passage in a much shorter time than we had calculated upon, from inside one bar to the other, a distance of about sixty miles or more. Saturday, 22nd, crossed over to New Calabar River, to arrange affairs of the Mission before ascending to the upper stations. On our passage to New Calabar River, having been kindly provided with a Krooman as pilot, by Mr. Knight, we crossed through the long boat passage between Breaker Island and the middle bank; but for two miles she had only one fathom water to cross on, and at one time it was shoaling to almost $4\frac{1}{2}$ feet, and the breakers were heavy; but at our return in the afternoon, Captain Brown took the middle buoy passage, which, though longer, has plenty of water, two fathoms the least on the bar, and having no occasion to slacken speed, as on the flat, she made the passage back in two hours, as we did in the short cut, with less speed, on the flat.

On June 26th she was again at Brass; and on June 27th, she left the coast and ascended the Nun to Osamare, doing the passage, which usually occupies thirty-two hours against the stream (the steamers not attempting to move during the night), in twenty-six hours. For a few days she was occupied in taking the Bishop and Mr. D. Crowther backwards and forwards to and from Onitsha, Asaba, Alenso, and Osamare; and then she went back again to the Nun (this is the usual expression, meaning the trading depôt at its mouth). A day or two afterwards she again ascended the river, taking a cargo of salt for the West Africa Company. She reached Osamare July 12th, picked up the Bishop and his son, and conveyed them to Onitsha, and thence to Asaba on the 17th, where she left them, and proceeded for the first time to the upper river, taking some mission agents to Lokoja, and to Egan on the Kworra; also a cargo of salt for the West Africa Company. While in a creek for unloading at Egan, the water fell two feet and left her aground for nine days, from which undignified position she was only released when the river was again swollen with heavy rains. On August 6th she once more appeared at the Nun, with a cargo of shea butter for the same Company.

A second voyage up followed, and the Bishop now went on from Onitsha to the upper stations; and this time the *Henry Venn* was detained at Egan lightening one of the trading steamers, which had got aground, by taking off some of her cargo; but Sept. 3rd found her on the coast with a cargo of shea butter for another Company—the Central Africa. Then she took salt up the river for this new employer; and on reaching Onitsha Mr. Ashcroft gave a passage up to Egan to M. Adolphe Burdo, a Belgian gentleman, secretary to the Comte de Semelle, a French explorer *en route* for the interior. Both these travellers were entertained at the Kipo Hill Mission

House by Bishop Crowther. On Sept. 14th the Bishop proceeded, with the Rev. T. C. John and the other mission agents, and M. Burdo, in the *Henry Venn*, up the Binue to Yimaha and Amara, of which journey we shall have more to say presently. On returning to Egan, another expedition was made to Shonga, nearly 100 miles higher up the Kworra, with the view of establishing a new station there—to which also we shall refer again. A cargo of salt was conveyed to Shonga, and shea butter brought back from thence, for the West Africa Company. On Sept. 29th they were again at Egan, and on the 30th the *Henry Venn* proceeded down the river to the coast, leaving the Bishop preparing for a visit to Bida, the capital of the Emir of Nupe.

The Bishop gives a graphic account of a "feat" performed by the steamer when approaching Shonga. It appears that this place is not actually on the Niger, but on a lagoon connected with the river by a narrow winding creek covered with floating grass:—

Our young pilot from Egan, not considering the length and breadth of the steamer, in comparison to the native canoes, supposing the steamer could go where canoes could, unexpectedly brought us to the creek covered with floating grass, which rather surprised us. When he was asked where was the passage, he pointed to the zigzag track of the canoes among the floating grass.

What was to be done? The steamer was about three-quarters of a mile from the open lagoon; the lead was cast, and found nearly two fathoms of water beneath the floating grass. The captain gave order, "Go ahead slow!" On the *Henry Venn* went, like a desperate bull; her bow pushed the floating grass before her, while her paddles performed the office of the cutting machines, cut the grass into chips, and propelled her along; but now and then the gathering of the grass got so thick at the bow that her progress was actually impeded. She, being of greater length than a canoe, could not possibly be quickly turned to the canoe track: stand-still she was, not ice-bound, but thick-grass-bound. Order was given, "Back stern!" port or starboard as the case might be; then "Stop her!" which was done; then, "Full speed ahead!" On she went, tearing the thick grass open with her bow,

till she got into another turning of the serpentine canoe path. Thus the *Henry Venn*, like a battering-ram against a fortification, pushed with her bow the impeding grass, which became so thick, till at last she was completely put to a stand-still about 300 yards from the open lagoon. It was getting towards evening when a message was sent through the trading clerk of the West Africa Company, Limited, to the authorities in the town, to send men to clear the grass which impeded the approach of the steamer to the landing-place. The next morning, before breakfast, scores of men turned out in canoes, some with cutlasses and bill-hooks, and cut the grass away from the canoe track, and cleared the accumulated grass from the bow of the steamer, which was so thick that men could stand on it, and was rolled away like floor-mats. Thus a clear passage was made for the steamer on about two fathoms of water.

With such perseverance the *Henry Venn* was the first steamer which anchored in the lagoon of Shonga. On being advised by us, Najenu, the tax-gatherer for the King of Nupe, promised to keep the creek clear of grass for the future. No screw-boat, but paddle, like the *Henry Venn*, could have done this.

Such, in brief, is the "log" of the *Henry Venn* for about four months. The usefulness and handiness of the vessel are assured. Before long, it is hoped that she will start upon a serious expedition to explore the yet unknown upper waters of the Binue. But whether engaged in geographical research, in earning her "keep" by carrying cargo, or in the more immediate service of the Mission, we earnestly trust that He whose more than human eye looked down from the mountain top, through the darkness, upon the disciples in

their "ship" on the Lake of Galilee, and "saw them toiling in rowing," will watch over the *Henry Venn* and over His own messengers whom she bears up and down the great water-way of West Africa, and will have her and them continually in His holy keeping.

We had hoped to include in this article some deeply interesting letters from Brass and Bonny, describing the remarkable progress of the Mission at the former place, and the happy issue which it has pleased God to give the persecuted Bonny Christians out of their afflictions; but want of space compels us to defer them. We must confine ourselves for the present to that development of the work in which the *Henry Venn* has had so important a share.

Bishop Crowther has for some time been desirous of advancing up the Binue, and commencing operations there by opening a station at the large town of Yimaha, some thirty miles from the Confluence. Two years ago, one of the Native teachers at Lokoja visited this place, and met with a warm welcome, the king earnestly begging him to remain there and teach the people. But the Bishop's first response to this invitation has not proved successful. In September last, as already mentioned, he steamed up from Lokoja in the *Henry Venn* to Yimaha:—

The *Henry Venn* having arrived from Egan on the morning of the 14th, at 10.45 a.m., we left for Yimaha, on the Binue branch, to answer a previous invitation, and to enter into arrangement with Kpanaki, the young king who has lately succeeded his deceased father in the government of that part of the Igbara country, in order to establish a Mission station at Yimaha, according to my promise to do so when able.

I took with me, from Lokoja, the Rev. T. C. John, Messrs. P. J. Williams, and J. S. Johnson (mission agents), that they might witness the proceedings from the beginning. M. Adolphe Burdo, the Belgian explorer, our guest, asked permission to accompany us, which was granted. We arrived off the town of Yimaha late in the evening, the passage being in some places intricate. It is about thirty miles from Lokoja. Sunday, 15th, after the morning service on board the *Henry Venn*, we landed; but the king was not at home, but in the camp, where he was at war with a rival younger brother for assuming some of the prerogatives of the king, one of which was the blowing of a kind of brass trumpet, which Kpanaki solely claimed the honour and right of, but in which his rival brother would take a share with him. The king not being at home, we visited the Lemamu, a Mohammedan chief priest, who was acting the part of a president in the absence of the king. He received us with great respect, and advised me to see the king at the camp at Amara (Amram), if I was willing to

do so, who would give me a decided answer on the subject of our visit; he also promised to send Tunkura, his assistant-priest, to accompany us, and a pilot to take the ship up. Amara is about twenty miles higher up from Yimaha.

On Monday, the 16th, the *Henry Venn* weighed at 6.30 a.m., and arrived at Amara camp at 9.30 a.m.; anchored about twenty yards from shore, opposite the water-side camp, consisting of about fifty grass booths, under thickly-shady trees, where the king encamped, while Ndako, a Nupe war-chief, encamped farther inland, nearer the town.

On the steamer's arrival, the king ordered a salute of one gun to be fired from a three-pounder trade gun, as a welcome for our arrival. We did not return the salute, but immediately sent Tunkura, the Lemamu's messenger, on shore to announce our arrival to the king, when without delay we were invited for an interview, which we did. The place of audience in the camp was a very small grass mat enclosure. The reception was warm and flattering; but as nothing, however good, if foreign to the present interest and ambition of a young heathen chief, would be immediately acted upon, so, from this fact, the object of our present visit was not gained at this time. Detailed particulars of the reason will be fully stated in my report, but the summary of the subject is as follows:—

King Kpanaki has not been able to bring his rival brother to subjection as

soon as he had expected : to enable him to do this, he had applied to the three agents of the merchants residing and trading at Yimaha to aid him by giving him large trusts in guns and gunpowder to fight with, and also to write to their employers the general agents, to send steamers to assist him to subdue his brother, that ivory trade might be opened to Yimaha market; but in this he was sadly disappointed in the merchants. Supposing, now, that, as I was very anxious to establish a Mission station at Yimaha, and the steamer was actually off the camp, he would not lose this most favourable opportunity to ask the services of the *Henry Venn* to obtain the object of his ambition, malice, and avarice, and in order to insure it he proposed the use of the steamer as the absolute condition of my immediate establishment at Yimaha. I need not say here in many words that this ignorant request, and cunning and selfish condition, met with such a flat, decided, and indignant refusal, that King Kpanaki was not only sadly disappointed, but was also so mortified at this refusal that he left us at the place of audience in anger, and retired into his booth. We calmly sat down for a time; but, as there was no prospect of his returning, we composedly walked into our boat and returned to the steamer. Not long after, he sent Tunkura and two eunuchs to apologize for his having been angry, and begged us to stay till the next morning, stating that in all probability, after deliberation with his chiefs over night, he would

leave the camp and return with us to Yimaha in the steamer. Want of food for fuel to keep up the fire over night was urged as an excuse for our not being able to stay, but assurance of a large supply of wood was given. Taking all these into consideration, it was decided to stop till the next morning. Wood was readily supplied. But early the next morning, the appearance only of the steamer opposite the camp of the enemies to propose peace was earnestly requested; but, as this was a mere cloak to gain an object, this request was also refused, because they can very well make peace with each other without the appearance of a steamer. As the king was not ready to grant land for the Mission station during his absence from home, I sent to tell him that, as soon as he was ready to receive me, I would answer him. So we left Amara camp for Yimaha, where we halted for a short time to land Tunkura, and tell the Lemamu the results of the interview with the king, and then weighed for Lokoja.

Although disappointed at not being able to establish at Yimaha at once, under these circumstances, yet the approbation of our non-interference in the quarrels between two rival brothers, publicly expressed by many sober-minded people of both opposite parties, will be widely circulated in the country in favour of our mission of peace, and will no doubt produce some beneficial results in the river at our visit next year (D.V.).

We have already mentioned the ascent of the steamer to Shonga, on the Kworra, to establish a new station there. Shonga is about twelve miles short of Rabbah, in the neighbourhood of which place the *Dayspring* was wrecked in 1857, an event which resulted in the detention there of Crowther, along with Dr. Baikie, Lieut. (now Sir John) Glover, and others, for more than a year, there being in those days no trading steamers on the river, and therefore no means of getting away. It may be remembered that the news of the accident reached the coast overland, through the Yoruba country; and hopes have always been entertained of connecting the Yoruba and Niger Missions by direct communication from some station on this part of the river, where the caravan roads come from Illorin, the great Hausa Mohammedan capital of the northern parts of Yoruba. In 1857 Dr. Baikie found caravans crossing the river near Rabbah, *en route* from Illorin to Sokoto and the interior of Soudan, consisting of 3000 people and 1000 head of cattle. In 1871 Bishop Crowther, in consequence of another accident, travelled by this road to the coast himself; and his graphic account of the journey will be fresh in the memory of many of our readers. It seems that Shonga is now

the principal crossing-place; and, accordingly, the Bishop has taken steps to occupy it:—

Egan Creek, Sept. 30th.

The *Henry Venn* has been to Shonga, and returned on the 27th. The distance from Egan is about ninety-four miles from this place, and Rabba is about twelve or fifteen miles beyond, on the left bank of the river, while Shonga is directly on the right bank, on the way to Ilorin, which is three full days' journey from Shonga, about eighty miles inland, as Abeokuta is from Lagos.

I met the old King Alihu, who received and entertained us so kindly on our overland route in 1871, and his chief adviser, Nakoji, who was then our landlord. Both the king and his chief adviser at once recognized and welcomed me back to Shonga. Rev. C. Paul, of Kipo Hill station, accompanied me. At this first interview I broached the object of my visit, namely, my intention to establish a Mission station at Shonga, so as to connect us with Ilorin. Both the king and Nakoji, the chief adviser, were very glad to hear it, and begged to be allowed to consider the matter overnight.

On the next morning, the 26th, having got intimation that the king was willing to give me any plan I might choose, I asked Mr. Ashcroft to accompany me to the king to hear the results of the night's consideration of the sub-

ject; when, without any hesitation, he permitted me to choose where I should like to establish. Nakoji, the chief adviser, offered his services to go with us and show the best place he thought would answer our purposes, which was accepted.

A suitable piece of sloped land, overlooking the trading-place below, airy, open, and commanding an extensive view of the opposite side of the river, was chosen, and readily granted.

There is a quarrel between Ilorin and Ibadan, which, I fear, may break out into an open war, and hinder our communications with Ibadan at present from this place. The cause of the disturbance is this:—Some tributary towns to Ibadan took advantage of the present hostility between that place and Abeokuta, rebelled, and placed themselves as tributary to Ilorin, against which Ibadan remonstrated, and threatened Ilorin with war if they dared to meddle with them; but which Ilorin determined to accept at any cost.

But though this may for a time obstruct our immediate communication with Ibadan, yet, when once a connecting station is established here, we shall find means and ways of communicating with our brethren of the Yoruba Mission from time to time.

Meanwhile, another important step has been taken towards the establishment of connecting links between the Niger and Yoruba Missions. A Native teacher at Asaba, Mr. J. Spencer, was instructed by Bishop Crowther, in pursuance of the recommendation of the Niger Sub-Committee of 1877, to make a journey from that place westward, in the direction of those territories east of Lagos which were visited by the Revs. J. A. Maser and E. Roper in 1873, and the rivers and lagoons of which have been surveyed by Captain Goldsworthy. In March last Mr. Spencer succeeded in reaching a large town called Ubulu, sixty miles west of Asaba; and his reception there, while it shows how unfamiliar, even in that not very remote country, the sight of a civilized African or black "white-man" is, gives decided encouragement to the extension of missionary operations in that direction. Mr. Spencer's narrative reads like one of those sent home by Townsend, or Hinderer, or Mann, five-and-twenty years ago, of their first visits to the interior Yoruba towns; but this also must be deferred for a future number.

It is not impossible that the extension of the Yoruba Mission, to which we have so long looked forward, may come from the Niger. We have been for thirty years face to face with a great army of beathenism, supported in the rear by a still more formidable reserve (so to speak) of Mohammedanism. Even when, moving northwards and north-eastwards from Abeokuta and Ibadan, we have as it were broken through the first line, and advanced upon the

forces of Islam at Illorin and elsewhere, it has been but a reconnoissance, and the advance has not been maintained. Now, taking a long *détour* to the right, we are taking the enemy in flank and rear. May the Lord of hosts give success to the movement! By three different routes it seems probable that we shall pierce the Yoruba country from the rear. First, the establishment of the new station at Shonga on the Kworra puts us at once on the main caravan road from the north-east to Illorin. Secondly, Mr. Spencer's journey opens up possibilities of communication from the middle stations on the Niger. Thirdly, there can be little doubt that the long stretches of lagoon which line the Yoruba coast as far westward as Dahomey are but extensions of the Niger delta; and we may hope, therefore, ere long to see the *Henry Venn* making its way through the Abo and Benin territories, by waterways still unexplored, to Igbo Bini, Itebu, and other tribal centres in the eastern Yoruba country. The practical importance of this last channel of communication has been recently illustrated. Mr. Maser has found it impossible to send to the agents at Ibadan their regular supplies and cowries, all the roads being closed by the war between the Ibadans and Egbas; and even the long round through the Ondo country, mentioned as available in the *Intelligencer* of July last (p. 449), has lately proved impracticable. He has therefore actually suggested to Bishop Crowther that the *Henry Venn* should endeavour to reach Ode Ondo by one of the branches of the Niger just referred to. In earlier days, when Crowther and Dr. Baikie were left high and dry at Rabbah by the wreck of the *Dayspring*, supplies were sent to them from the Yoruba country overland. Now the River Mission is preparing to repay the debt it then incurred. To bring the two Missions into closer intercourse, with a view to the advantage of both, has been one main object of the Committee's plans for the development on the Niger work; and already we see tokens of the speedy fulfilment of their design.

Altogether, our prospects on the Niger are most hopeful. We trust that this review of the present position there will serve to remind our readers that West Africa, as well as East and Central Africa, still calls for their sympathetic and prayerful sympathy. If ever Dr. Krapf's grand dream of a chain of missions across the dark continent is to be realized, the advance must be from both sides. It will be a great day indeed when the missionaries of the Church Missionary Society from either coast meet in the still unexplored centre, and thus give a pledge of the speedy fulfilment of the promise that "His dominion shall be from sea to sea." The Lord hasten it in His time!

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XIII.—INQUIRERS (*continued*).



F *hope blighted*, such as was exemplified in the previous chapter, depresses the missionary, and inclines him to exclaim, in the words of Messiah in Isaiah's prophecy, "I have laboured in vain, I have spent my strength for naught and in vain," *hope deferred* has a similar effect—it maketh the heart sick.

Among the Babus whom I was in the habit of visiting, there was one respecting whom my hope was not realized, but whom I nevertheless

hope to find in heaven. Some years ago this Babu, then in Government service in Oude, came and visited me for the express purpose of inquiring more fully into the evidences and tenets of Christianity. He had been educated in the Hindu College at Calcutta, and spoke English remarkably well. "I want clearer views about salvation," the Babu said. "I know the Apostle's reply to the question, 'What must I do to be saved?' but I do not clearly see why *faith in Christ* can save me, and not *faith in God*."

"Let us consider this point," I said. "When the Scriptures speak of faith in Christ, they do not merely mean that we should believe that such a person as Jesus Christ did exist in Judea. Faith in Christ includes a great deal more; it includes the acceptance of Christ's whole work—the full salvation which He has wrought out for us. This salvation, though it originated in God the Father, Who so loved the world as to give His own Son for us, is peculiarly Christ's own work, and therefore, by faith in Christ, the acceptance of that work is required. You know, Babu, that man is a sinner. He has broken God's law, and death is the consequence, for 'The wages of sin is death'—'The soul that sinneth, it shall die.'"

"Yes," the Babu replied, "I know and feel it."

"And you also know that God, being just, holy, and true, will execute judgment. Hence, unless man can fulfil God's holy law and satisfy God's justice, he must bear the penalty, which is death in this world and in the world to come."

"Yes," was again the reply, "I feel that too. I wish to do that which I know to be right, and I constantly fail, and therefore cannot save myself. I am lost!"

"So we should all be," I continued, "if God had not come to our aid. But God has made provision of salvation for us." I then displayed before him fully the nature and mode of this salvation.

The Spirit of God was operating in his heart, and he grasped daily more and more the love of God and of Christ. He exclaimed more than once, "I see now how the sinner that accepts Jesus by faith as his Substitute is safe. I wish to be Christ's."

One day, when speaking of the sacrifice of Christ, the Babu said, "You know we have something similar in our religion—the *Aswa Samadh*, or the sacrifice of the white horse." The horse required for the sacrifice had to be perfectly white, without a single dark spot, without blemish, without a vice—*perfect*. The sacrifice could only be brought by a king; it must be his own property, and was to be sacrificed for the sins and for the safety of his whole kingdom.

This led us to speak of sacrifices—of Abel's sacrifice, and of those under the law—and this brought us back to the fact that the blood of bulls and of goats, and even of a white horse, was unable to cleanse us from our sins. The blood of a higher sacrifice was necessary to justify man before God—the precious blood of Jesus Christ.

Sickness broke out in his family. Two of his children died of small-pox, and I greatly feared that these afflictions would deter him from further inquiry; but on my meeting him soon after, and sym-

pathizing with him in his severe trials, he said, "The Lord has sent me these because I know Him to be the only Saviour, but I have not confessed Him before the world."

Shortly after this meeting he had to rejoin his appointment, but at the end of two years he obtained his pension, and became a permanent resident in Benares. On his return I visited him frequently, and had many profitable conversations with him. He was a man of deep Christian experience, and had a clear insight into the Gospel plan of salvation. On taking leave of the Babu, when quitting Benares, his last words were, "On your return, I hope to be baptized." I, too, hoped that this would be the case, but, alas! we can only call to-day our own. During my absence, he was suddenly seized with cholera and died, and so the outward entrance into the kingdom of God here on earth was closed to him. May the Lord have granted him an entrance into the kingdom of God!

Another inquirer, a Hindu devotee, appeared to be very sincere. Some years ago, whilst itinerating, I came to a place called Sakaldiha, about twenty-five miles from Benares. My assistants had preceded me the day before, and, on my arrival, they told me that they had found a singular devotee, who seemed to be a real Faqir, and much concerned about his salvation. They had given him a New Testament, and he wished to see me. The next morning I went to see him. He was a middle-aged man; he was seated on a cot in a little hut a short distance from the village. He asked me to seat myself by him, which I did. He had the New Testament in his hands, and told me that my colporteurs had spoken to him about Jesus Christ, whom they declared to be the Saviour of the world. He then said, "I have been from childhood of an inquiring turn of mind, and wished exceedingly to know God—not our inferior gods, Brahma, Vishnu, and Mahadeo, but the Supreme Being, Brahm. I am a Brahmia; I have read my own Shasters, but they do not satisfy me; I want more. Being unable to obtain a knowledge of Brahm in the common way, I resolved upon becoming a Faqir, and determined to adopt the plan of the ancient sages, who went into the jungle and pursued a life of contemplation until God revealed Himself to them. I came to this place at the age of eighteen, and commenced my new mode of life. After some time, finding that I made no progress in coming nearer to God—for I found that I had brought the world within me, and scenes which had transpired in my village constantly passed before my eyes—I had the ground under my hut excavated, and there I sat for two years, seeing neither sun, moon, or stars, nor any human being except my old mother, nor did I open my lips to any one, not even to my mother. If my mother brought me food, I ate; if not, I went without food. At the end of two years I found my health giving way, but the end—that of finding God—seemed to be as far off as ever. I then left my underground abode, and have now been sitting here in constant contemplation for the last twenty-two years, hoping constantly that God would reveal Himself to me, but hitherto He has not done so. I do not know God, and I do not know the way of peace."

We then spoke to him, telling him that he might sit for another twenty-two years, and God would not reveal Himself to him; for God had revealed Himself in the New Testament he had in his hand.

We visited him twice daily during our stay in Sakaldiha, showing him what Christ has done for us, how He meets all the aspirations, longings, and wants of our immortal spirits. He exclaimed several times, "Yes! yes! I read this blessed Book day and night. Jesus is a Saviour such as I want, and He is my Saviour." He at once gave up the life of a Faqir, went to the village and told the villagers that what he had been seeking after for twenty-two years, but not found in his past mode of life, he had now found in Christ—that He was the Saviour of the world. After that, I and my assistants visited him from time to time. But he had not been baptized when I left India.

Munshi Bhyroo Pershad had been brought up in our Mission School under Samal Das, an excellent teacher. Bhyroo lived among us for years: he was a good Munshi, and assisted me in the translation of the Scriptures, and in composing books and tracts; he might be termed a head-assistant in building the ark of God. He was well acquainted with the Word of God, knew the emptiness of his own religion, expressed himself convinced of the truth of Christianity, and gave me, now and then, great hope of his making an open profession of Christianity; but, alas! he flattered himself that it was not necessary to confess Christ publicly. He occasionally quoted his teacher's words, "Who will be better received by Jesus Christ on that great day—he that calls out 'Lord, Lord,' but does not do what the Lord commands, like thousands who call themselves Christians, or he who remains in obscurity, but loves the Lord and does His will?" I told him that I did not see much difference between the two, inasmuch as both were in the wrong; the one was ashamed of Christ, the other a shame to Christ. He remembered Matt. x. 33, "Whosoever shall deny Me before men, him will I deny before My Father which is in heaven;" but he persuaded himself that he did not deny the Lord, because, whenever he was charged with being a Christian, he always replied that he believed in Christ, seeing that Jesus was the only Saviour of mankind.

His elder brother was of the same disposition, kind, gentle, and obliging, and died an almost Christian. I well remember his coming to me in perfect health a few days before his death, and saying, "I know I ought to make a public profession of Christianity, but I cannot face the world; at the same time I know that, if I do not confess Christ, He will slay me. What, oh, what shall I do?" A week after this conversation he was taken ill with fever and died.

Bhyroo Munshi too had his warnings; the Lord knocked audibly at his door by laying him on a sick-bed; but, though he did not open his heart to the Lord, yet the Lord spared him again and again. On returning to his work after a severe illness, I took him to my study, and spoke very faithfully to him, reminding him of the conversations we had had with each other during his illness. I had the impression that, if he continued denying the Lord, the next illness would carry him off, and I told him so. He felt what I said, and my hope respecting

him revived; but the same fear of the world which had deterred his brother from being baptized exercised its baneful influence over him. In 1856 he was again taken ill. I visited him several times and spoke affectionately to him. He hoped he would survive, but he was taken away and had to settle his account with his Maker. His was a case of *disappointed hope*. May he have found mercy in his last hours!

In mentioning these few inquirers, I have only selected a few of the most striking. We have had many others coming and going again. I have more than once told the Hindus in Benares that I have my doubts whether there be a man of pure caste among them; for we have had Faqirs and *Gussains* (Hindu monks), who have broken their caste by eating with our people, and, on not obtaining the end for which they came to us, they have purchased a new *Janeu*, or Brahminical string, gone their way, appearing in the city as good and pure Hindus as ever.

We have had the same class of people from among the Mohammedans. Their motives for coming to us were "the loaves and fishes." Occasionally young men come who have quarrelled with their families, and who wish to revenge themselves on them by becoming Christians.

So not long ago a Mohammedan came begging to be baptized forthwith. I asked him why he desired baptism. He replied that he had fully inquired into the truth of Christianity, and found it to be the only true religion in the world. I inquired whether he had read the Bible; he answered, "Not the whole, but nearly so." I asked, "Do you remember where it is written, 'In the beginning God created the heaven and the earth'?" "No!" was his reply; he did not remember that. He had evidently not got so far.

"Well," I said, "you want baptism because you believe the Bible to be the Word of God? What other reasons have you for wishing to become a Christian?" "Well," he replied, "I will tell you. By becoming a Christian, I hope to get rid of my wife, and I shall then be able to marry a nice Christian girl. You cannot conceive what a wicked scold my wife is; I wish to get rid of her, and the surest way for that is by my becoming a Christian." "But," I said, "you are a Mohammedan; why do you not divorce her?" "True," he replied, "but she won't go." "But suppose," I added, "if she wish to become a Christian too, what then?" "Oh, I hope you will not receive her," he exclaimed; "she is an ugly old wicked scold; you must exclude her from the Christian village, for she would set the whole village on fire." "I will," I replied, "you may be sure of that; but now tell me, am I right or not? You never read the Bible, but you have had a quarrel with your wife, and, to revenge yourself on her, you wish to become a Christian?" "You are right," he answered, "such is the case." "Then go," I said, "and be reconciled to your wife; at the same time let me tell you that you ought to become a Christian, for there is no salvation but in and through Christ." He left me, and I never saw him again.

RECORDS OF THE MISSIONS.

JAPAN MISSION (*continued*).

Osaka.



At this station the missionaries are still the Revs. C. F. Warren and H. Evington. The accounts received from them were summarized in our January and June numbers last year, under the head of the Month; and in the article entitled "Japan and Missions," which also appeared in the June number, was embodied Mr. Warren's Report for 1877, with some extracts from his journal. It, therefore, only remains for us now to present extracts from more recent communications. First will come a letter of Mr. Warren's, written in July last, and then some portions of the journals of both the brethren. With Mr. Warren's mention of there being now twenty-two communicants may be thankfully compared the notice, in our number for March, 1877, of the first communion service at Osaka for the first six converts on August 20th, 1876.

Letter from Rev. C. F. Warren.

Osaka, July 9th, 1878.

I am happy to report that since my last letter of March 18th, steady and decided progress has characterized our work in this city. There have been further accessions to the Church by baptism. On Easter Day, nine, including three baptized as children, were received into the congregation of Christ's flock. On Whit-Sunday another adult, and on Trinity Sunday still another were received, making, with the seven baptized in March, a total of fifteen adults and three children since the beginning of the year. Thank God, we have not been disappointed in our hopes! Among those baptized on Easter Day were the father, mother, and sister of Mrs. N—, who, with her husband, was one of the first-fruits of Osaka to Christ in connexion with our Mission, baptized in June, 1876. The wife and four children of Mr. K—, who came from Kiyoto to reside in Osaka, several months ago, were also of the number. Mr. K—, who was baptized in connexion with the American Board Mission in Kiyoto, and was for some time a member of the congregation under the Native missionary, Mr. Ni'shima, received some of his first lessons in Christian truth from my lips during a temporary visit to Kiyoto, with my family, in the spring of 1875. He is well reported of by the

brethren at Kiyoto, and has been commended to us with the prayers of the Church there. He had been long desirous of having his wife and children baptized, and by the institution of family worship, and giving regular instruction to them in Christian truth, may be said to have prepared them for admission into the family of God. The only other of the nine is Mr. Evington's principal servant, who has an intelligent acquaintance with Gospel truth, and for whom our prayer is that he may go on unto perfection.

From what I have just said, it will be seen that, with one exception, those baptized on Easter Day were the relatives of Christians—a fact which, if it does not indicate that new ground has been broken up, is, I trust, no uncertain proof that our Christians have learned to go home and tell to their kindred and friends what great things the Lord hath done for them. On the other hand, the seven baptized on March 10 were not the relatives of Christians, though some of them were servants in our family. The young man baptized on Whit-Sunday is quiet, but promising. He had been a long time under instruction, but, living about two miles from the church, and having been unwell, his attendance had not been so regular as it would have been under more favourable circumstances. On my return from Tokijo, I found he was in better health, and was

coming to church regularly. When I examined him, a few days before Whit-Sunday, and saw how desirous he was to be baptized, and how well prepared he appeared to be for it, I requested several of the leading Church members to have an interview with him, and upon their favourable report I gladly baptized him. On Trinity Sunday, the husband of Elizabeth, who was baptized in March, was received. His official duty at the Custom House prevents him from attending church regularly, but he attends whenever he is off duty, and is quiet, but earnest in his manner. I trust that both he and Elizabeth will walk consistently, and that they will be a mutual help and comfort to each other in the service of Christ.

The visit of our good Bishop, who came on to Osaka on Thursday, June 13th, after spending a few days with our S.P.G. brother at Kobe, and preaching to the English congregation there on Whit-Sunday, and who left us on Friday, June 21st, was a time of real refreshing to us all. On Trinity Sunday the Bishop preached to the Native congregation at the morning service, on the vision of the man of Macedonia (Acts xvi.). I did my best to convey the Bishop's thoughts to the people. The Native Christians were much pleased and edified, and it was a service of real joy to us to see our chief pastor thus taking his legitimate place amongst us, and helping forward both missionaries and converts in the service and work of the Lord, and speaking a word in season to the heathen who were present.

At the English service, held in the evening, at six o'clock, the Bishop formally dedicated our little church to Almighty God, and offered suitable special prayers for the success of the work, both amongst Christians and heathens, therein carried on. The sermon was from Gen. iv.—the offerings of Cain and Abel—and was a very thoughtful, instructive, and appropriate discourse. The Holy Communion was administered at the close. Mr. Evington read the prayers, Messrs. Morris and Qaimby, of the A.E. Church, the lessons, and I assisted the Bishop at the Holy Communion. This formal dedication of the church by the Bishop having taken place on Trinity Sunday, we shall henceforth call it Holy Trinity

Church. God grant that its erection, dedication, and all the work carried on in, and in connexion with it, may be for the glory of the Eternal Trinity in the salvation of many precious souls.

On the following day, Monday, the clergy and workers of the three Episcopal Missions—C.M.S., S.P.G., and American—connected with Osaka and Kobe, met in our church for Holy Communion. I don't know whether I have ever made any formal mention of the fact that the members of the three Missions in this neighbourhood have agreed to meet together three times a year—at Epiphany, Whit-suntide, and Michaelmas—for Holy Communion. This is in addition to periodical meetings for prayer, Bible reading, and conference. On the present occasion, to secure the presence of Bishop Williams, the service was postponed from Whit-Monday to the Monday following. The two Bishops officiated, and our own Bishop made a very valuable address, on our Lord's interview with the woman of Samaria at the well of Jacob. Several very suggestive and important lessons to Mission workers were admirably drawn, and it was our own fault if we did not leave the little sanctuary feeling that it was good to have been there.

The one purely episcopal act performed at Osaka was the Confirmation, which took place on the evening of Thursday, June 20th. It was a quiet but impressive service, and all seemed to be solemnized. Seventeen Japanese and one European were presented to the Bishop, and renewed their baptismal vows. I arranged to let them pass up as much as possible in family groups—husbands and wives, parents and children together—which, to my own mind, increased the interest of the service. The Bishop read the service in English, and I followed at each stage in Japanese, as interpreter. At the Bishop's request, each one replied to the questions when called upon by name. The Bishop made a very suitable address, which I interpreted. The Holy Communion was subsequently administered when, including the newly-confirmed, twenty-one of our own people, three Native Christians connected with the A.E. Mission, and nine Europeans, knelt at the Lord's Table. It was a time of rejoicing and thanksgiving to God, and

a season of refreshing and grace. God grant that the remembrance of this day, and the vows renewed, may never be forgotten! May this blossom of spring-tide develop into precious and God-glorifying fruit! Our communicants now number twenty-two, one of whom, Mrs. Kumé, has recently left Osaka to go to be with her son for a time.

The Bishop left Osaka the following morning for Kobe, *en route* for Nagasaki. Most of the Native Christians went to the railway station to take leave of him. You will be glad to hear that there are others around us who appear to be drawing near to the kingdom, some of whom have asked for baptism. I hope that, ere the year closes, we may be permitted to baptize them. But we must not make haste. We want God-converted Christians, who, one with Christ their life, will be living members of His redeemed body. For these we wait as we work and pray, and when God's time comes they will be given. Pray for us.

The General Conference of missionaries of all denominations was convened to discuss the very important question of the translation of the Old Testament. The greater part of the New Testament has been translated by a committee in Yokohama, of which three American missionaries are the working members, viz., Dr. Hepburn, Presbyterian; Dr. Brown, Dutch Reformed; and Mr. Green, American

Board. It is hoped that within a year from this time they will have completed their work, and that we shall have the entire New Testament in Japanese. When I arrived in Japan, at the end of 1873, three Gospels—Matthew, Mark, and John—had been published. The committee was subsequently reconstituted, and we have since had a revised edition of each of the above Gospels, and translations of St. Luke, Acts, Romans, Galatians, Hebrews, and St. John's Epistles. In this respect the missionary of to-day has an advantage over the missionary of five years ago, in that he has so much more of the Word of God in the language of the people.

The Old Testament has, so far, scarcely been touched. Mr. Thompson, American Presbyterian, has made draft translations of several of the earlier books, but, so far, only eleven chapters have been revised and printed. It was to expedite this work, and to arrange for the translation to be carried on in such a way that those engaged in it might feel that they were not self-appointed to the work, and that all the missionaries might feel general confidence in the translation committee, or committees, that the Conference met. Substantial unanimity prevailed; and, as the result of two days' discussion, a series of resolutions were passed embodying a scheme which we trust will be found practicable, and secure the end desired.

From Journal of Rev. C. F. Warren.

Some Inquirers and Converts.

Sept. 22nd, 1877.—A convalescent from the military hospital came in. This man, who was one of the first of the convalescents to visit us, and who began by purchasing the Gospel of St. Luke, seems to be fully interested, and is evidently telling his comrades what he knows of the truth. I should think that there is not much doubt but that he has led the others who have visited us to come, or at any rate many of them. May God make both him and them soldiers of Christ!

27th.—F., one of the military convalescents, came in. After dinner, had a long conversation with him over Luke xiii. He seems more than ever bent on following the truth. He took some tracts, &c., for distribution.

28th.—In the afternoon, two military convalescents came in, and I read over Luke xiv. with them. They are evidently interested. May they be led to salvation!

Oct. 12th.—Visited Miss Oxlad's school.

There are only four female pupils and one little boy. It is the day of small things, but we trust that, with God's blessing, the work will grow. In the afternoon, had a visit from three army surgeons, one being the gentleman who called on me some time ago, and who now introduced his two friends. They listened attentively to the first lessons of Gospel truth. Afterwards went into the chapel. Two men, who had been before, were present, and others joined us. They asked questions on some passages in St. Luke, to which I replied in such a way as to instruct them and to reach others who were standing in the doorway. I had seven or eight seated in the chapel, and many more at the door, all of whom heard more or less of the way of life. In the evening, went to Mrs. K.'s for a meeting for the first time. She has recently taken quite a large house in anticipation of her son's return from the seat of war—he being a surgeon in the army—and has asked me to hold a meeting there once a fortnight.

Gladly have I consented, and to-night our first meeting was held. There were fifteen of Mrs. K.'s neighbours present, and five of our Native Christians and inquirers. I spoke for about an hour on the one living and true God, and of His love to man. Our good friend T. J., who was present, followed me in an admirable address just suited to the occasion. This meeting, whatever may be its result, shows that at least one of our Christians is letting her light shine—not a solitary instance, I hope. Mrs. K. does not, I feel sure, hide her candle under a bushel. She must speak to many, as she frequently purchases portions of the Scriptures and other books for those who have been led to desire them through her conversations with them. The meeting to-night is the result of her personal efforts. Her house does not stand on a thoroughfare, but behind. All, therefore, who were present were invited by her. May God own and bless her efforts!

Dec. 4th.—In the evening, T—, one of our most promising catechumens, came in to say that he was about to return to his native province for a time. He appears to have been drawn gradually nearer and nearer to the Lord, and is, I trust, now looking to Jesus for salvation. I had hoped to baptize him with some others before the end of the year, but his sudden departure puts this out of the question. May God overrule his going for good! He had a long conversation together, and I was much pleased with the spirit he manifested throughout. I believe he will carry the light with him. I said to him, "T—, you are going to leave Osaka: do you intend to leave Jesus?" He replied, "No, I shall keep close to Him," and so I trust and believe he will. I gave him suitable advice for his spiritual growth and advancement, and did my best to show him how he could make himself useful in the Lord's service. We knelt in prayer together. I asked him to pray first, and he offered a simple but beautiful prayer, breathing a spirit of deep humility and childlike trust. I afterwards commended him to God in prayer, and bade him farewell with a good hope that I shall hear of him again, and that his going back to his native province will be for the good of others.

7th.—T—, a young man who looks promising, is now employed in a Government school. I trust he will not grow cold, but continue to seek the truth in earnest. C—, another catechumen, remained, and I had some interesting conversation with him. Should this man and his family, or any one of them, really give themselves to the Lord, they will be the fruit of T. J.'s influence, and the meeting held in his house. He seems in an advancing state. In the evening, went to Mrs. K.'s for our regular fortnightly meeting. It was one of the most interesting we

have yet had. There were from twenty to twenty-five present, and they listened with great attention as A— spoke to them, and also as I spoke to them of the birth of Jesus—founding my address on the message of the angel to the shepherds. At the close we conversed together for some time on the insufficiency of all other religious systems devised by man, and of the rich provision we have in the Gospel of Christ. God water and bless the seed sown, for Christ's sake!

Prayer for the Mikado.

Nov. 3rd.—To-day being the Mikado's birthday, following the precedent of the two previous years, I invited our people to unite in prayer for God's blessing on the Emperor and the nation. We met at ten o'clock. After a hymn Mr. Evington read the Litany. Another hymn was then sung, and, after a special prayer for the occasion, I read a portion of Romans xiii. and expounded a few verses, setting forth the Christian's duty to submit to the powers that be for conscience sake—the powers that be being ordained by God. After another prayer and hymn I asked one of the Christians to offer prayer, which he did in a very appropriate manner.

A Native Prayer Meeting.

In the evening, went to Mr. N.'s house by appointment. There most of the Christians and inquirers met for united prayer. I have suggested to our people that they should thus meet once a week and unite in singing, reading, mutual conversation, and prayer. I purpose (D.V.) attending only occasionally—perhaps once a month—the evening before our monthly Communion service. I want our Christians to feel that they are to stand alone, and not to lean upon us for everything. May God enable them to lean upon Him! The meeting was pleasant and profitable. I gave out a hymn and offered prayer, and, after reading a few verses and saying a few words, I threw the meeting open. N.N. offered prayer. A. proposed that we should sing "Jesus loves me, this I know," a translation of which was in the book we were singing from, and then prayed. T. J. followed with a few appropriate remarks, and concluded with prayer. After another hymn I pronounced the benediction. Mr. Evington was present, but took no part, as we felt it would be better to leave it as much as possible to our Native brethren. I thank God that this step has been taken, indicating, as it does, further progress in the development of our work. The Lord add His blessing!

Two Happy Sundays.

Sunday, Nov. 4th.—This has been a happy and joyful Sabbath. The morning service was cheerful, and God's presence felt among

us. I spoke on the opening verses of Heb. x. The Holy Communion was afterwards administered—six Natives and, with ourselves, six foreign communicants partaking. The Bible-class was attended by nearly twenty, and we spent a profitable time over the Gospel for the day, "Is it lawful to give tribute to Cæsar?"—a very suitable subject to follow upon the special service of yesterday. Amongst those present was the officer from the Castle, who has been before. In the afternoon a congregation of fully forty. I preached on the "Everlasting habitations" reserved for God's people. The greatest attention was paid throughout. Mr. Evington took the English service in the evening.

11th.—Very happy services to-day. At both, a congregation of nearly fifty. I preached in the morning and Mr. Evington in the afternoon. There were a good many strangers at the morning service, and I spoke specially to them for ten or fifteen minutes, at the close of my sermon. Had a very large Bible-class—F., from the military hospital, having brought several friends. We numbered twenty-eight—the largest Bible-class I have ever had here, or indeed anywhere else. I preached at the English service in the evening. Thank God for the tokens of His presence to-day!

Day of Intercession.

Nov. 30th.—*St. Andrew's Day*—*Day of Intercession*.—Began the observance of this Day of Intercession by uniting with the A. E. Mission in the Holy Communion. This service was held in the A. E. Chapel. It was well attended, probably not less than a hundred being present. Mr. Morris gave out a hymn—a translation of "Jesus shall reign," &c., and, when this had been sung, he commenced the ante-Communion service. After the Nicene Creed, another hymn—a translation of "From all that dwell below the skies"—was sung, and Mr. Morris gave an address founded on a portion of the Epistle—God "rich unto all that call upon Him." At Mr. M.'s request I took the rest of the Communion service. Many Christians from the A. B. C. F. Mission were present to unite with the Christians of the Episcopal Missions, and altogether about twenty Natives communicated, and also foreign representatives of three of the Societies having a Mission in Osaka. At twelve noon we had a special service in English, which was taken by Mr. Quinby of the A. E. Mission. Among those present at this service was Mrs. Palmer of our China Mission, she having come to Osaka with her husband and little girl yesterday, to spend a day with us *en route* for Yokohama. They left soon after the service. At 3 p.m. we had a united Conference of S.P.G., C.M.S., and A.E. missionaries, to talk over how best to assist

each other whilst maintaining our distinctive lines and independence. Several suggestions were made, which I hope may prove of value. One happy result of our gathering was the adoption of certain resolutions in reference to the Book of Common Prayer. We all feel that it will be a great pity to have two books, and we have agreed to recommend that efforts be made for the publication of one book—the only reserve being in reference to the Consecration Prayer of the Communion Office. It was on this point that former efforts were without result, but our American brethren now see that we Englishmen have a real difficulty here, and are willing to meet us. At 6 p.m., we had another Japanese service, held, as was the mid-day service in English, in our chapel. Considerably over a hundred Japanese—the Christians and adherents of the three Missions—were assembled. A hymn having been sung, Mr. Evington read the Litany. This was followed by another hymn, when, after special prayer, I spoke on a portion of the Epistle for the day, "How shall they call," &c. This was followed by special prayer and another hymn. This closed the service, but all remained for a prayer-meeting, in which several of the Native Christians took part, hymns being sung between the prayers. The observance of the day was brought to a close with a prayer-meeting for our missionary brethren and friends. Mr. Hail, an American Presbyterian missionary, conducted it. God grant that the prayers offered here and elsewhere to-day may be answered in rich showers of blessing on us and the work!

Christmas Day.

Dec. 25th.—This has been a truly happy Christmas Day—one of the happiest I have ever spent. The church had been tastefully decorated with wreaths and texts, chiefly the work of the Christians and catechumens, under the direction of Mr. Evington, Mrs. Warren, and myself. Over the window above the Communion Table was "Holy, Holy, Holy, Lord God Almighty." On either side was a portion of Isaiah ix., "Unto us a Child is born," and "Unto us a Son is given." Between the three windows at the top, high up in the roof, was "King of Kings" and "Lord of Lords." At the other end of the Church was "Holy, Holy," &c., in English, and corresponding to the two at the other end on either side was "Lord of all," "The Everlasting Father." On one side of the church was "Glory to God in the highest," &c.; "Unto you is born this day," &c.; "Fear not, for, behold, I bring you good tidings of great joy," &c. On the opposite side was, "They shall call His name *Jesus*," &c.; "*Immanuel*, which being interpreted, is," &c., and "I believe that Thou art the *Christ*, the Son," &c. Our first service was at 9 a.m.,

which was commenced with "Hark the herald angels sing," &c. After a portion of Morning Prayer, and ante-Communion service, I made a short address, and then we proceeded with the Holy Communion, at which six Natives partook with us. Soon after this service was over we had Morning Prayer in English, at which Mr. Evington officiated. Then followed a Japanese lunch, at which more than twenty were present. The second service commenced at 2 p.m., at which I preached on "The Word was

made flesh." This concluded the services of this happy day. May its impression so happy prove lasting and beneficial!

23th.—Preparing for the entertainment of our Japanese friends who took tea with us this evening. About 5 p.m. upwards of twenty sat down and did justice to what was set before them. Afterwards exhibited some dissolving views for their amusement and instruction. The meeting concluded with singing and prayer.

Mr. Evington's journals tell of several itinerating journeys in different directions. We select the narratives of two of these:—

From Journal of Rev. H. Evington.

A Preaching Tour.

Sept. 10th.—After spending nearly all the morning in preparation, I succeeded in getting away by jinrikisha, together with N—, at about 11.30 a.m. We stopped for a moment or two at Nattosi, and then took lunch at Oka, where we had some interesting conversation with the old lady at whose house I had stayed and preached last winter. From Oka on to Ikeda, where I discharged the jinriki-men, and took a coolie for Tada. We followed the course of the river, crossing it just at the end of the town, and keeping fairly close to the left bank to within sight of Tada, and then took the right bank to Ebisu-ya, the hotel where we were to put up for the night. Soon after we had finished our rice, the people began to come into the room, and, after my teacher had had some little conversation with some of them, I commenced to address them. When I began, the numbers gradually increased, till the two rooms were nearly filled, some thirty or forty being present; but after a short time they began to dwindle, and many of them stood in front of the hotel, singing a song—whether in opposition or no I cannot say. To those who remained I went on to speak of salvation by Jesus Christ; the first part of my address I had confined myself entirely to the doctrine of God the Creator.

11th.—After a bathe in the river and breakfast, I took a photo. of the hotel and place. Excepting during the rainy season, the river only covers a very small portion of the wide, stony bed. We left this place a little before nine o'clock, and began at once to ascend the hill, passing by the side of Man-koji, now a Shinto temple, where the ancestors of Yorimoto are worshipped. I did not go into the grounds to see it, but it appears to be very much dilapidated, and to have lost much of its former glory. Our road took us directly over a hill, some 700 feet high, and then we followed once more the river which passes Ikeda and Kansaki, through fertile valleys, and past bold rocks. We were, how-

ever, overtaken by heavy rain, and were glad to take the first shelter we could find. After trying at one or two villages, we found an hotel at Sasao, and, wet through to the knees, and suffering from a wretched headache, I was glad to rest. After dinner, read a chapter of Acts with my teacher, and some of a home newspaper. In the evening we had some conversation with the landlord, who is an invalid, and unable to stand up. I endeavoured to point him to Jesus, and gave him one of our short tracts on the True God.

12th.—We got away from Sasao a few minutes after eight o'clock, and were not able to stay for luncheon till we reached Yagami, about a mile distant from Yagami Shimamura, where we came on to the Kiyokaido (high road to Kiyoto). On the way we had to cross two very steep hills, from the top of the first of which I took a photograph of the hills beyond. The point at which Ikeda is built was visible, as also a little of the Osaka plain through the glass. The journey this morning was about three ri. From this place we took jinrikishes through the old daimiate town of Sasayama to Miyata. The castle at Sasayama, which is on the plain, and pretty nearly demolished, is now occupied by the Saibansho and police offices. It stands in the middle of a large plain, with a solitary and small hill rising on the opposite bank of the river to the town. The road from here to Miyata lay along the plain, but over very uneven ground. We took up our abode at the Kado hotel, and, after our rice was finished, N— went downstairs and spoke to some of the people. Some four or five came upstairs afterwards, to whom I endeavoured to point out the way of salvation.

13th.—We left Miyata this morning with a coolie, and after winding round the hills for about thirty cō, came to the bottom of a pretty fair climb, the foot of the Sanaka Toze, where I exposed a negative. The pass goes up between the two hills on the left side of the picture, and on the side of the hill, at the extreme left, a great number of tea-shrubs

are growing. The descent from this hill, of 700 feet, is a long one, several bare rocks projecting on either side, like the vale of the Dove, in Derbyshire, and by many a pleasant little spring it brings you into Koku-riyo, a fair-sized town, where I spent a night last year. We took jinrikishas from here to Fukuhiyama, staying for lunch at Ishijima. One part of this road is very pretty, following the bank of the river. Just opposite to the village of Morigaye I took a photograph, showing the village in the distance. At Fukuhiyama again I photographed the moat and hill on which the remains of the old castle stand, and, giving up the idea of going to Amadzu, settled down again at Kugiya. There is too much business and too much indifference for me to be able to get any people together.

14th.—Left Fukuhiyama this morning, but were soon stopped by some heavy showers. When we reached Amadzu I photographed the village, which lies in a long, narrow lane, along the bank of the river, and backed by high hills, and here we said a few words to the people. At Komeri, where we rested for lunch, we had some more rain, which I feared would keep us. After lunch I spent some time explaining to three boys Mr. Piper's tract on "the True God," as they read it out piece by piece. We then took jinrikishas for Naika, calling at Geku on the way. Here, after visiting the old shrine on the hill-top, I came down into the village, and in the middle of the street preached to a large crowd that had collected, and after the address we left with them some tracts and copies of the Commandments. One man, who had listened most attentively, insisted upon bringing us a cup of tea. We reached Naika at 4.30 p.m., and, after a walk and our rice, I talked to about a dozen people in my room, explaining Mr. Piper's tract, &c.

15th.—After some attempts to get photographs, walked to Miyadzu, over the Oni Tege, reaching the town a little after six. (The account of this road was given in my journal last year.)

Sunday, 16th.—On the whole, to-day has been a very quiet Sunday. We had morning prayers, and some conversation on Heb. vii. together in the morning. We were disappointed that there was no congregation from outside, as the landlord had promised to call in his friends and neighbours. In the afternoon I went on to the bench, and sat to read for some time, and afterwards returned and conversed with my teacher on the Epistle and Gospel for the day. In the evening fourteen or fifteen people came to hear what we had to say about the religion of Jesus, and I addressed them from John iii 16, after which Nakamishi said a few words, and they promised to come again on the morrow.

17th.—To-day I have spent in visiting the

Ama-no-hashi-date. We landed at Ejirimura, and proceeded through the temple. It happened to be the Yohai festival, and, when we passed through the temple grounds, the Kanamushi were sitting down to worship in front of a temporary altar, facing towards Ise, where the shrines of Ten Shoko-dai-jin are built. The men were six in number, each wearing different coloured robes, and black head-dresses. They repeated some prayer several times over, clapping their hands and bowing each time, and then one rose and offered some "urai yo no" towards Ise; the rest he sprinkled over the other priests. Then followed a sprinkling of water in the same way. From the top I photographed the heavenly bridge. This is a very narrow strip of land, jutting out from one of the points of the hills, and cuts the large bay into two parts. In the picture the main bay is on the left-hand side, and the town of Miyadzu at the foot of the hills in the distance. The inner bay, on the right of the hashidate, is nearly $2\frac{1}{2}$ miles wide each way. The bridge itself is $2\frac{1}{2}$ miles long, joined to the land on the left, and, after coming near to the coast at the far end, follows the course of the land, leaving a narrow passage of about thirty feet, by which the bay on the right was originally entered. About six years ago the force of the water cut its way through about three quarters of a mile from the original opening. The width of this strip of land is not half a mile at the widest part, and in the narrowest not many yards; it stands just fairly out of the water at high tide, and is covered with pine-trees.

18th.—This morning I had determined, after taking a look at one or two places in the town, to set off early for Tanabe. We were conducted by our host, first, to the chief Shinto temple, on a hill called Kami-oka, then to another hill to photograph the town, and afterwards to the Buddhist temple, Chi-gen-ji. Here the landlord of the hotel introduced me as a preacher of Jesus to the Buddhist priests, and I entered into a long conversation with one of them, and spoke to him of the helplessness of human saviours to save sinful men. We spent nearly an hour here, and then returned directly to the hotel, where I had an interview with two men, one of whom I had seen before, and had lent a copy of Bishop Williams's Catechism. After lunch, a Shinto priest, of lower rank, came to see me, and I spent some time talking with him about the unity of God. He was very noisy, said he had read some of the Bible, admitted the truth of a Creator, but wished to add thereto his Shinto teaching of a plurality of deities. We could not agree at all, and he left me, determined to adhere to his own faith. When he had gone I was provided with a congregation of about ten or twelve people, who had been waiting for this man's

departure. I gave them an address on the great principles of the Christian faith, taking as my text, Matt. iii. 1, 2. There was very little questioning, but two of them accepted my offer to lend them a copy of Bishop Williams's Catechism. N—— N—— gave a short address after I had finished. The photographer quickly followed to ask me some questions. He remained whilst I took my evening meal, and then went with N—— N—— to introduce him to the bookseller, whom I hoped might be willing to take some Gospels or Christian books for sale. When they returned I began to talk with the photographer about Christianity, and before long four Yaku-nin came in, followed by the Shinto Gon-ne-gi (Ohara-san), who had been to see me in the afternoon. I gave them much the same address as I had given to the others on Sunday evening from John iii. 16. Before N—— N—— could follow me with some remarks, the Shinto man commenced to argue and speak of his "yorozu no kami" (all the gods), to which I would not give consent, and then he tried to raise some difficulties about the resurrection of the dead. Ita-hara, one of the officials, wanted to know if Christ died for the sins of those who lived before as well as after His crucifixion. Then he said he had considerable difficulty about the origin of evil. I could only answer him that I could but speak so far as God had revealed in His Word, and that our great business was to see how we could remove the evil which we knew to exist, and not to question God's dealings in allowing that evil to arise. These people sat with me till half-past nine; the photographer remained a little longer; meanwhile, the bookseller's excuse for not taking the books arrived, and a letter from the "ne gi," asking for a copy of Bishop Williams's Catechism.

19th.—Before I was dressed this morning, one of the men, to whom I had lent the Catechism, came to return the two, and, after some little conversation, bought a copy of St. Luke and the Catechism. After breakfast we walked over the hills to Kunda, and then by boat to Tanabe. When we sat down to rice, the landlord of the Miyadzu hotel, who had come in the same boat with us, and was staying at the same hotel, quietly came and sat down to have his rice in the same room; and when I began to ask a blessing on our food, he commenced a Buddhist "tonaye," and went through it at the top of his voice.

20th.—After being kept by rain, we left Tanabe, and, passing through the town, walked at no very great distance from the sea, in a northerly direction, then through some inner valleys, separated by a range of hills from the sea. At dusk we came again on to the shore of a large but shallow bay,

on which Takahama stands, and here we took up our abode for the night.

21st.—We followed the bay for some distance this morning, when our road suddenly turned to the right, and, crossing a narrow neck of land about a third of a mile in width, we came again to the sea, along the shore of which our journey during the whole day lay. This part of the sea is almost entirely inland. It is a large bay, as it were formed by the mountains jutting out from the neck of land which we had just crossed, where the width of the water is only half a mile; but this gradually gets wider and wider, till, at the widest part, it is nearly three miles, or even more; the whole length is about fourteen or fifteen miles, and the hills at the north-east end jut out again to meet the longer range to westward, leaving a narrow entrance of about two miles. We lunched at Hongo, where I left a tract or two, and we stopped once more to rest, and spoke to some women, leaving tracts with them. We were unable to get men to carry our baggage the latter part of the way, and had to be content with women, though greatly against my inclination. When we reached Obama, we found the place all alive with the celebration of the festival of Hachiman, and in the evening a procession of noisy fellows passed the hotel, with a kind of drum and fife band, and men dressed up to look like lions or bears. Obama stands at the foot of the hills, and between them and the sea shore, and has a row of temples along the hill-sides.

22nd.—We started from Obama in jinrikishas, as I wished to reach Lake Biwa before dark. From this place we turned almost directly inland, and through some very pretty mountain scenery. During the day I had two or three opportunities of speaking in the Saviour's name at the different resting-places. At one we fell in with a yakmun, returning to Kiyoto from the Obama Court, and he promised to announce our intended arrival at the hotel in Imadzu; and when we reached the Fukudaya, or Happy Field Hotel, we found it very nicely situated on the very shores of the lake. We had this man's company till 10.30 p.m., when he left for Kiyoto by steamer.

Sunday, 23rd.—We were unable to get a gathering of people to-day. In the morning I had prayers with my teacher, and some conversation on a passage in Hebrews. At our mid-day meal I took the opportunity of delivering the message of salvation to the waitress, a daughter of the hostess, who seemed to listen with attention to the things that were spoken. In the afternoon I and my teacher read together again.

24th.—It was too dull to photograph this morning, so we set off to walk to Omidzu, where, after a hasty but hearty meal of rice,

salmon trout, and tea, which cost us three halfpence each, we took the little lake steamer for Otsu. I enjoyed my ride very much, and had an opportunity of speaking for the Master. I was sitting in a corner of the cabin, amongst the third-class passengers, and a man came up to me to ask me some questions. I pulled one of Mr. Piper's tracts out of my pocket, and I said I wished to tell him something about what was written in it; this soon brought more of the passengers round me, and I began to read the tract and make comments upon it. I then suggested that they would be tired of standing, and that we had better squat on the floor. In this position we succeeded in getting through the tract just as we reached Otsu. After photographing Lake Biwa from the Mi-i-dora (three wells temple) at Otsu, we walked to Kiyoto, having made forty miles in the day.

We remained in Kiyoto Tuesday and Wednesday, and returned to Osaka in time for evening service on Thursday.

Another Tour.

Nov. 20th, 1877.—We got away about ten o'clock this morning, going across the fields from Osaka westward, intending, at the time, to take the line of villages below the railway, on our way to Nishi no Miya, and to return by the coast. Passing through Yebiye, I spoke to an old woman, who was spreading out her rice to dry, and collected about twelve or fifteen people, besides several children, to whom I spoke of the True God, the Giver of all mercies. We then crossed the Juso-gawa, into a large village called Neyima (about 1000 houses). When we came to the first resting-place, I found the old woman's finger bleeding, and offered to bind it up with court-plaster. The operation was sufficient to attract a crowd, and, during the address which I gave, some sixty or seventy people, if not more, including children, came together. We then walked through the town, and went into a *chaya* to have some lunch, and quite a crowd collected round the door; and when I had finished my rice, I addressed fifty or more in the street. From this place we passed on to Owada, and in the middle of the village there I must have had more than 150 grown-up people and children round me. At all these places I spoke chiefly of God as the great Creator of all things, and the only One who could give pardon of sin and true happiness. Both I and my teacher spoke on the same subject at Tsukuda to fifteen or twenty people. In the evening we stayed at Ama-ga-saki, and the hotel people brought in their neighbours to the number of thirty. May the Lord bless the word spoken to-day! We must have addressed over 300 of dif-

ferent ages, and may we not look for the Lord's promise to make the seed bring forth fruit in His own good time?

21st.—Left Ama-ga-saki this morning. . . . From here to Imadzu, where we had spoken before. My teacher spoke earnestly to four or five people about forsaking false gods for the True. Nishi no Miya is the next town. Here we called first on H— W— to arrange for a meeting at his house, as he had requested on our last journey. One of Dr. Bury's (A.B.F.M.) pupils, a doctor at the hospital, was attending to him. I fear, however, that he has not yet gone, as doubtless he has been taught, to the Physician of souls. H— promised to gather his friends for preaching at six, and we went to arrange for our night's lodging. On our return the people began to assemble, and about thirty-five or forty people listened to my attempt to preach the Gospel from Mark xii. 29—31. My teacher followed with an address, and we concluded about nine o'clock. H— seems, as yet, not to have any real understanding of the spirit of Christianity; his great idea is the opening out and enlightenment of the country, and he feels that the two things are connected. May we not hope that God will bless this lower motive to lead him to the knowledge of the truth, and make the man a blessing to his town?

22nd.—Left Nishi no Miya to return on the north side of our outward journey, and after crossing the Yeda-gawa, left the main road, and, turning into Kozone, spoke to eight or ten villagers. One of them asked me if I were not from Kawa-guchi, and said he had often stood at the chapel door, but had been afraid to come in. We passed through this place to Ko-matsu, and addressed an old man, who asked us to go into the house, and we talked for some time to the old man and his son; but the son was more taken up with examining the material of my overcoat and hat than anything else. We returned to the road, over the Muko-gawa, where we lunched, and then aside to some of the villages near the railway. At one place we had quite a nice little crowd, and some intelligent people amongst them. The old man, in whose garden we stood, brought out a long form for us to sit upon. At another village we stayed at a little shop to drink a cup of tea, and then talked to five or six grown-up people and some children. From this place we returned to Ama-ga-saki, to the hotel at the east end, and stayed the night; but on account of the number of visitors they made excuses for not calling the people together.

23rd.—Left Ama-ga-saki, and walked quickly to Nishi-jima. . . . At Dembo for a few moments, and spoke to five or six people there, and thence in jinrikisha to Osaka.

THE MONTH.



THE Annual Conference of the Society's Association Secretaries took place on Jan. 15—17. The Reports submitted from all parts of the country were in many ways highly encouraging. The confidence of the Society's friends in its missionary principles was never heartier, nor their determination to support the Committee in the maintenance of those principles stronger. Notwithstanding the extensive commercial distress prevailing in so many quarters, there seems no reason to expect that the income of the Associations will fall short of the *ordinary* receipts of last year. But it should be remembered that, as we pointed out months ago, an income is actually required for this year's expenditure *equal to the ordinary and special contributions of last year put together*. And the circumstance that the Legacies falling in this year to the C.M.S.—as to other Societies—are much below the average, causes apprehension of a serious deficiency; in which case the Committee will undoubtedly have to face the contingency of being obliged to keep back several of the eighteen men now nearly ready at Islington, who ought to be sent out to different mission-fields next autumn. And this, with the calls from the Afghan and Beluchi frontier, from Calcutta and Bombay and the North-West and Travancore, from China, from Central Africa, from the Indians of British Columbia, ringing in our ears!

Two months yet remain before the accounts close for the year. We would ask for special efforts to increase the remittances presently to be made from all parts of the country, and for special prayer that the Lord may dispose the hearts of His servants to self-denying liberality at this juncture.

OUR latest news from the Victoria Nyanza, consisting of important letters from Mr. Mackay and Mr. Wilson, received on New Year's Day, will be found in full in our present number. We may add here that letters to Nov. 25th have been received from the brethren stationed at Mpwapwa. Mr. Stokes and Mr. Coplestone, who had gone forward to join the Lake party, had safely reached Uyui, the place near Unyanembe where Said bin Sahim the Sultan of Zanzibar's late governor, now resides; and Mr. Penrose, with another caravan, was not far behind them. Mr. Last was alone at Mpwapwa when the mail left, Dr. Baxter having gone into Ugogo to buy cattle, and Mr. Henry having (we regret to say) been obliged by illness to return to England. There is no news from the Nile party.

ON November 30th, at Taljhari, the Bishop of Calcutta ordained three Santal Christians, who have been trained by the Rev. W. T. Storrs, viz., Bhim Nijhasta, William Sido, and Sham Desra. These are the first Santals admitted to holy orders, the one Native pastor they had already being a Hindu. The Bishop was much pleased with their examination papers. He also visited the other stations in the C.M.S. Santal Mission, and confirmed a large number of candidates. At Godda, there were forty-eight, and 110 partook of the Lord's Supper. Twelve of the Pahari hill-people were baptized at the same time. Details from the other stations are not yet to hand.

A PROJECT is on foot for constructing a line of telegraphic communication from end to end of the continent of Africa. It is promoted by the African

Exploration Committee of the Royal Geographical Society, and a Report presented to that Society upon the subject speaks in sanguine terms of the feasibility of the scheme, and gives full particulars of probable cost, revenue, &c. The route of the proposed line is as follows:—In the first place, the Egyptian Government at one end is prepared to carry forward its line, which already extends southward some distance beyond Khartoum, as far as Gondokoro, or to the limits of the territory under Colonel Gordon's administration. At the other end, the Government of Cape Colony is expected to extend the existing line in British South Africa to Pretoria in the Transvaal. It is now proposed to continue the line from the southern limits of Egyptian territory to Mtesa's capital, and thence round the western shore of the Victoria Nyanza, and on to Unyanyembe; from thence to branch out westward to Ujiji, and eastward to Mpwapwa, Bagamoyo, and Zanzibar; from Bagamoyo to conduct the wires in a south-westerly direction to the head of Lake Nyassa, whence they would be carried to Livingstonia and down the Shire and Zambesi, and thence southward to Pretoria. The whole distance, from Khartoum to Pretoria, is 3335 geographical miles, or, allowing for deviations, just 4000 miles.

The experience already gained in carrying the telegraph 2000 miles across Australia, through a less known and more difficult country, and also in establishing the Indo-European line through Beluchistan and Persia, gives every reason to expect that the proposed line could be constructed without serious difficulty, and maintained with perfect safety. And the cost is estimated at only half a million, or not more than one half that of a submarine cable from (say) Aden to Natal.

The marvellous strides made in the opening up of Africa within a few years may be estimated by the simple fact that the famous "finding" of Dr. Livingstone by Mr. Stanley in November, 1871, was at Ujiji, one of the places now proposed to be put in instantaneous communication with London. And let us not forget how much has been done to prepare the African to receive Europeans with cordiality by the Christian conduct and demeanour revealed in such letters as those we print on another page from Mr. Wilson and Mr. Mackay.

BISHOP CROWTHER's letters continue most encouraging. On November 3rd 1149 persons attended two churches at Brass, and on December 8th, 550 at St. Stephen's at Bonny, in each case including the king and several chiefs. Such is the outcome of persecution, at Bonny during the last year or two, at Brass four or five years ago.

THE Rev. W. Dening has made another interesting journey in the interior of Yezo to visit the Ainos. At the Japanese Agricultural College at Satsuporo, a remote town in that island, Mr. Dening found eighteen students who had lately embraced Christianity, most of them through the influence of the late Principal, who was an American Christian gentleman. They are all intelligent, educated young men, likely to occupy influential positions.

In the *Intelligencer* of Sept. 1877 appeared an account, by the Rev. F. Bellamy, of the schools for Druze children maintained by the Society in the Hauran, the Bashan of Scripture. Since Mr. Bellamy's return to England, these schools have been kindly taken charge of by Mr. W. Mackintosh, agent

of the British Syrian Schools at Damascus. He has lately sent home some notes of a visit he paid to the Hauran in October last. He gives a sad account of the impoverished state of the country; yet we cannot but regard it as a promising field for missionary effort. He conversed freely on religion with Moslem sheikhs and others, and found some who "stood up for Christians and the Bible, saying of the latter that it gives a much more orderly and common-sense account of the matter it treats of than the Koran." He found 150 boys and girls in the five schools, most of them making fair progress.

We are very glad to say that the Rev. F. Bellamy is about to return to Palestine, and we hope will be able to begin systematic work in this interesting field.

THE following significant paragraph appeared in the *Times* of Jan. 17. It should be noted that "North Island" is the scene of all missionary labours in New Zealand, and that on the west coast all the Maories profess Christianity:—

THE MAORIES OF NEW ZEALAND.—A singular illustration of returning good for evil is to be found in the fact that at about the same time when the English papers, misled by an inaccurate telegram, were charging the Maories with murder and cannibalism, they were really performing acts of kindness of a nature for which all civilized nations recognize that gratitude is due. In October last the *City of Auckland*, with a large number of emigrants on board, was wrecked on the west coast of North Island, New Zealand. The passengers

and crew were landed on a part of the coast mainly frequented by Maories. Nothing could exceed the kindness which the Maories showed to the emigrants. Under such circumstances, attempts to make gain out of wreckage are not unknown among civilized races. The Maories, however, have not attained to this level of civilization. The kindness they showed was of a purely unselfish, disinterested character. They added another to the many proofs they have already given of their natural inclination to noble and generous deeds.

IN a letter dated Battleford, Oct. 22nd, the Rev. J. A. Mackay reports progress on the Saskatchewan. The Indians at that place have settled down upon the reserve allotted to them in the neighbourhood, and services are held among them every Sunday. Mr. Mackay had made a three weeks' journey out on to the Plains, and met many Indians, a few of whom were willing to hear the Gospel, but the majority were very careless, not to say hostile. The Romish priests are very active. Their plan is to baptize all they can, with or without instruction, and once baptized by them, an Indian has a superstitious fear of the Protestant missionary. Mr. Mackay gives an interesting illustration of "bread cast upon the waters" being found after many days:—

An Indian came to me one day with a Cree New Testament. He could read the book fluently, but how had he learnt to read? Some years ago an Indian from Stanley came to the Saskatchewan. There were troublous times

then, and he was shortly murdered by another Indian; but, before he was killed, he had taught one or two of his countrymen the syllabic characters, and the Indian who came to see me was one of them.

Mr. T. Clarke was at Battleford, working hard at the language, and in other ways. Mr. and Mrs. Trivett, who went out last autumn, had left Winnipeg *en route* for Stanley, but Mr. Mackay doubted whether they could reach that station before winter.

THE *Indian Evangelical Review* for October contains a calculation of the increase to the Native Churches of India by adult baptisms in 1877. The

total is given as 8125. Of these, 3854, or nearly half, were among the Kôls of Chota Nagpore, in connexion with the Missions of Pastor Gossner and the S.P.G. Of the remainder, 1365, or nearly one-third, were in the C.M.S. Missions. The S.P.G. (apart from Chota Nagpore) had 782, and the L.M.S. 251. No other British Society exceeded 100; but four American Societies had 1200 between them.

A CENSUS of Japan was taken in September last. The population of the empire was found to be 34,338,404, and that of Tokio the capital, 1,036,771.

THE new edition of the *Church Missionary Atlas* is now complete, and the volume will be issued this month. It contains thirty-one maps, a chronological chart of the Society's progress, a chart of Indian languages, 140 pages of letterpress closely printed, and a complete index.

The Atlas was originally planned by the Rev. W. Knight, and the first edition, containing sixteen pages of letterpress and thirteen small maps, appeared in 1857. A second, a third, and a fourth edition followed at intervals, each with corrections and improvements. The fifth edition, brought out by the late General Lake in 1873, was considerably enlarged, containing sixty pages of letterpress, and twenty-three maps, of which ten were new. No sooner, however, was this edition published, than General Lake began to collect materials for a future one, the articles in which should be entirely rewritten, and the whole produced on a much more complete scale. After his retirement from the Secretariat in 1876, he set vigorously to work, had the maps for the new edition printed, and wrote a large part of the letterpress. It pleased God, however, to take His devoted servant to Himself before the task on which his heart was set was completed, and unavoidable delays have occurred since his death in June, 1877, to prevent the production of the work until now.

Of the maps published twenty years ago in the first edition, none are now retained; and of the whole thirty-one, nineteen are entirely new for the present edition. Several of these embody geographical and missionary information not easily accessible elsewhere; particularly those of the World (coloured to show its religious divisions and the mission-fields of the Society), the Route from Zanzibar to the Victoria Nyanza, the Niger territories, the Language areas of India, the Provinces of Che-kiang and Fuh-kien in China, and British Columbia, the last-named showing for the first time the neighbourhood of Metlakatla on an enlarged scale.

Of the letterpress, about half was written by General Lake, and the rest has been supplied from various sources. Some portions of it may be mentioned as of especial value, viz., the articles on the tribes and nations of Western Africa; a Note on Mohammedanism, which has been revised by Sir W. Muir; a chart of the Indian languages, embodying the latest researches of Mr. B. N. Cust; and a tabular statement of the population of the world in its religious divisions, prepared expressly for the Atlas by Mr. Keith Johnston. An index of all the C.M.S. stations marked in the maps, and another of all the names and places occurring in the articles, are also appended.

As the work has been a costly one, we venture to express a hope that the friends of the Society will do their utmost to promote the sale.

THE Society is just publishing two large Maps for the use of lecturers on the Missions in Africa. One is of the whole continent, and the other of the

Equatorial Lake District. With a view to clearness, only a few names comparatively have been introduced, and these are in bold letters. Mr. Hutchinson has also prepared a pamphlet to accompany the Maps, entitled "The Lost Continent, or Africa and the Church Missionary Society," which gives a very complete and valuable account of the country in a missionary point of view. This is the pamphlet referred to in the article in our last number on the Rediscovery and Recovery of Africa.

In the paragraph in our last number respecting the work in the Great Valley and Chuki districts, we under-stated the number of persons baptized by Mr. Arthur Moule on his last visit. It was really forty-four. Prayer is earnestly asked on behalf of the Christians, especially that the leaders among them may "walk in wisdom towards them that are without."

A ROMAN Catholic priest in Ceylon lately challenged the Revs. J. I. Jones and S. Coles to a public controversy. It was carried on for six hours before 200 people. "Our Christians," writes Mr. Coles, "departed with a much clearer insight of the errors of Romanism than they previously had, and a firm determination to hold fast their Bibles."

A MISSIONARY tour of great interest has been made by the Rev. F. N. Alexander of the Telugu Mission into the extensive Native state of Hyderabad, known as the Nizam's country. He found large districts unoccupied by any society.

GIFTS to the Church Missionaries' Children's Home are always welcome; and we have much pleasure in announcing, at the request of the Rev. J. Rooker, that the Rev. S. W. and Mrs. Morton, of Paddington, on leaving London, have presented to the Home their pianoforte, a very fine and valuable instrument.

THE following articles are in type, but are deferred for want of space:— "The Present Opportunities of Extended Missionary Work, and our Obligations with regard to them," by the Bishop of Rupert's Land; a biographical sketch of the late Rev. D. Fenn; Gaza—New Work in an Old City; Bishop Stuart's First Ordination; a Paper read by the Rev. W. T. Sattianadhan at Paris; The Santál Ideas of a Future State, by the Rev. F. T. Cole; and Journals and Letters from the Niger, Japan, and Vancouver's Island.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good tidings from the Victoria Nyanza Mission (p. 83). Prayer for all the missionary brethren in Central Africa; for Kings Mtesa and Lukongeh; for their chiefs and people.

Thanksgiving for the success of the "Henry Venn" (p. 96). Prayer that she may be long preserved from the perils of the waters, and honoured to convey the messengers of the Gospel far into the heart of Africa.

Prayer that the Government, the Societies, and all concerned in Education in India may be guided to right principles, purposes, and plans. (P. 65.)

Prayer for the first Santál clergy. (P. 118.)

Prayer for the Great Valley converts, as requested. (P. 122.)

Prayer that adequate funds may be supplied to the Society during the next two months, as requested. (P. 118.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Dec. 9th, 1878.—A Memorandum was adopted with reference to the appointment of a Missionary Bishop for the Missions of the Society in Eastern Equatorial Africa, and also a Memorandum on the appointment of a Missionary Bishop for Japan, and the Secretaries were directed to communicate with the Archbishop upon the subject.

Rear-Admiral Prevost was appointed to a seat on the General Committee, vacant by the retirement of Colonel Davidson, who has lately returned to India.

A letter was read from the Rev. W. W. Gibbon, forwarding 16*l.* 5*s.* as an offertory on the Day of Intercession for Afghanistan, with the hope that that country might receive a blessing from the deep trial through which she was likely to pass. The Committee shared in the hope that the Lord might be pleased to overrule the events now taking place in the opening up of Afghanistan for Missionary work.

The Committee took leave of the Rev. W. A. and Mrs. Roberts, returning to the Western India Mission. They were addressed by the Rev. W. Gray, and by General Sir William Hill, Vice-President of the Society, and commended in prayer to the favour and protection of Almighty God by the Rev. J. Blomefield.

General Committee, Dec. 17th.—A letter was read from the Suffragan Bishop of Dover, conveying the thanks of the Archbishop of Canterbury to the Committee for their expression of sympathy on his recent bereavement.

A letter was read from the Rev. J. F. Schön, forwarding a translation of a letter he had received from Mr. A. Krause, Tripoli, in which he asked for copies of Hausa works, and stated that there were in Tripoli some 2000 or 2500 Hausa people; and requesting that Mr. Krause's wish might be complied with, giving a list of books which he thought might be useful to him, and viewing the offer of Mr. Krause as a providential opening for obtaining much additional information with regard to the Hausa language, and communicating, by means of Hausa translations, with many nations in the interior of Africa. The Committee gladly acceded to Mr. Schön's request, and expressed their deep interest at finding the very extensive area over which his valuable works in the Hausa language are likely to be of use.

A letter was read from the Foreign Office, forwarding a despatch from the Chinese Embassy on the Fuh-Chow difficulty, and suggesting that a deputation from the Committee should confer with Sir Julian Pauncefote on the question involved. The Secretaries were instructed to arrange for an interview accordingly.

The Report of the Estimates Sub-Committee upon the foreign expenditure for the ensuing year was received and adopted, showing that the probable total expenditure of the Society for the year ending March 31st was £199,128.

Committee of Correspondence, Dec. 24th.—The Rev. F. Bellamy was re-appointed to the Palestine Mission with a view to his taking the superintendence of the work in the Hauran.

A letter was read from the Secretary of the Society for the Propagation of the Gospel respecting proposed Bishoprics in North China and Japan.

The Secretaries referred to the disturbed state of the Yoruba country, and the consequent interruptions to Missionary work there, and more particularly to recent outrages perpetrated on travellers and Mission agents passing

between Leke and the Ondo Mission. The Secretaries were directed to prepare a Memorandum on the subject, with a view to making a representation to the Secretary of State for the Colonies.

In connexion with the same subject, the Committee authorized the *Henry Vern* steamer being sent by way of the creeks in the delta of the Niger with supplies for the Ondo Mission from Lagos.

A letter was read from the Rev. D. T. Barry, referring to the great need of at least one additional European Missionary for the work of the Cathedral Mission College, Calcutta, and offering his own services until the necessary help could be supplied next autumn. The Committee warmly appreciated the missionary spirit prompting Mr. Barry's offer, and authorized the Calcutta Corresponding Committee, if they saw fit, to accept it.

Letters were read from the Rev. R. Burrows and the Bishop of Waiapu respecting the importance of a Divinity School for candidates for the Native ministry in connexion with St. Stephen's School, Auckland. Also letters from the Rev. T. S. Grace and the Bishop of Nelson respecting an offer of the Rev. T. S. Grace, jun., now in the diocese of Nelson, for Missionary work in the northern island in connexion with the Society. The Committee entirely agreed with the views expressed by the Bishop of Waiapu on the future theological training of Native candidates, and directed that arrangements be made for the employment of the Rev. T. S. Grace, jun., in visiting the Natives of the Taupo district, or in the Bishop of Waiapu's diocese, specially to seek out suitable candidates for the Native ministry, with a view to his ultimate appointment to the charge of the proposed Training Institution.

In lieu of the existing Land Board for the management of the Society's property in New Zealand, the Committee appointed two separate Boards, one for the northern district, and one for the eastern and western districts, to be entrusted with the carrying out of the Committee's recent resolutions respecting the Society's lands.

Committee of Correspondence, January 7, 1879.—The attention of the Committee was directed to the facilities which were likely, in the providence of God, speedily to occur for carrying the Gospel beyond the present North-Western frontier of India, and it was stated that several friends in the country had expressed themselves as anxious to know what action the Committee would be prepared to take in the event of such facilities occurring. General Hutchinson, Sir F. Goldsmid, and the Rev. T. P. Hughes being present, expressed their views, and letters on the subject were also read from Sir Robert Montgomery, Sir William Muir, Sir R. Pollock and Sir H. Norman. The Committee were of opinion that, in the providence of God, facilities are likely to occur speedily for extending their mission-work beyond the present frontier of India in Afghanistan, Beluchistan, and Kafiristan, and in view of this they considered it advisable that steps should be taken at once for strengthening the frontier stations of the Society at Peshawar, Bunnoo, Dera Ismail Khan, and Dera Ghazi Khan.

The Committee took leave of the Rev. A. T. Fisher, proceeding to the Amritsar Mission. The Instructions of the Committee were delivered by the Rev. W. Gray to Mr. Fisher, who was then commended in prayer to the favour and protection of Almighty God by the Rev. H. W. Webb-Peploe.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From Nov. 15th, 1878, to Jan. 15th, 1879.

- West Africa.*—Rev. J. Quaker (Annual Letter).
Yoruba.—Mr. C. N. Young (Journal Extracts for 2nd Quarter, 1878), Rev. T. B. Wright (Annual Letter).
Niger.—Rev. J. Buck, Rev. T. C. John, Rev. C. Phillips, Rev. S. Perry (Annual Letters).
East Africa.—Rev. H. K. Binns (Annual Letter).
Nyanza.—Rev. C. T. Wilson, Mr. A. M. Mackay (July and August, 1878).
Western India.—Rev. Jani Alli (Annual Letter).
Punjab.—Bishop of Lahore (First Visitation, Nov. 1878), Dr. E. Downes, Rev. T. J. L. Mayer, Rev. C. Reuther, Rev. W. Thwaites (Annual Letters).
North India.—Rev. A. F. R. Hoernle, Rev. J. Tunbridge, Rev. J. W. Stuart, Mr. G. H. Weber, Miss H. J. Neele, Rev. H. D. Williamson, Rev. A. Stark (Annual Letters).
South India.—Rev. H. Horsley, Rev. R. H. Maddox, Rev. V. Vedhanayagam, Rev. A. H. Lash, Rev. G. M. Goldsmith, Rev. A. W. Poole, Rev. J. Cornelius, Rev. V. Simeon, Rev. E. Sell (Annual Letters).
Ceylon.—Rev. S. Coles, Rev. A. Gunasekara, Rev. J. I. Jones, Rev. J. Allcock, Rev. R. T. Dowbiggin, Rev. T. P. Handy, Rev. E. Hoole, Rev. B. P. Weerasinghe (Annual Letters).
Mauritius.—Rev. C. Kooshallee, Rev. P. Ansorgé (Annual Letters).
China.—Rev. T. McClatchie (Annual Letter).

NOTES OF THE MONTH.

ORDINATIONS.

At the Bishop of London's Ordination held at St. Paul's Cathedral on Dec. 22, the Rev. G. F. Unwin, of the Ceylon Mission, was admitted to Priest's Orders, and Mr. C. B. S. Gillings (p. 60) to Deacon's Orders.

RETURN HOME OF MISSIONARIES.

Western India.—The Rev. T. K. and Mrs. Weatherhead and Miss H. Schwarz left Bombay on Dec. 9th, 1878, and arrived at Dover on Jan. 4th, 1879.

DEPARTURE OF MISSIONARIES.

Niger.—Mr. James Kirk left Liverpool on Dec. 7th, 1878, for Lagos.
Punjab.—Mr. E. Meyers left London on Nov. 28th, 1878, for Bombay.—The Rev. A. T. Fisher, B.A. (p. 61), left Southampton on Jan. 9th for Bombay.

Contribution List.

In the following list of receipts from Dec. 11, 1878, to Jan. 10, 1879, are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Billington	8	10	0
Everton	3	18	6
Flitton	17	11	2
Silcoe	32	19	5
Steppingley	5	8	1
Berkshire: Appleton	2	10	0
Essex: St. Catharine's	6	18	11
Buscot	3	6	2
Childrey	2	3	6
Grove	18	10	
Knowl Hill	2	5	9
Maidenhead	17	15	0
Reading	136	3	2
Juvenile Association	60	3	4
Bristol: Portbury	11	18	2

Buckinghamshire: Astwood	1	13	0	Totland Bay: Christ Church	6	7	1
Chesham Bois	6	9	2	Channel Islands: Guernsey	50	0	0
Drayton Beauchamp	5	6	0	Herefordshire:			
Hanalope	2	12	0	City and County of Hereford	100	0	0
Little Horwood	2	18	7	Hertfordshire: East Hertfordshire	100	0	0
Marsh Gibbon	1	3	0	Aspenden	1	5	3
Little Missenden	5	0	0	South Mimms	1	18	2
Great Missenden:	5	4	8	Radwell	7	7	3
Lee	7	9	7	Huntingdonshire	140	0	0
Stony Stratford	11	11	6	Kent: East Kent	671	12	2
Waddesdon	2	8	0	South Kent	20	6	8
Winslow	13	0	0	Belvidere Ladies	8	1	1
Wotton Underwood	2	8	9	Bexley: St. John's	34	15	5
Cheshire: Altrincham: St. George's	53	17	5	Blackheath	8	15	0
Bowdon, &c.	168	1	4	Borden	10	10	0
Eaton: Christ Church	15	0	0	Brookley: St. Saviour's	4	4	0
Latchford: Christ Church	5	8	4	Castor Bridge: Southend Chapel	3	17	3
Lymm	40	0	0	St. Paul's Gray	6	10	0
Malpas	12	6	9	Deptford: St. Nicholas	5	6	0
Moreton	15	7	11	Folkstone: Trinity Church	3	0	0
Nantwich	6	10	6	Lee	25	0	0
Poynton	5	0	0	Milton next Gravesend	6	7	1
Whitegate	5	0	0	Plaxtol	9	10	3
Whitewell	4	5	6	Sheerness	9	2	4
Wrenbury	20	19	6	St. Paul's	1	1	0
Cornwall: Flushing and Mylor	10	0	0	Sittingbourne Deanery	10	1	10
Mount Hawke	2	0	0	Strood	8	15	9
Penwerris	5	19	0	Sundridge	10	1	7
Stoke Climsland	3	10	6	Tunbridge Wells, &c.	180	9	0
Truro: St. George's	1	0	0	Yalding: St. Margaret's, Collier Street	4	18	3
Cumberland: Carlisle	169	0	0	Lancashire: Lancaster, &c.	39	0	0
Derbyshire: North-West Derbyshire	25	0	0	Manchester and East Lancashire	200	0	0
Ashford	1	13	0	Accrington: St. James's	4	6	6
Elkstone	3	0	1	Colne: Christ Church	2	10	0
Findern	4	10	9	Croston	18	9	9
Mickleover	1	0	0	Falging	6	15	3
Scropton	8	19	8	Garetag: St. Thomas's	7	0	0
Warslow	7	4	2	Heysam	2	2	0
Devonshire:				Ince	18	0	0
Plymouth and South-West Devon	45	0	0	Latham	5	0	0
Devon and Exeter	400	0	0	Preston	200	0	0
Fremington	1	6	0	Thornton	11	18	9
Hatherleigh	15	8		Whittington	20	13	6
Millbrook	3	9	6	Leicestershire: Ashby-de-la-Zouch	48	0	0
Northam	39	14	9	Burbage	6	2	10
Shobrooke	2	0	6	Leicester, &c.	100	0	0
Dorsetshire: Blandford	2	15	0	Lovesby	1	6	0
Charmouth	14	2	8	Pickwell	4	5	0
Compton Valence	4	9	6	Somerby	3	19	0
Corfe Castle	5	16	0	Lincolnshire: Gainsborough	12	12	5
Litton Cheney	3	4	0	Haverby	2	12	6
Lyme Regis	5	19	6	Keelby	3	0	0
Milbourn: St. Andrew	2	5	5	Lincoln	200	0	0
Parkstone	2	0	0	Sempringham and Pointon	2	1	11
Penridge	7	8	6	Stixwold	5	10	6
Weymouth, &c.	130	0	0	East Stockwith	2	11	4
Durham: Hunwick	1	11	4	Stow	2	10	0
Essex: West Ham	4	9	10	Sutterton	14	9	
Haivering-atte-Bower	34	0	0	Winterton	10	0	
Horndon-on-the-Hill	4	7	9	Middlesex: City of London: St. Stephen's,			
Ramsey	9	13	6	Coleman Street	20	0	0
Shalford	5	17	1	Acton: St. Mary's	35	2	11
Gloucestershire:				Bethnal Green: St. Bartholomew	3	9	10
Brookthorpe and Whaddon	1	10	10	St. Philip's	7	10	0
Cheltenham	370	0	0	Bloomsbury: St. George's	118	14	9
Stroud	178	4	6	Upper Chelsea: Holy Trinity	104	13	8
Tewkesbury	28	19	0	Dalston: St. Mark's	25	19	7
Hampshire: Alton	13	4	2	Baling: St. John's	12	7	6
Bourne: St. Mary	2	2	2	Edgware	16	2	8
Corhampton	4	16	0	Lower Edmonton	6	7	9
Farley Chamberlayne	3	0	0	Fitzroy Square: St. Saviour's	10	10	0
Gosport: St. Matthew	4	0	8	Hampstead	277	16	0
Hannington	14	12	2	Harrow	36	0	0
Hatherden	12	0	4	Hoxton: St. Anne's	7	13	1
Havant	11	5	5	Ironmongers' Almshouses	9	7	6
Hinton	2	2	0	Islington	180	0	0
Portsea: St. Paul's	5	0	0	South Kensington: St. Jude's	103	2	6
Ramsdale	3	0	0	Kilburn: Holy Trinity	8	1	10
Southampton	34	2	5	Juvenile Association	21	4	6
Upham	2	3	0	St. John's	6	16	2
Yarmouth	4	7	9	St. Mary's	79	8	5
Isle of Wight: Bembridge	1	4	1	Maida Hill: Emmanuel Church	23	0	0
West Cowes: Holy Trinity	5	10	0	Notting Hill: St. John's	22	0	0
Sandown	24	6	0	Portland Town and Regent's Park	6	0	0

St. Andrew's Holborn.....	14	8	
St. Clement Danes.....	1	18	7
St. Marylebone:			
St. Thomas, Portman Square.....	15	1	3
St. Pancras: St. Jude's, Gray's-inn-Rd.	5	5	0
St. Peter's, Regent Square.....	2	13	6
Somers Town: Christ Church.....	6	11	0
Southgate: St. Michael's-at-Bowes.....	6	0	0
Stepney: St. Bene't's.....	4	13	1
Trinity Church, Gough Square.....	1	1	0
Westminster: St. James the Less.....	1	5	3
St. Matthew's.....	29	4	4
Worcestershire: Llansoy.....	12	6	
Baglan.....	10	0	0
Tregara.....	13	9	
Norfolk: Brettenham and Rushford.....	7	13	0
Hempstead and Lessingham.....	12	0	
Great Yarmouth: St. James'.....	16	3	
Northamptonshire:			
Aldwincle: All Saints'.....	1	16	5
Cold Ashby.....	18	0	
Kelmarsh.....	1	10	0
Stoke Bruerne.....	10	3	4
Wappenham.....	16	13	3
Northumberland: Bywell: St. Andrew & c.	2	0	0
Nottinghamshire: Nottingham, & c.....	154	0	0
Lenton.....	2	13	4
Mansfield Woodhouse.....	3	5	6
Southwell: Trinity Church.....	12	8	3
Oxfordshire: Cuxham.....	2	16	0
Hasley.....	3	8	2
Nettlebed.....	1	18	0
Great Rollright.....	5	4	7
Winney Deanery.....	5	0	0
Shropshire: Bridgnorth: St. Leonard's.	20	3	0
Burwaston.....	1	0	0
Church Aston.....	1	18	6
Llanfihodwell.....	12	9	0
Lydbury, North.....	4	2	6
Middleton Scriven.....	3	15	0
Prees.....	3	4	0
Stottesdon.....	1	8	4
Somersetshire: North Somersetshire.....	22	3	11
Combe Florey.....	1	0	0
Horsington.....	6	18	5
Meare.....	2	10	3
Midsomer Norton.....	43	1	2
Minehead.....	3	2	2
Road Hill.....	4	10	0
Shepton Mallet.....	25	0	0
Staffordshire: Alsager's Bank.....	2	3	7
Betley.....	6	6	3
Chesteron.....	2	4	6
Hamstall Ridware.....	2	13	10
Pattingsham and Patshull.....	22	13	0
Penkridge.....	20	17	11
Tutonetex.....	14	3	3
Suffolk: Chelmondiston.....	5	0	0
Halesworth.....	175	0	0
Kirton.....	2	5	0
Tattingstone.....	8	12	0
Surrey: Battersea: Christ Church.....	30	12	8
St. Mary's.....	27	5	6
Bermondsey: St. Anne's.....	10	7	2
Bishop Stanner's Church.....	1	3	11
Great Bookham.....	5	0	0
Brixton: St. John's.....	12	1	10
Byfleet.....	13	0	6
Camberwell: All Saints'.....	22	0	5
St. Philip's.....	12	6	
Chertsey.....	21	0	11
Clapham Park: All Saints'.....	30	11	4
Croydon.....	159	11	6
Dorking.....	20	0	0
Kingston and Vicinity: St. John's.....	10	18	0
Lambeth: St. Mary's.....	1	8	0
Richmond.....	3	0	5
Streatham Common: Immanuel Church-			
schools.....	35	0	0
Surliton: Christ Church.....	124	8	8
St. Matthew's.....	19	17	2
Upper Tooting: Holy Trinity.....	8	10	3
Weybridge.....	15	17	6
Sussex: Lower Peeding.....	1	9	0

Barwash.....	10	1	11
Colgate.....	44	15	0
Hurstpierpoint.....	7	7	0
Kingston-by-Sea.....	3	2	0
Slough.....	18	6	4
Tidebrook.....	14	18	4
Warwickshire: Birmingham.....	100	0	0
Ilmington.....	1	18	4
Leamington.....	120	16	0
Rugby.....	45	10	0
Ullenhall.....	5	13	10
Westmoreland: Appleby.....	14	19	4
Barton.....	5	5	0
Casterton.....	236	14	0
Holme.....	7	7	0
Miltonthorpe.....	3	11	0
Worland.....	7	8	0
Wiltshire: Bishopston.....	3	0	0
Bishopstrow.....	5	5	6
Broad Somerton.....	3	14	6
Broughton Gifford.....	1	13	8
Chippenhams: St. Paul's.....	60	0	0
Lyddington.....	20	10	0
Secord.....	4	3	5
Tilehead.....	3	5	9
Worcestershire: Cradley.....	17	17	0
Droitwich: St. Peter's.....	4	7	0
Hallow.....	4	18	6
Romsley.....	4	10	8
Yorkshire: Arthington.....	8	10	0
Bridlington Quay.....	40	4	8
North Cave, & c.....	5	0	0
Huddersfield.....	85	8	11
Kettlewell.....	1	11	6
Kirkby Overblow.....	5	12	0
Langcliffe.....	3	15	9
Middlesbrough.....	3	14	5
Mirfield.....	2	10	0
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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

ON CASTE IN CHRISTIAN MISSIONS.



THAT caste in India really is has been a question hotly debated. That it should be viewed with approval by that class of Anglo-Indians whose sympathies are with the superstitions of the Natives is but what might be expected. Those who are indifferent to the essential requirements of their own religion, and treat them as galling restraints rather than as salutary provisions, are wonderfully ready to approve of the most injurious practices in other religions, and to find plausible explanations for them. Any one who is familiar with the debates in Parliament in former times, when Indian questions were discussed, must recall the glowing pictures of Arcadian felicity paraded before the English nation, wherein India was described as the abode of holy, happy beings, contrasting more than favourably with the brutal English to whom the speakers had returned. Many, no doubt, had been far happier in their Indian exile than in the old but strange homes, in which they were not now acclimatized. Philosophers, too, who hated Christianity, and had attained to a dim consciousness that there were grand counter-systems of heathenism, which still retained life, eagerly caught at them. The utterly ridiculous but once-popular *Chaumière Indienne* of the infidel Bernardin St. Pierre is a fair exponent of these delusions. Absurd as it is, it is hardly more absurd than recent but more learned panegyrics on Brahmanism and Buddhism. The Indian Mutiny, for a season, completely exploded these crotchets, but they are reviving. Of late years, learning and industry have accumulated large stores of information about Hinduism, and the learning of the West is now being reflected into the East; more circumstantial and authentic details are supplied, but the conclusions from them are often as absurd as those which original ignorance jumped at. In both cases, the same wishes are the parents of the same thoughts. Heathenism is to be exalted; Christianity is to be depressed; and the conclusion—not expressly stated, but implied—is, that it is comparatively immaterial which system is adopted, as there is good in all, and one good may be more suitable than another good in certain cases.

Our business, however, is not so much with the antagonists of Missions as with those who, secretly despising or objecting to them, "damn them with faint praise," now that they have become accomplished facts, which can no longer judiciously be ignored. We have also to deal with those who are really interested in the work of

Missions, but who are perplexed with the conflicting statements which are put forward on the subject of Caste. Even among them there is still some discrepancy of opinion, although probably all view it as an evil. The magnitude and importance of the evil is, however, differently estimated, according to the views taken of what caste is, and there is a difference as to the mode in which it should be dealt with.

Some are disposed to view caste as being substantially what rank is among ourselves, and that it implies little more than hereditary social distinction, with this peculiarity, that access into higher castes is more impracticable than the attainment of a higher class is amongst ourselves. They would consider it as something akin to the hereditary nobility of Germany, which was disseminated amongst the descendants of noble houses, and which poverty could not affect, while wealth or learning could hardly, if at all, entitle the possessors of them to a share of the privileges peculiar to the *noblesse*, or admit them into its ranks. Such persons do not absolutely deny that it is in some measure mixed up with the religion of the Hindus, but they do not attach much importance to this consideration, and rather direct attention to the social than to the religious aspect of caste. Apart from Christianity, there are certain incidental advantages connected with caste usages, which those who entertain these views dwell upon with complacency. However utterly caste is divorced from morality, and however far it is from being such a check on evil passions and foul practices as our code of honour is, still it does, to a certain extent, hold together the framework of Native society. The equality of man in all respects is a dream of the imagination which never has had an existence, and which never will have one in the present dispensation. Now we know by most bitter experience what a poor restraint "the code of honour" is, although it is in some measure leavened with Christianity. Caste has not that leaven, and is proportionately a feebler check. It would be hard to say what flagrant outrage on morality, decency, and order is inconsistent with the most full and recognized retention of caste. Neither murder, nor adultery, nor theft, nor forgery, nor anything which we hold or conceive to be a crime, affects the status of the Brahman. He may not be of good repute among his fellows, but he still retains the privileges of his order. This may seem inconsistent with what was said of caste holding together the framework of society; still it does. In some cases it keeps crime in check; the pride which it engenders, and a desire for the maintenance of superiority, in many cases acts as a deterrent from ignominious actions, or rather the possible exposure of them.

We must not be misunderstood in making these remarks. It is very far from being our assertion or belief that all Brahmans or high-caste men are murderers, &c.: our proposition is a very different one; it is that the fact of their being so does not, whatever may be theoretically stated in the Laws of Manu or similar writings, practically affect the retention of caste. Nuncomar was a Brahman of the Brahmans on the day he went to the gallows, and the caste of condemned criminals is

avowedly recognized in our jails. The benefit of clergy still exists for them—and for them, we believe, only—in the dispensation of English law. Perhaps the fairest way of putting it for those who advocate the views which we are discussing is that caste maintains a certain *esprit de corps*, which in some measure curbs vice and affixes a degree of stigma upon those who indulge in it. The operation of this check, however, is most eccentric, and far more frequently applies to things indifferent than to things sinful. It much more often deals with conventionalities than with crimes. Still, where the popular religion of the country is the incarnation of lust and cruelty, in the absence of any other moral restraint, there may be a certain value in caste. It is the only succedaneum to the law of the land, and bands together a certain number of individuals by the ties of common interest, which unite them to uphold themselves against the rest of the community.

There is, however, another and a different view, which is generally entertained by those who are interested in the work of Missions. They hold caste to be a religious, not merely a social, distinction, and, we may add—a great social injury. They maintain that by the origin ascribed to the different castes, and the relations assigned to them, the Brahmans stand before the rest of the people as incarnate gods, and are worshipped by them in that capacity. In their judgment, it is an abuse and a prostitution of language to denominate caste as a social status, when it is in reality a great gulf fixed between certain who are gods and others who are men. All analogies drawn from the conditions of European society are, in their opinion, misleading delusions, which only serve to obscure and confound true judgment upon the question at issue. To prove their point, they quote cogent passages from the sacred writings of the Hindus; and, while they admit that the present condition of caste can very imperfectly be made to fit in with these descriptions, except in so far as the Brahmans are concerned, still they hold that the religious idea is the paramount idea. Caste is holiness, and holiness is caste. Stand back, for I am holier—not I am more learned, or more wealthy, or more noble, or more pure and moral than thou art—is still at the root of the difference between man and man in India. It is therefore, in their opinion, impossible that caste can be in any shape or way recognized by Christianity. While they allow all reasonable social distinctions, and are willing to give all honour to whom honour, and obedience to whom obedience, is due, the maintenance of caste is, they hold, completely subversive of Christianity. We do not advert to the injurious consequences flowing from it, though they adduce these abundantly and truthfully, for many other institutions, comparatively justifiable, have injurious consequences; but they maintain that the root is rotten, that the source of the stream is bitter and deadly. With such a system it is impossible for genuine Christianity to hold any compromise whatsoever; it is wholly and fundamentally evil. Any tolerance to it under any guise, however specious, can only be a mischievous adulteration of Christianity, fraught with destruction to the souls of men, and deluding the heathen with a more specious form of error.

This portion of our subject would hardly be complete without adducing the opinions of learned men who profess to have deeply studied the question. Professor Max Müller, in his review on Dr. Muir's *Mythical and Legendary Accounts of Caste*, discusses the question fully. He asserts that in the Vedas, "which but few Brahmans can read or understand," there is "no authority whatever for the complicated system of caste; no authority for the offensive privileges of the Brahmans; no authority for the degraded position of the Sudras; no law to prohibit the different classes of the people from living together, from eating or drinking together; no law to prohibit the marriage of people belonging to different castes." Even the celebrated verse from which caste is supposed to be derived is, he asserts, of later origin than the great mass of the Vedic hymns. He holds caste to be a human law, springing from three different sources, which he terms ethnological, political, and professional. The present system of caste he holds is professional, and that its sacred character "is a mere imposition of the priests," which could be "abolished without interference with social distinctions." In some respects he would go great lengths in uprooting it. He would not allow a person of inferior caste to be treated with indignity. He would have soldiers of different castes to "live and mess together." He would ignore it in all Government institutions, such as schools, hospitals, and prisons. But he would have missionaries recognize it in the Christian Church! He further ventures on a prophecy, that "as a religious institution caste will die; as a social institution it will live and improve."

Professor Monier Williams deals with the subject differently. He holds, with Professor Max Müller, that the allusion to caste occurs in one of the most recent hymns of the Rig Veda, and, so far, is probably at one with him. But he brings into much more distinct prominence the divine nature and authority of the Brahmans than does his *confrère*. This he substantiates by reference to the Code of Manu, which has "in popular estimation a degree of reverence only second to that accorded to the Veda." From this he proves that the Brahman is at the head of all creatures, not by profession or self-elevation, but by birth and divine right; that he "is a sort of deity in human shape." As he puts it,—

A Brahman, according to Manu's Code, was by *birth* and *divine right*, not by profession or self-elevation, at the head of all creatures. He was born a Brahman, and did not become one. He not only inherited superiority at his birthright, but was created a leader of mankind—a sort of deity in human shape—by the fiat of the great Creator Himself.

He is declared, in Book I. 87, to have proceeded from the mouth of Brahma, as the Kshatriya did from his arm, the Vaisya from his thigh, and the Sudra from his foot. Manu's theory, in short, was that the distinction of caste and the inherent superiority of one class over the three others was as much a law of Nature, and a matter of Divine appointment, as the creation of separate classes of animals with insurmountable differences of physical constitution, such as elephants, lions, horses, and dogs.

That the Brahmans assumed a pre-eminence nothing short of Divine is clear from numerous passages. I select the following:—

"Since the Brahman sprang from the most excellent part, since he has the priority arising from primogeniture (*jyaishkhyat*), and since he possesses the Veda, he is by right the lord (*prabhu*) of this whole creation."—I. 93. See also p. 231 of this volume (*Indian Wisdom*).

"A Brahman, whether learned or unlearned, is a mighty divinity (*daivatam mahat*), just as fire is a mighty divinity, whether consecrated (*pranita*) or unconsecrated."—IX. 317.

"Even when Brahmans employ themselves in all sorts of inferior occupations (*an-ishteshu*), they must, under all circumstances, be honoured, for they are to be regarded as supreme divinities (*paramam daivatam*)."—IX. 319.

"From his high birth alone (*sambhavenaiva*), a Brahman is regarded as a divinity even by the gods (*devanam api*). His teaching must be accepted by the rest of the world as an infallible authority (*pramanam*), for the Veda (*Brahma*) itself is the cause of its being so accepted."—XI. 84.

Consistently with the Divine nature thus ascribed to the Brahman, he is declared to possess powers of the most tremendous and awe-inspiring character:—

"Let not a king, although fallen into the greatest distress (through a deficiency of revenue), provoke Brahmans to anger (by taking revenue from them), for they, if once enraged, could instantly (by pronouncing curses and mystical texts) destroy him with all his army and retinue."

"Who, without bringing destruction on himself, can provoke those men, by whose imprecation (*abhisapena*, *Kulluka*) all-devouring fire was created, and by whom the undrinkable ocean was swallowed, and the wasted moon restored to its full size (*apyagatah = pascat puritah*)?"—IX. 313, 314.

"What king would gain increase of revenue by oppressing those who, if angry, could create other worlds and guardians of worlds (*loka-patan*), and could create new gods and mortals?"—IX. 315.

The above may be thought an exaggeration of the powers and status claimed by the highest order of Hindu society, and doubtless the compiler of the Code often draws an ideal picture of a condition of things which never actually existed, and was never likely to exist, much in the same manner as we in England maintain that our king can do no wrong. Yet, in the matter of the Brahmans, we are compelled to accept the colouring as, in the main, truthful. Only recently, there appeared in a leading journal a report of a sermon preached by a converted Brahman, in which the preacher asserted that the Brahmans of the present day pretend to dethrone the Creator and put themselves in His place. Moreover, that he himself (the preacher) had claimed and received Divine honours, and had seen believers (among his own countrymen) greedily drink the water in which his feet had been washed.

In these statements he furnishes proof that these tremendous claims are not obsolete fancies of the date of the Vedas, or the Aryan immigration, but living realities of the nineteenth century, when he so appositely quotes the sermon of the Rev. Narayan Seshadri. It is impossible to assert this in the face of the fact that the preacher had himself claimed and received Divine honours, and had seen believers among his own fellow-countrymen "greedily drink the water in which his feet had been washed." It should be noted, too, that Professor Monier Williams is confident that the statements we recently quoted are "no exaggerations of the powers and status claimed by the highest order of Hindu society." In reckoning with Brahmans, we reckon with gods: we employ them, we enlist them, we imprison them: as in the case of Nuncomar, we hang them. But we employ gods, we enlist gods, we imprison gods, and we hang gods. Professor Monier Williams positively asserts that caste "is an essential doctrine of Hindu religion"; that the Hindu believes that the Deity regards men

as *unequal* ; that He created distinct kinds of men, as He created varieties of birds or beasts ; that they must remain distinct from each other, and that to force any Hindu to break the laws of caste is to sin against God and against Nature.

From a period anterior to the fifth century B.C., these beliefs have been sedulously inculcated throughout Hindustan, and have become ingrained into the creed of the people. There may be much truth in the ethnological theory, so far as it can be traced out through the dim vista of ages, but it is difficult, in the face of the quotations of Professor Williams, not to believe that caste is a religious institution, although there may be a flaw in its origin, and that it is a more modern device than the Brahmins would make it out to be.

We have now, as carefully as possible, put forward the conflicting views entertained by different parties upon the vexed question of caste. Our next attempt will be to state what seems to us the real nature and present condition of caste, with exemplifications of its influence upon missionary work and progress. In the first place, it may be convenient to comment upon the views of the eminent professors which we have just adduced. They may be considered as representative men dealing with the question in its historical and political aspect. While it may be conceded to Professor Max Müller that the Veda alone is viewed in Hindustan as "revelations," and that all else, including the Laws of Manu, are reported merely as "tradition," and that the highest and ultimate authority for all religion is the Veda, what practical advantage is hence gained in the discussion of this particular question? As he himself admits, few Brahmins have any idea whatever of the contents of the Veda, beyond, perhaps, a few particular texts repeated as fetishes. As for the rest of India, if any one here or there knows anything of it, he is indebted for his information to the labours of German professors and English magazine articles. So far from the Veda exercising any influence similar to other religious books, such as the Bible, or the Koran, or the Granth, if the question of caste were raised, and the Brahmins imagined they could not find some shred of evidence in the Veda, as he himself declares, the Brahmins would "argue even against their own Veda." The "revelation," even if it were revelation, is practically obsolete and unknown, and it will require the utmost efforts of English and German savants to restore any knowledge of it to the people of India. Over them, hitherto, while unknown and inaccessible, it has exerted a mysterious undefinable influence, because it was too sacred to be approached; but when it is presented to them in stout quartos, bound in calf-skin, will it carry equal weight? and if it did, *cui bono*?

For all practical purposes the religion of the Hindus stands on what is termed Smriti, or tradition. Whatever may be the case with the Veda, in Smriti caste holds a most conspicuous place. In its origin it may really have been, as Professor Max Müller suggests, ethnological, political, or social. Inquiry into these points may render useful subsidiary service in dealing with caste, and may help to explain many anomalies in its complicated system. Much gratitude is due to those who labour in this

particular field. By them some error is expelled, and many pretentious claims are reduced to their real insignificance. But it is wholly misleading not to dwell emphatically and prominently upon the great fact that, for probably nearly three thousand years, caste has been maintained in Hindustan as essentially a religious institution; that certain mortals have been revered as gods, and that the inequality of races of men has been declared to be, and received emphatically as, of Divine origination, not ethnological, political, or professional. This is the profound belief of all India, whether exalted or depressed by caste, except a few modern *illuminati*, and there is ample warrant for it in books, which, though not really of ultimate authority, yet stand to India practically in the relation of the Bible and the Koran to Christians and Mohammedans. That which Professor Max Müller does not lay stress upon, but what Professor Monier Williams does conspicuously put forward, most truly in our judgment, represents the view of the real origin of caste as accepted and acted upon by the Hindus. It may be occasionally convenient for missionaries to use Professor Max Müller's argument that caste can hardly, if at all, be substantiated from the Veda, but with this argument they rather bewilder than convince opponents thereby, and thus work is still before them. In the lapse of ages the ethnological origin, and also the political and professional, have been totally obscured and forgotten. Considerations deduced from these theories are inoperative on the minds of the masses. But the religious origin is still a living reality, affecting all the mutual relations of men, and raising up impassable barriers between them. Brahmans in Kashi and elsewhere are still worshipped as deities; the claim is preferred and allowed freely. To deny this would be as absurd as to deny that the sun shines in the heavens.

In the case of inferior castes, it may be hopeless for them, in manifold instances, to make out what we could call their pedigrees, but still, with them tacit consent, ultimately resting on some presupposed religious sanction, aided by uncertain tradition and immemorial custom, enables them to assume a certain position which has a kind of religious halo about it. The theory of the four castes, as proceeding from various portions of Brahma, still holds good; it still upholds the claim of multitudes through endless ramifications, and there are out-castes beyond. There is, moreover, a curious question which ought not to be lost sight of. Frequently, in the case of hill-tribes, and the barbarous races on the frontiers of Hindustan, attempts are made, especially by those who deem themselves superior to their neighbours, to transform themselves from out-castes and foreigners into inferior castes and Hindus. Gradually they come to be recognized as such, and so far rise in the social scale that there are others beneath them. In relation to genuine Hinduism, this is a process of agglutination rather than of incorporation. The new comers are parasites rather than members. The process is interesting to the historian and politician; it in some measure confirms the ethnological and political theory of caste, but it wholly lacks that which in the eyes of the Hindu people really con-

stitutes it. Contemptuous indifference tolerates the claims advanced, and Brahmans are not fastidious in receiving veneration from those who will pay them money. It may be that the claim of the new comers to caste privileges is in reality as well, or rather as ill, founded as that of many of those who exercise them with unquestioned and immemorial title; but still, in the eyes of the true Hindu, they must be out-castes; and as for the Brahman, there can be no limit to his contempt for them. The multiplication of these "castes," if so they can be termed, or rather classes, is, to use the appropriate language of Professor H. Hayman Wilson, "the work of the people, amongst the most degraded of whom prevails not the shame, but the 'pride of caste.' The lowest native (Hindu) has an acknowledged place in society; he is the member of a class; and he is invariably more retentive of the distinction than those above him." But there are lower depths among those who are viewed as out-castes. As there is no other social distinction to aspire to, which they are conscious of, though really out-castes, they form themselves into castes or classes, and get, as we have said, some sort of contemptuous recognition.

The important point that needs unceasingly to be kept in mind is that although caste has in some respects an outward similarity to rank, yet it is a thing *sui generis*. There were, no doubt, similar institutions in remote antiquity; but it stands alone now. Moreover, it derives its whole vitality and influence over men's minds from its identification with Hindu religion.* Take away the religious element, and caste would dissolve; with it also would disappear the present framework of Hindu society. It is the subtlety with which it has affected all social relations, and identified them with religious belief, that renders it the formidable evil which all admit it to be. It is notorious that in Hindustan, conservative as it is held to be, fresh religious objects of worship have sprung up, and displaced former superstitions. As Professor Wilson observes, Jagannath himself is modern, and has no place even in the Vishnava Purana. He assigns a century as the date of the renown of the present place of pilgrimage

* Our argument deals with caste in India. There is what is termed caste among the Buddhists. In Thibet, the four sects are supposed to have had their origin from men of four different castes. So in Japan it is supposed that the first four pontiffs, after the death of Gôtama, belonged to the four great castes of India in their regular order. Among the Buddhists in Ceylon there is also caste. This has caused a serious schism. In the reign of Kirtti Sri, a decree was issued conferring ordination only on the gowi or agricultural caste. This gave violent offence to the chalia, a class professing to be weavers of cloth of gold from India. They sent deputies to Burmah in 1802, and procured ordination from the principal priest there, and now form the Amarapura Society. They profess to bring Buddhism back to its pristine purity, disentangling it from caste, polytheism, and other corruptions. They preach against the doctrines of Hinduism, and do not invoke the Hindu gods, as do the other Singhalese Buddhists; they give ordination to all castes associating with them indiscriminately. There is great animosity between these sects; they deny nirwána to each other. Of course anything like caste is most thoroughly alien to the doctrines and spirit of genuine Buddhism. Its origin and existence in Buddhist communities, now all beyond the limits of Hindustan, is a curious problem deserving separate investigation. Whether Buddhist caste is social or religious is a vexed question upon which experts differ. Interesting accounts of this strange matter will be found in Mr. Spence Hardy's learned work on Eastern Monachism.

to him. The Hindus change their gods as children change their dolls. Systems of philosophy spring up and disappear, or are modified, with ceaseless ingenuity. There is no amount of German or American infidelity which could not be absorbed with indiscriminate relish in Hindustan, and that without discomposing the serenity of the people. But whatever real religious feeling there is in the land has concentrated itself in caste. Any infringement of it, or assault upon it, affects that which is most sensitive in man—his religion; his awe and terror of the unknown future, and of the unknown God; his state hereafter. In the eyes of European moralists, and of enlightened Christians, the desperate extremities to which retention of caste not unfrequently resorts may be in the last degree ridiculous; but Hindu thought views the matter far otherwise. The clipping of the coddamy might seem to us a trifle, but the cutting off the right arm, or the plucking out the right eye, for conscience sake, might be a lesser trial to caste in India. It is in the last degree idle to say that mere social degradation is involved in the loss of caste. Religious defilement and impurity are the real elements which constitute the terror; and, hence arising, no wealth, no rank, no station, can compensate for the loss of it in the estimation of the mass of the population of India. One in a thousand might be found of a different opinion, but perhaps hardly this amount could be reached, even after the progress of such education as has been imparted by us during the last half century. We have dispelled many illusions, and shattered into fragments many religious theories; nay, we have made caste itself very uncomfortable, and have driven it to resort to many inconsistent devices, but it still retains in its bondage the millions of the land.

Much has been written of the evils of caste, and it would be almost impossible to exaggerate them. The retort might be fair upon those who esteem it to be equivalent with rank and birth in other countries, that if corresponding evils were bound up with them, the sooner they were extirpated the better it would be for the well-being of mankind. It is not in a hostile spirit to any such institutions that the remark is made. They may not be altogether perfect, but all of them everywhere have this common characteristic—that they are susceptible of modification and improvement, and are modified and improved. With more or less of pliability they can be made to conform to mutual well-being, to the progress of mankind, and to the requirements of Christianity. But the essence of caste is sullen religious separation between man and man. We cannot spare space to deal with its evil influence upon society. This aspect of it is most important in a consideration of the whole subject, but it may suffice to quote a striking passage from Mr. Vaughan's valuable book, *The Trident, the Crescent, and the Cross*. In terms free from exaggeration, he speaks of it as follows:—

It is impossible to deprecate the system too strongly; its tendency has been to eat out human sympathy, to annihilate fellow-feeling, to render the heart callous, cruel, and selfish. No one who has not dwelt in India can understand the extent to which this terrible induration of the national heart has gone; it is hard to make untravelled Europeans grasp the astonishing reality, for Christianity, apart

from its deeper and more vital effects, has undoubtedly impregnated society within its wide domain with much of its kindly and compassionate tone. The milk of human kindness, fed from that sacred, heaven-born source, is ever kept flowing, so that a brotherhood of sympathy, more or less intense, binds merely nominal Christians together. It is far otherwise in India. Caste has not destroyed the power to feel and to love, but it has dammed up the stream of affection within such narrow and selfish limits, that it cannot spare one drop of its genial waters to refresh the arid region beyond its own confined boundary. No people in the world is more marked for domestic tenderness than the Hindus; a kindly regard for their outer circle of acquaintances, too, may be seen; this is diluted into a respectful recognition of all the members of their particular caste; but anything in the shape of active and general benevolence for even their own caste-folk is never thought of. Outside their own caste, the weal or woe of their fellows affect them in no degree whatever. We have again and again witnessed, along the great pilgrim routes of India, harrowing illustrations of this sad truth. We have seen poor creatures smitten with disease, lying on the road-side, passed by hundreds of their co-religionists with no more concern than if they were dying dogs. We have seen the poor parched sufferers, with folded hands and pleading voice, crave a drop of water to moisten their lips, but all in vain. Hundreds thus perish, untended, unpitied, unaided; perhaps, even before death does its work, the vultures and jackals begin theirs, and thus lines of whitened bones and bleached skulls border the roads leading to the sacred shrines. And whence this worse than brutal callousness? What has dried up the springs of human sympathy? *It is caste!* This first of all taught the people to look upon differing castes as different species; it next taught the lesson of defilement by contact. Thus utter isolation and heartless selfishness account for the whole of the sickening scenes described. Either the dying man is known to be of low caste, or his caste is unknown; to approach him, to touch him, might result in pollution; hence he is left to his fate.

Contrast with this the teaching of our Blessed Lord in the Gospel of St. Luke, and the lesson impressed upon St. Peter in his miraculous vision.

We now proceed to view caste in its relation to Missions, and to the progress of Christianity in India. It has always found toleration in Roman Catholic Missions. This toleration, no doubt, facilitates early success. But the after-progress is temporary, and is ever succeeded by a long period of decadence and stagnation. In conjunction with ignorance, from the absence of education, it brought them into the state described by the Abbé Dubois, quoted in a foot-note of our February number, p. 69. The statement of Government, in the Report on India for 1871-72, is that what they term "Catholic" Missions in India have "little to do with the non-Christian population;" it is there, too, stated that they had "fallen into decay." When Protestant Missions were first established by the devoted men who originated them, Ziegenbalg and Grundler, caste was not recognized in any way. The converts were allowed to marry according to their own pleasure, but were expected to live, eat, and drink together, renouncing all caste distinctions. Rank derived from official station was not objected to. But those who succeeded—amongst whom we regret to say must, to some extent, be included the honoured name of Swartz—were more complying. Separate schools for separate castes were set up; different places were assigned in church; when the funeral service had to be read by a man of inferior caste over one of higher, the relatives burned the body rather than consent to it; men

of high caste refused to receive the cup at the Lord's Supper from men of lower caste, and two cups were instituted. As in the Romish Missions, so in the Lutheran. There was rapid progress for a time, followed by decadence and stagnation. It must be remembered that those who would blame these concessions must, in this respect, also blame Swartz. We believe he acted for the best, but he acted wrongly. The result, from that period forward, has been disunion and feebleness in the Tanjore and Trichinopoly Missions. Lord Macaulay's first introduction to Native Christianity in India was an official statement of a furious quarrel in these Missions, arising out of caste differences. It confirmed him in violent prejudices against Missions. So intolerable did these become that the attention of the early Indian Bishops was specially directed to them. Bishop Heber endeavoured, but ineffectually, to assuage these evils by temporizing measures. Still he had strong views on the subject. The opinion of caste entertained by this gentle prelate was that caste was "a system which tends, more than anything else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the other!" Bishop Turner termed it "an invention of the author of evil, the father of lies, by which he enthralled many millions of souls in this country." We need not stay to record the stern and clean sweep which Bishop Wilson endeavoured to make of this horrible system, though even he could not root it out. We quote the condition of things from his Life:—

The barrier which caste had set up among the heathen, separating man from man, and family from family, became incorporated into Christianity. Idolatrous usages were retained; Sudras and Pariahs refused to mingle in the house of God. At the Holy Communion, the higher caste first drew near, and would not touch the cup if a low-caste man preceded them. A Sudra priest, or a catechist, whilst not refusing to minister in a Pariah village, would not live in it; and, on the other hand, a Sudra would not allow a Pariah priest or catechist to preach the Gospel to him, or baptize his child. Even the missionaries were accounted as unclean; and a native priest of the higher caste has been known to refuse food and shelter to two European missionaries, on their journey, lest food and vessels should be defiled. Christians attended at the heathen feasts; they bore the heathen marks upon their foreheads; they prohibited the marriage of widows; they would allow no marriages but in their own caste, and in no less than fifty ways they were assimilated to the heathen.—*Life of Bishop Wilson.*

Still, after what he effected, caste survives in Tanjore in rank luxuriance, despite all the efforts to ameliorate it in accordance with the terms which he enjoined.

Bishop Corrie held that "Caste sets itself up as a judge of our Saviour Himself, and condemns Him." More recently, Bishop Milman held that "caste Missions were naught." Finally, the testimony of the eminent and experienced missionary Rhenius was that "where caste is allowed in a congregation, the spirit of the Gospel does not enter." Plainly, none of these eminent Christian men viewed caste as an ethnological, political, or professional distinction. In their judgment it was Satan's masterpiece. Now, we hold that it is difficult to find any satisfactory *locus standi* for Satan's chief institution in the Church

of Christ. We refrain from adducing the individual testimonies of particular missionaries, though they might be multiplied *usque ad nauseam*; it is most rare to find one who views it with complacency, though there are some differences of opinion as to the most judicious mode of treating this monster evil. It may suffice to present the collective testimony of the missionaries of South India, assembled in Conference in 1858. Their resolutions on caste were as follows:—

1. That this Conference regard Hindu caste, both in theory and practice, as not a mere civil distinction, but emphatically a *religious institution*; and, viewed in this, its true character, it is the monster evil of India—so paramount and all-pervading in its power and influence, so tyrannical and cruel in its laws and regulations, so stern and exacting in its demands, so terrific in its denunciations of present and future punishment for the slightest offence, and yet so changeful and accommodating in its manifestations—that it is no marvel that millions have for ages fallen prostrate before it, and that no arm of flesh can deliver them from its thralldom.

2. That it is the duty of all missionaries to spare no pains, on all proper occasions, to expose the absurdities and falsehood, as well as denounce the wickedness, of caste, to show its great injuriousness to all classes of its votaries, and its great obstructiveness to all efforts for the improvement of their temporal condition, as well as its soul-destroying influence.

3. That it is also the duty of all missionaries and Churches to require its unreserved and unequivocal renunciation, with all its outward manifestations, by all those who take up the profession of Christianity, and join the ranks of the Redeemer. No man should be regarded as worthy the name of Christian who refuses to renounce caste, and to remove all its outward marks, or who objects to any kind of intercourse with any other Christians, simply on the ground of its distinctions.

4. That the greatest vigilance is indispensably necessary to prevent the return of this evil spirit after it has once been cast out, and to guard against the power of habit which it has so deeply inwrought into the very souls and hearts of men. Let a holy sagacity and an unbending firmness be constantly employed in detecting and opposing all its workings in all the intercourse of the Christian life.

5. That it is the duty of all Christians to unite in protesting against all recognition of caste in all the public acts of Government, whether direct or indirect, and in the whole of the military and civil services caste should be a thing entirely unknown in this connexion.

One Protestant Mission alone, so far as we are aware, dissents distinctly from the foregoing resolutions. We allude to the Leipsic Lutheran Missionary Society, which, professing itself to be the legitimate inheritor of the traditions of Swartz, has effected a settlement at Tranquebar, and fills its ranks with malcontents from the Tanjore and Trichinopoly districts, thus acting as a thorn in the flesh to the Missions of the venerable Society, S.P.G. Caste is upheld in the Leipsic Lutheran Mission, and in Romish Missions; by all others it is repudiated. Of the recent condition of this Lutheran Mission we have no accounts.

Some particular exemplifications of the injurious effects of caste on Missions may now not be amiss. We have already produced a few. On the whole, the Missions in Tinnevely have been remarkably free from the worst features of caste. Still, they have not been without this leaven. Mr. Spratt fears that in their retention of caste will be a

characteristic feature of the future Native Church. Mr. Gnanamuttu thinks that it prevents the spread of the Gospel among heathen of certain castes; and Mr. Meadows is convinced that it frequently is the cause of apostasy, and open, gross sins.* There have been evils, and there is the fear of them. To a considerable extent, however, the wise and judicious dealings of the missionaries, combined with never-ceasing watchfulness, and with repressive action—such as Bishop Sargent tersely describes in the following apophthegm, “No rules can be too strong for Mission agents”—have largely succeeded. A curious instance of the subtlety of caste, and the fantastic intricacies of feeling and practice which it indulges in, occurred in another part of India within our own experience. The ringleaders in the disturbance were mostly Christians from Tanjore. It came to our notice that at the Lord’s Table the high-caste Christians presented themselves in a body first, and then the low-caste. Thus *communion* was evaded. On remonstrance, they actually allowed all the low-caste to present themselves first, and then communicated afterwards. In this difficulty, the matter was laid before the Bishop. He kindly undertook to administer the Lord’s Supper himself, and, by concert with him, the communicants were required to present themselves, somewhat as Bishop Wilson arranged it, alternately high-caste and low-caste. There was some painful hesitation, but at last compliance. When the service was over, the pent-up indignation vented itself in an attempt to slipper the Bishop, which was with some effort restrained. Was it the cup of devils they had been partaking of? Had they partaken of the Lord’s Table, or of that of devils? Was the spirit of Satan or of Christ in their hearts?

Another painful instance is the story of Krishnaghur, more recently claiming attention. In its † first beginnings, like the late movements in Tinnevely, it sprang mainly from the influence of Christian benevolence, manifested after a period of famine. Converts were made by hundreds. It was looked upon “as an outpouring of the Spirit, a modern Pentecost.” So great was the throng that “Mr. Lipp had to beg the Christians not to come into church on Sundays, as it was impossible to accommodate them.” All was instinct with life and promise. Krishnaghur bid fair to become, like Tinnevely, instead of “a desolate land, a garden like Eden.” But these hopes have never been fulfilled. The Reports of the Society have perpetually chronicled want of progress and absence of influence on the surrounding heathen. Something has ailed it. In 1876 there were *four* ‡ adult baptisms. In the *Church Missionary Intelligencer* for last year, p. 113, there is an account of this Mission, which cannot be perused without feelings of pain and humiliation. What has been the ailment? What has stunted the spiritual growth of this Mission for the last thirty years? It has not been the want of faithful and intelligent missionaries. It is simply

* See *Caste in Tinnevely*—Notes on Caste, by C. C. F.

† *Memoir of Weitbrecht*, p. 180.

‡ Report, C.M.S., 1876-77, p. 80.

that the old leaven has not been yet effectually and thoroughly* purged out. Caste has lingered, and, just in proportion as it has lingered, it has corrupted all vitality, and has threatened the destruction of all spiritual life and progress. So subtle are the intricacies of caste, and so secret are many of the evils which it fosters, that it is no derogation from the zeal and intelligence of able missionaries that in some instances it is long, very long, before some of its evils can be detected. It would be as easy for those who are not initiated into secret societies to understand what is taking place in them. What did the Protestant clergy in Ireland know, or could they have known, of the mysteries of Whiteboyism or Fenianism? If the frightful nature of some of these mysteries of iniquity in Krishnaghur admitted of general publication, it would be very easy to make good these assertions to the uttermost.

————— pudet hæc opprobria nobis,
Et vere dici potuisse.

As was described in our pages last year, the summoning of certain delegates from the moochies, or workers in leather,† to a general conference of Christians, brought much of this evil to light. It is a curious fact in the history of Christianity that the clear revelation, which taught believers that henceforth none were to be counted common or unclean when brethren in Christ Jesus, was made to St. Peter when he was sojourning in the house of one Simon, "a tanner." What welcome the Apostle would have had in Krishnaghur, had he gone thither from it, might well be doubted. There are, however, hopeful indications that the vigorous treatment which Mr. Vaughan has put in force—by no means more vigorous than the occasion demanded—may yet be blessed, and prove the salvation of the Mission, even if it were for a season to be attended by reduction of numbers. Of this last, however, there does not seem to be any present indication, although Jesuit priests have been busy in the midst of the confusion, and have been openly offering their spurious Christianity with retention of caste.

It would have been very easy, if it had been convenient, to have substantiated yet more fully and irrefragably the statements we have alleged. It is an undeniable fact that caste still lingers in the Christian Church in India. Rome has compromised with it, and has reaped as its fruit, death. The declaration of the Abbé Dubois was, "Under existing circumstances, there exists no human possibility of converting the Hindus to any sect of Christianity." Often and often has this desponding cry of the Romish missionary been repeated, parrot-like, by the enemies of Missions. In a sense he was right, for where there is "caste, there the spirit of the Gospel does not enter." Protestant missionaries have discouraged it and struggled to extirpate it. In proportion as they have resisted it, they have been blessed and have

* For indications of this, see *Calcutta Christian Intelligencer*, October, 1869, quoted in *C.M. Intelligencer*, December, 1870.

† *Church Missionary Intelligencer*, 1878, p. 115.

prospered. When they paltered with it, as was the case formerly in Tanjore, Christianity became stagnant and effete. For our own part, we do not scruple to avow our conviction that caste is

Immedicabile vulnus
Ense recidendum,

and would hold no terms with it. Others, however, would be more lenient and more hopeful. On one point, probably, all would be agreed, and that is, that in the house of God and in religious ordinances no caste distinction of any sort or kind should be tolerated; nor should, in religious conferences or assemblies, any caste distinctions be, upon any pretence, permitted. No Christian minister or catechist should, upon any pretext, make any difference in the indiscriminate administration of religious ordinances to any believer, or repel any on the score of his being a low-caste man or an out-caste. The strict enforcement of even these rules would have, in many Missions, done much to reduce notoriously existing evils. Furthermore, we maintain the infinite value and importance of Bishop Sargent's dictum, that "no rule can be too strict for Mission agents." In their case, not only in the house of God, but also in social intercourse, there should be no permission for any one to hold aloof from European missionaries, or from brethren originally sprung from inferior castes previous to their conversion, or refusal to partake of meals with them. Distinct recognition of, and practical insistence upon, this social intercourse would have a powerful effect in minimizing this fearful evil. So far we deem it right that there should be necessity laid upon all Mission agents and in all boarding-schools. There should, moreover, be distinct effort made by all missionaries to induce all their people to consort freely and socially with themselves and with their brethren. Earnest and hearty moral suasion should for this end be freely and constantly employed.

There is, besides, one important point in which the intervention of Government should be invoked, and that is that Christians should be recognized as Christians, and not in census returns and in courts of law be compelled to register themselves under caste distinctions, which for them have, or ought to have, no existence. In Ceylon this practice has been discontinued, and with admirable effect. Caste has been much weakened in consequence. But, in India, in every declaration and deposition, the caste of a Christian (meaning thereby his heathen caste) has to be inserted! Is it easy for the Church to uproot caste, when the State thus forces it upon those who have abandoned it, and drives them back, in the eyes of the heathen and of one another, upon their former selves? Native Christians should be admitted freely into Government employ. "Protestant Christians who renounce all caste have been carefully excluded from most of the Government situations, whilst Papists, who hold caste in its integrity, find no difficulty in sitting side by side in the Cutcherry with Brahmans. In many parts which might be named, were a Pariah to be introduced, the whole business of a court would come to a stand-still. But Christians are not Pariahs; they are Christians," just precisely as the Governor-General and the European

judges are not Pariahs, but Christians. Yet, in the eyes of every Brahman in India, these last are also Pariahs.

The principle advocated by Lord Lawrence should have free scope :— “The system of caste can no longer be permitted to rule in our service. Soldiers, Government servants of every class, must be entertained for their merits, irrespective of creed, caste, or class.” When Lord Lawrence wrote this, he did not know of one in Government employ in the Punjab, and he has placed it upon record that, if he had proposed the employment of them six months previous to the Mutiny, “the proposition would have been received with coldness, and not have been complied with.” We presume this eminent man knew what was the spirit of Indian officials on this particular point. As Sir William Napier said, in his *History of the Peninsular War*, of our armies, that they then fought under the cold shade of the aristocracy, so, with yet more truth, has Native Protestant Christianity made its way under the “cold shade” of those who should have been foremost in promoting it and removing obstacles to its reception.

We have indicated some means whereby the strength of caste may be weakened. From steady and unrelaxing persistence in them, good might accrue. But we are conscious that they are not of themselves adequate to meet the severity of the disorder. Emphatically, the mission of the Christian Church in India is “to loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and to break every yoke.” We doubt much whether English Christians are conscious that they have a task before them, compared with which the extinction of slavery was child’s-play. That put fetters upon the body; caste enthrals the soul. Just as it was, in the days of anti-slavery agitation, there were numbers ready with specious arguments to uphold the bondage of men as an useful, harmless institution, and prepared even to quote Scripture for their purpose, so there will be found men now making light of and extenuating caste, confounding it with rank, and justifying, on various pleas, the continued degradation of the inferior classes. Whatever may be the opinion of some Englishmen, the following extract from the *Indu Prakash*, which represents Native opinion so far as it is enlightened, is in a different strain. After enumerating a number of evils inflicted by caste upon Native society, it declares—and it ought to know—what caste is :—

Why, the tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or to nations. It has pampered the pride and insolence of the Brahmins, by teaching them to look upon themselves, notwithstanding all their weaknesses, as the favourites of gods—nay, the very gods on earth, who are to keep the lower orders in a state of utter degradation and illiterate servitude. Such is our caste system; so unjustifiable in principle, so unfair in organization, and so baneful in its consequences to the highest interests of the country.

THE LATE REV. DAVID FENN.

[The following is the biographical sketch of Mr. Fenn (somewhat shortened), referred to in our January number, which appeared in the *Madras C.M. Record* for November, 1878.]



DAVID FENN was born June 29th, 1826, at Cottayam, South India, where his father, the late Rev. Joseph Fenn of Blackheath, laboured as a missionary of the C.M.S. From a letter addressed to the latter by his father, Nathaniel Fenn, Esq., of Hackney, we find that the Fenn family are descended from Cyprian De Valerio, a native of Spain, who, with his wife, left his native country, and, having embraced the Protestant faith, went to England "to enjoy the liberty of professing the Christian religion in a purer form."

The great-grandsons of the above, Nathaniel and Thomas Vincent, were at first eminent ministers in the Establishment, but were afterwards, in company with 2000 others, ejected from the Church. When the plague raged in London (1666) they came into the city, visited, and preached to crowded congregations.

The son of Thomas Vincent had two sons, John and William, both dissenting ministers, and valuable men. The former settled at Sudbury, Suffolk, where he brought up his son, Nathaniel Fenn of Hackney (born 1752), who was the father of the late Joseph Fenn of Blackheath, and grandfather of David Fenn. In each generation the leading members of the family were true men of God, and carried out faithfully the parting injunction of Nathaniel Fenn's mother, "Do not cut off the entail of covenant blessings." The earnest, holy, devoted life of the Rev. Joseph Fenn of Blackheath, the father of David Fenn, is too well known to most of our readers to need any comment. Happy the son who had such a father! Happy the father who had such a son!

Mr. Fenn went up to Trinity College, Cambridge, and took his degree there in double honours in 1849. He was soon after ordained deacon, and became curate at St. Paul's, Covent Garden. In 1850 he was admitted to priest's orders. After more than two years' work in London, he carried out his intention of entering the service of the Church Missionary Society. In June, 1852, the Instructions of the Committee were delivered to him and to the Rev. R. R. Meadows, designating them both to itineration in South India. On this occasion they, and the other new missionaries of the year, were addressed by Bishop Gobat and the Rev. F. Close, now Dean of Carlisle. Just before their departure from Portsmouth, the Rev. T. G. Ragland returned home from Madras on sick-leave, but there was little time then for any consultation with him about their future work. Mr. Fenn arrived in India in September of the same year, and was placed in charge of Trinity Church (John Pereira's), while studying the Tamil language. In 1854 he was appointed to the North Tinnevely itinerancy. This itinerancy had been planned by the Rev. T. G. Ragland nearly three years previously, but circumstances had hindered the carrying out of his scheme. In January of this year, Mr. Ragland landed in Madras, on his return from England, full of thoughts of opening up North Tinnevely. Immediately, therefore, on his arrival, arrangements were made, and on January 18th all was ready. At five o'clock that morning, after reading the last verses of Matt. xxviii., and commending themselves to the care of Him who had promised, "Lo, I am with you alway," the party, consisting of the Revs. T. G. Ragland, R. R.

Meadows, and D. Fenn, started for the scene of their labours. They were accompanied by a catechist, who is now the Rev. Joseph Cornelius. Of his fellow-labourers at this time, Mr. Ragland thus wrote:—"About my two English brethren I can only say, I do not know how sufficiently to bless God for them. We are very happy together: hitherto we have been kept in the most perfect peace, and our mutual regard and affection, I trust, grow daily."

But Mr. Fenn's part in this new field was suddenly interrupted. In April he was attacked by typhus fever at Strivilliputthur. Mr. Ragland, after nursing him with the greatest tenderness for some days, and then praying for guidance as to what they ought to do, took him to Madura, the nearest European station, about forty-five miles distant. Such a check at the outset must have been a sore trial, but it was borne, we are told, cheerfully and manfully. "He is lying by my side" (Mr. Ragland writes) "beneath a punkah, with hair cut close, and a blister at the back of the head. We had only been in Tinnevely about a fortnight, when it pleased God to force us to leave by this illness. We both feel convinced that, some way or other, it will turn out to the furtherance of the Gospel. It has already drawn out our hearts more in prayer for the heathen, to whom we had begun to preach; and, notwithstanding all my sin, the Saviour, in whose promise I trusted,—'Lo, I am with you'—has amply fulfilled it. I have known few happier seasons than as at several times during the last few days dear Fenn and I have been repeating passages of Scripture, intermixing prayer with God's blessed word, that we might have all the good promises fulfilled to ourselves, and that this trial might be sanctified and God be glorified in it."

Through the Divine blessing on the means used, the invalid progressed favourably, and Mr. Ragland was able to leave him at Madura and return to his work. Mr. Fenn's earnest hope was that his recovery would be sufficiently rapid and complete to allow of his speedily following, but this was not the case, and his medical advisers recommended a visit to Ceylon, where his brother, the Rev. C. C. Fenn, was Principal of the Cotta Institution, in order thoroughly to recruit his health. It was only after a lengthened absence of fifteen months, during which the hope of his return to them had been well-nigh extinguished, that Mr. Fenn was restored to his brethren in Tinnevely. During these months he was first in Ceylon and afterwards in Mauritius. His stay in Ceylon led, we believe, to the formation of the Tamil Cooly Mission there in 1855. His visit to the latter island led him to appeal for a missionary for it. Having found how readily the Tamil immigrants listened to the preaching of the Gospel, he strongly urged the commencement of an effort similar to that which was just being initiated in the Kandian district of Ceylon. This appeal was answered by the appointment of the Rev. Stephen Hobbs (now Archdeacon of Mauritius) to ministrations among the Tamil coolies, in October, 1856, and that of the Rev. P. Ansoorgé, of Krishnagar, in 1857, to preach in Bengali and Hindustani to the North India coolies.

Mr. Fenn left Ceylon in 1855, and at once rejoined Messrs. Ragland and Meadows in the North Tinnevely Itinerancy. The part they first occupied was an area of about 250 square miles, and the number of villages about as many. Very soon, however, their hands were strengthened by Native helpers supplied to them through the Christian love and sympathy of their brethren in the south, and they were gradually enabled to extend their operations over a wider range of country. According to Mr. Meadows, their extended sphere comprised about 1400 square miles, with a population of 270,000. This

population was distributed in 1385 villages, hamlets, and towns. There had been for many years a few Christians scattered there among the heathen, very weak, and much like the heathen in their manner of life. The nearest missionary station, Paneikulam, was thirty miles from the most southern point. The character of the country has been recently (*Madras Times*, October 26, 1878) described by a resident in Tinnevely as follows:—"Its black cotton soil during the hot season becomes extremely dry and parched, and during rainy weather is changed into a continued mass of mud and clay." The same writer adds that "the missionaries sometimes had actually to wade through deep mud, barefooted, carrying their shoes in their hands." In spite of all these difficulties, and in spite of the opposition of the heathen, they preached the Gospel thrice a day regularly, except on Sundays. In the morning and in the evening they used to preach in the open air, and in tents at noon.

All who knew Mr. Fenn will remember how frequently he alluded to his tent life, and how he showed that he had entered into this work with all his heart and soul. But there were great discouragements. In a joint-letter, the missionaries complain of how few expressed a wish to become Christians, and several bodies who came forward went back almost immediately. Mr. Fenn made great endeavours to get schools established, and on June 27, 1856, wrote to Madras, warmly urging their importance.

In September of that year they were reinforced by the Rev. C. Every, who was suddenly removed by cholera in the following year. Another helper, the Rev. Mr. Barenbruck, who succeeded Mr. Every as station missionary at Sivagasi, was, like him, carried off by cholera in March 1858. On October 22nd Mr. Ragland breathed his last at Sivagasi. Mr. Meadows was ordered to England on sick-leave, and Mr. Fenn was the only European in the itinerancy during the first half-year of 1859. But he writes thankfully of his three Native brethren, Messrs. V. Devanayagam, J. Cornelius, and W. T. Saththianadhan, whose assistance he describes as "invaluable," and they were enabled to carry on the preaching in 1400 villages. Later on, the Rev. W. Gray was appointed to the general supervision of North Tinnevely, and the whole district was divided into three portions under the charge of the above Native brethren, who were ordained, December 1859, while Mr. Fenn continued his purely itinerant mission in the less evangelized parts. Early in 1860 he was joined by the Rev. R. C. Macdonald. About this time there were some cheering incidents in their work which enabled the workers to write more hopefully. The steadfast and consistent character of some of the converts, and the liberal contributions of others, gave ground to hope that a deep and real work was going on. In 1862 Mr. Harcourt was added to the itinerants.

In 1863, on the invitation of the missionaries, Mr. Fenn visited South Tinnevely for a time, and shortly afterwards went a second time to Ceylon. He was detained there by the exigencies of the Mission, and partly also by ill-health, and, before returning, he also paid Calcutta a visit. In the following year he returned to England. After his furlough in England, Mr. Fenn went to Ceylon in June, 1866, and back to Tinnevely in October, 1867. In December he came to Madras, and was appointed to the Itinerancy round Madras. He was also made chairman of the Native Church Council. In the work round Madras, he was assisted by the Rev. V. W. Harcourt and Rev. G. M. Gordon.

From July to November of 1871, Mr. Fenn was Acting Secretary to the

C.M.S. in Madras, and in August, 1872, he was appointed Joint Secretary with the Rev. J. Barton. In this capacity he frequently visited the Missions, and from his intimate acquaintance with the various machineries employed, his presence and advice were always most welcome. In March, 1875, he took furlough to England. In December, 1875, Mr. Fenn was again at his post in Madras, as Secretary to the C.M.S., in which work (after the departure to England of the Rev. J. Barton, in February) he was joined by the Rev. R. C. Macdonald. This arrangement continued till April of 1878, when Mr. and Mrs. Macdonald left India, and the Rev. A. H. Arden was appointed to join Mr. Fenn in the Secretariat.

Besides discharging the duties of Secretary, Mr. Fenn was also an active member of the Committees of the Tract and Bible Societies. He took a hearty interest in every good work, receiving the visits of Hindu gentlemen, and helping the new Madras Native Christian Students' Prayer Union. He was ever ready with a word in season for all of every rank with whom he met. On Sundays he took services sometimes in Tamil and sometimes in English, and his blameless life had a wonderful attraction even with worldly men, and none could be with him without feeling the reality of the things of which he spoke.

On May 22nd of this year, Mr. Fenn went up to Coonoor for a few weeks, and returned to Madras on July 27th. Soon after his return he had an attack of fever, which caused a little anxiety to those around him, but from this he speedily recovered. On October 9th he accompanied his brother Secretary, Rev. A. H. Arden, to the steamer in which the latter was leaving for a visit to the Telugu Mission, and he then appeared in his usual health and spirits. On October 10th (Thursday), symptoms of his old complaint reappeared. Some medicine that had been recommended him in England gave him relief for some days. On Sunday, October 13th, he preached at John Pereira's, in the morning on Col. ii. 13 ("And you, being dead in your sins," &c.), and in the evening he read prayers at Christ Church, when the Rev. F. N. Alexander, of the C.M.S., Ellore, preached. On Monday, 14th, he seemed in his ordinary health, and in the afternoon called on Mrs. Vickers to discuss some proposed changes in her work. On leaving, he gave as a text—"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

[Then follow the particulars of Mr. Fenn's last hours, which were printed in our January number.]

To give all the testimonies to our dear departed brother's usefulness and influence that have reached us would require a volume. We subjoin a few only. The Committee of the Bangalore Conference, who reassembled at the Free Church Mission-house the day after Mr. Fenn's death, passed the following minute:—

The Committee hear with deep sorrow of the removal by death of the Rev. David Fenn, M.A., Secretary of the C.M.S., and Secretary of this Committee. To the Committee it appears a beautiful coincidence that one so distinguished for warm and catholic sympathy should have been occupied during his last hours, as Mr. Fenn was, in seeking to promote fraternal intercourse between his brethren of various Missions in South India. The Committee

desire to record their admiration of Mr. Fenn's personal character and missionary labours. They rejoice that he was graciously sustained under severe suffering, and permitted in his last moments to bear testimony to the saving power of the Lord Jesus. They recognize in the sudden removal of their honoured and beloved brother a solemn call to themselves to increased watchfulness and zeal.

The General Committee of the Madras Auxiliary Bible Society bear the following testimony to the value of our dear brother:—

The Committee feel that they cannot separate this evening without placing on record their sense of the great loss which this Society, in common with the entire Church of Christ in Southern India, has sustained in the sudden and lamented death of the Rev. David Fenn, M.A., one of the Secretaries of the Church Missionary Society in Madras. During the whole of his Indian career, extending over a quarter of a century, Mr. Fenn rendered most valuable and hearty service to the cause of Bible circulation

in this Presidency. As a member of Committee he took a prominent part in the direction of the Society's affairs, and by his wise counsel, and frank and kindly disposition, greatly aided its deliberations. He presided at the last meeting previous to his death, and thus manifested to the end his unfailing interest in the good cause. The Committee, while deeply regretting his loss, rejoice in the assurance that he has now entered on his reward.

The subjoined minute was passed at the last meeting of the Madras Clerical Conference, which is composed of ministers of the Church of England only:—

The brethren of the Madras Clerical Conference desire to place on record the great and irreparable loss which this Conference has sustained in the lamented death of the Rev. D. Fenn. His profound knowledge of Holy Scripture, his liberal mind, and the earnest spirituality of his life, coupled with

deep sympathy and really Christian joyousness, make his removal a great loss to the Conference which the brethren feel cannot be easily supplied. With the brethren connected with the C.M. Society, the Conference very sincerely condole.

The following minute of the Native Church Council of the Sivagasi district in North Tinnevely, presided over by the Rev. V. Vedhanayagam, will be read with peculiar interest:—

The Council deeply feel the loss which the C.M. Society, and especially the North Tinnevely Mission, have sustained in the death of the Rev. D. Fenn. They feel it hardly possible to estimate the innumerable temporal and, above all, the spiritual benefits that the district has derived through his ministration during a period of about sixteen years. He was one of the founders of the North Tinnevely Mission. His warmth and zeal for the work to which he had devoted himself was most exemplary, and his untiring and self-denying labour for Christ, as well as his love for souls, were well known to Hindus as well as to Christians. There is hardly a village in North Tinnevely to which he

had not been, hardly a tope under which his tent had not been pitched, to proclaim the unsearchable riches of Christ. Though he was transferred from North Tinnevely to Madras, yet his love and attachment to it were not abated, for he always took the deepest interest in his former sphere of labour. The Council desire respectfully to express their deep sympathy with his dear relatives in England in their bereavement, and to assure them of their earnest prayer that God will support them under their heavy trial. May the Head of the Church in His mercy raise up one with a double portion of his spirit to supply the loss!

The next extract is from an interesting letter in the *Madras Times* from "a Native Correspondent" in Tinnevely:—

The news of the sudden death of our beloved Secretary by telegram to Bishop Sargent last Wednesday, soon spread like wild-fire through the district, and has cast a gloom among the Chris-

tian community here. In him I and my family circle have lost an intimate personal friend, and the Society has lost a faithful, self-denying, and highly esteemed agent. . . .

As he was one of those who took a great interest in bringing the C.M.S. Native Church in Tinnevely to an efficient state of self-support, his loss is irreparable to the Mission here, which has at present about 50,000 Christians. His capacious and retentive memory, his thorough knowledge of the people and the district, had enabled him to manage his work with great credit to himself and to the Mission.

The feet that bravely walked over unfavourable roads from village to village, from street to street, to preach the Gospel, are stiffened now; those lips that roused our spirits with edify-

ing sermons and discourses are sealed; the wonderful memory with which he used to repeat to us Scripture verses, and for which he was "Reference Bible" and "Living Concordance," is extinct now. But the seeds sown by him zealously and diligently, and the spiritual influence exercised upon the thousands who knew him, will leave a lasting effect upon the Church, which he was one of those who laboured to found, organize and consolidate and develop, and which is likely to play an important part in the future religious history of the country.

The following extracts from a sermon preached by the Rev. R. C. Macdonald, Mr. Fenn's colleague in the Madras Secretariat, who is now in England, give a very touching view of the Christian character of him whose loss we mourn:—

It was my privilege to spend five years of the closest possible intercourse with our departed brother; to often share with him the privacy of his tent and to breathe the atmosphere of prayer. For eleven more years, though not living with him, I was constantly cheered by his presence, was encouraged by his correspondence, was warmed by his love. During the concluding portion of his life, till within a few months past, I have been privileged to live with him in the same house, to kneel with him at the same family altar, to be a joint-worker with him in the same official duties; and, as I watched his life of faith and patience, to use every effort in my power to prolong that which I knew to be so valuable and so very precious.

Now let my eighteen years' experience tell you somewhat of his holy life and lovable disposition.

He was a man of deep, personal piety, being pre-eminently a man of prayer. Often, as I have slept in his tent, have I seen him, at a very early hour, by the light of a dim oil-lamp, Bible in hand, pondering over one of the sweet Psalms of David—the subject that he usually took for his early morning meditation. Often after we have retired to rest at night, when he supposed all was hushed to silence, have I seen him bending the knee by the side of his cot, breathing his last prayer.

Before we started to our morning preaching he would ask God's blessing on the work, and on our return would thank God again for what we had been able to accomplish. He would close the tent doors to have his private Bible reading, and then retire to some consecrated spot, that he might wrestle with God. He was most particular in regard to the instruction of his servants, and often on a Sunday had he them into his tent or study, one at a time, that he might speak face to face and soul to soul. After the daily family prayer, he would hear with the greatest possible patience the detailed accounts given by the catechists of their morning preaching, and would never dismiss them without prayer.

Meals were always prefaced and concluded with the reading of a hymn. On Sundays it was his great delight to read Keble's "Christian Year," most of which he knew by heart, and on week-days the books generally selected

were Ryle's "Spiritual Songs," or Bonar's "Hymns of Faith and Hope." After dinner followed the reading of two chapters of the Tamil Bible, and then again prayer.

In our Mission House, at Madras, he was particularly fervent at family devotions. Before sending off some letter which caused him anxiety, he would spread it before the Lord in prayer. Many a time, when distracted with work, my dear brother would fasten the door that he might have a short interval for silent communion with his God. Missionaries seldom came to the house without having enjoyed a little season of prayer with him, and were invariably commended to God on their departure.

He was an earnest and diligent student of God's Word, and had a most remarkable aptitude for finding Scripture passages, disdaining in general the use of a Concordance. For devotional reading, he greatly delighted in the writings of Dr. Vaughan, the Master of the Temple. His expositions of Scripture were always simple and devout. When called upon at a brief notice to say a few words, he would give one the idea of having selected the last passage of Scripture upon which he had meditated in the closet.

He was of a very affectionate and loving disposition. He had no enemy. As soon as he knew that he had done anything to pain any one, he was most anxious to heal the breach. He loved the wives of his missionary brethren as though they were his own sisters, and many of them will feel that in him they have lost a brother.

His affection for his family seemed to be very deep. While itinerating, he carried about two large likenesses of his dear parents. These were always hung in the tent, and he often invited Native men, and even women, into the tent to see the pictures, and loved to speak of the dear ones far away. On mail-days he was in the habit of retiring to his bed-room and closing the doors, so that he might have two hours or more for writing home letters. He was very methodical in consulting his birthday text-book, and many were the relations and friends who were greeted with a few lines of comfort on these anniversary seasons.

He was deeply sympathizing with his brother missionaries in their several spheres of labour, so that all were ready to unburden their troubles, and to explain their wants.

He was large-hearted and very catholic in his spirit. Though holding tenaciously, and loving warmly, the principles of his own section of God's Church, he felt a deep interest in the work of those who loved the Lord Jesus in sincerity and truth, so that all denominations felt that he took a prayerful interest in their work. He was cheerful and happy, so that he was the ruling spirit in every social gathering. In times of despondency, when all seemed dark and gloomy, his bright smile would gladden the heart and cheer the spirit.

He was singularly resigned and submissive to all God's dealings with him, seeking only to be led, feeling assured that the way would be made plain through every difficulty. When expecting to hear mournful intelligence, it was most beautiful to see how composed his spirit was. The news of the death of his mother, and then afterwards of his father, was in each case received with the most Christian fortitude; his great regret being that he was the only one of his family who could not be summoned to watch by the dying couch.

He was very fond of meditating on the state of the blessed dead, and loved to speak of the glorious future.

His suavity of manner, and kindness of disposition, gained for him the respect and esteem of all who knew him, whether interested in Mission work or not, so that he was ever a welcome guest in the highest ranks of Madras society.

He was most systematic in his distribution of charity, regularly apportioning to God a stated moiety of his income. He constantly gave hints to the effect that his charity fund was far from being exhausted, and that it would well bear some heavier strain made upon it. His transparency of character and simple guilelessness often led him to be imposed upon by those who took advantage of his liberality.

He was a most interesting itinerant preacher, picturing vividly to the minds of the people the scenes he described, and dwelling continually on elementary truths. It was his great delight to walk out in the early morning and visit some of the educated Hindus, sitting with them in the verandahs of their houses, and engaging in animated and wholesome discussion. He was always ready to respond to the call of any Native brother to minister in the Tamil Church, and often accompanied them in the street-preachings in the town, and endeavoured to identify himself with them in thoughts and feelings.

He was a good Tamil scholar, and rendered valuable help in the publication of several works, being one of the most esteemed members of the Tract Society's Revision Committee. He acted as Secretary for the last revision of the Tamil Prayer-Book, spending for this purpose many days of hard study with the other members,—a work for which he had been preparing material for many years, having always carried in his tent an interleaved copy. For more than two years he attended regularly the meetings of the Tamil Union Hymn-Book Revision Committee, and often, when a warm discussion arose which seemed almost to lead to separation, he would throw oil upon the troubled waters, and restore peace and quiet. A Tamil Concordance to the New Testament is now in the press, which, though the joint work of three missionaries, owes much to his careful revision.

Many friends in India having expressed a desire to contribute towards some memorial of Mr. Fenn, a meeting was held at Madras on Nov. 29th, when it was agreed to erect a Hostel or Home to receive the young Native Christians who come up to Madras from all parts of South India to pursue their University studies, the majority of them in the Christian College. Suitable provision would be made for their moral and spiritual welfare. At least 2,000*l.* will be required.

GAZA : NEW WORK IN AN OLD CITY.



GAZA, the latest station of the Church Missionary Society, is one of the oldest cities in the world. It is mentioned in the 10th chapter of Genesis as the border town of the Canaanites before Abraham's time. Lying on the road which from time immemorial has been the direct route from Syria to Egypt—we might say from Asia to Africa—and being the last town reached before crossing the desert, it has retained its im-

portance through every succeeding age. Joshua failed to take it from the Anakim; and though Judah subsequently captured it, we soon afterwards find it one of the five Philistine states. In connexion with Samson's history its name is familiar to every child. The traditional site of the gates he carried off is still shown; and the broken nature of the ground has led some travellers to what seems a probable conjecture as to where the temple of Dagon must have stood which witnessed his victory in the hour of death. Gaza seems to have generally kept its independence during the period of the kings, and, though Hezekiah subdued it, Sennacherib in his turn, as we learn from the inscriptions at Nineveh, gave to "Ismihil, king of Gaza," a large slice of Hezekiah's territory. Notwithstanding its name, which means "the strong," Gaza fell in turn into the hands of Pharaoh Necho, Cambyses, and other conquerors from the south or north, though it held Alexander the Great at bay for five months, for which defence it suffered terrible vengeance. In the wars of the Maccabees and the Herods its importance was proved again and again; and although it was more than once laid in ruins, there are coins of the city extant of the dates of Titus and Hadrian, showing the position it continued to occupy. The interesting episode of the Ethiopian eunuch's baptism, with which the Acts associates the name of Gaza, probably took place some distance off, on the road from Hebron; but Christianity soon effected a lodgment in the old city of the Anakim, and several bishops of Gaza are mentioned, one of whom, Silvanus, was martyred under Diocletian. Nevertheless, eight heathen temples remained till the beginning of the 5th century, when they were destroyed by the Empress Eudoxia, in whose honour a great church was erected, which still exists as the chief mosque of the city. Some authorities, however, attribute the church to the Empress Helena. Eusebius and Jerome speak of Gaza as a place of importance, and Antoninus Martyr (*circa* A.D. 600) describes it as "splendid and delicious," and its inhabitants as "liberal and friendly to travellers." In 634 it fell before the victorious army of Abu Bekr, the first of the Khalifs, and from that day to this it has been a Mohammedan city, although it was in Christian hands more than once during the Crusades, being garrisoned for some time by the Knights Templars, and visited by Richard I.

French and Italian travellers in the later Middle Ages refer to the wealth and importance of Gaza. Fabri, in the 15th century, notices the peaceableness of the inhabitants, and their courtesy even to Christian pilgrims. In the 17th century, it was the capital of Palestine, and the Pasha who resided there was virtually independent of the Porte. He was described by the Chevalier D'Arvieux and Father Morone as lord of 160 cities, and as a mild and sagacious ruler, bringing Gaza into a state of opulence which it has since utterly lost under the blight of Turkish rule. Palaces, baths, mosques, gardens, all adorned with marble columns, made the place one of the most splendid in the East. The Pasha planted 40,000 mulberry-trees for the manufacture of silk; but no silk is produced there now.

After all these vicissitudes, extending over nearly four thousand

years, Gaza is at this day the second city in the Holy Land, with 21,000 inhabitants, and a considerable trade, particularly in soap, which is made from the olive oil produced by an immense grove of olive-trees north of the city—the largest in Palestine. But its splendours have departed, and mouldering ruins alone attest its former magnificence. With a strong Government and a harbour on the coast (the sea is only three miles distant), Gaza would quickly regain its old position. Nothing can take from it its unique position as the gate of Syria from the south and of Egypt from the north.

Full particulars of Gaza and its history will be found in Ritter's *Comparative Geography of Palestine* (Vol. III., pp. 205-213, Clark's edn.), and Robinson's *Biblical Researches*, Vol II., Sect. ii. The latest published account of Gaza is in Lieut. Conder's *Tent Work in Palestine*, from which we extract the following* :—

On the 15th of April we marched fourteen miles south to Gaza, over rolling corn-lands, with patches of red, sandy cliff, and by brown mud villages, with white kubbehs and large ponds, in which the little red oxen were standing knee-deep. Riding up a low ridge, we came upon a great avenue of very ancient olives, which stretch for four miles to the houses of Gaza.

This ancient city, the capital of Philistia, is very picturesquely situated, having a fine approach down the broad avenue from the north; and it rises on an isolated hill a hundred feet above the plain. On the higher part of the hill are the Governor's house, the principal mosque (an early Crusading church), and the bazaars. The green mound traceable round this hillock are probably remains of the ancient walls of the city.

Gaza bristles with minarets, and has not less than twenty wells. The population is now 18,000, including sixty or seventy houses of Greek Christians.

* * * * *

There are two large suburbs of mud cabins on the lower ground, to the east and north-east, making four quarters to the town in all. East of the serai is the reputed tomb of Samson, whom the

Moslems call 'Aly Merwân, or "Aly the enslaved." On the north-west is the mosque of Hâshem, the father of the Prophet. The new mosque, built some forty years since, is full of marble fragments from ancient buildings, which were principally found near the sea-shore.

The town is not walled, and presents the appearance of a village grown to unusual size; the brown cabins rise on the hill-side, row above row, and the white domes and minarets, with numerous palms, give the place a truly Oriental appearance. The bazaars are large, and are considered good.

Riding round the town to the east, I found the Moslem inhabitants celebrating a festival in tents pitched in the cemeteries, where black-robed women, wearing the Egyptian veil, sat in circles, singing and clapping their hands to keep time. On the south-east of the city is a very conspicuous, isolated hill, called El Muntâr, "the watch-tower," and on it another place sacred to 'Aly, a little white building with three domes, surrounded with graves. This is traditionally the hill to which Samson carried the gates of Gaza, and a yearly festival of the Moslems is held here.

Gaza has not hitherto been occupied by any Missionary Society. An English gentleman, Mr. W. D. Pritchett, has for some years taken a deep interest in the place, and has maintained there, under his own superintendence, two girls' schools, one for Greeks and one for Moham-medans. He opened a boys' school at one time, but the teacher

* Porter's *Syria's Holy Places* (p. 204), Thomson's *Land and the Book* (p. 549), Tristram's *Topography of the Holy Land* (p. 28), and Smith's *Dictionary of the Bible* (Art. Gaza), may also be referred to.

proved unsatisfactory, and he was unable to obtain another, owing to the remoteness of the town. It was found that although boys could not be got to attend in the morning, as they were then occupied in learning the Koran with their sheikhs, large numbers came gladly in the afternoon, including many Moslems. Finding his health failing, Mr. Pritchett earnestly appealed to the Church Missionary Society to take over the work. He wrote in August, 1878:—

“There are 21,000 souls in Gaza, and about 60,000 in the sixty towns and villages on the plain; and 50,000 Bedouin Arabs in 7000 tents from Hebron and Beersheba to Wady Arish and the Egyptian frontier, making altogether some 130,000, among whom there is not one missionary or catechist at work. The most important of these towns is Mejdal, on the road from Gaza to Jaffa. It has a population of 5000, besides 1000 in a suburb called Hamanah. The sheikh and people of this place have often begged me to establish schools among them, but I never had the means to do it. Then Ashdod, on the same road, has 2000 inhabitants, and Yebna 1500.”

The Committee had a man ready to hand who appeared to possess special qualification for such a post. The Rev. Alexander Schapira is by birth a Jew of Odessa, who was educated at Tiberias, and speaks Arabic. He gave up all for Christ, and, after various adventures, was accepted by the Society, and taken into the College at Islington. In 1875 he was sent to Sierra Leone, to teach Hebrew in Fourah Bay College, and to work among the Mohammedan Africans in and near the colony; and interesting letters from him appeared in the *Intelligencer* of April and December 1876, and June 1877; but in 1877 the failure of his wife's health compelled them to return to England. Last summer he was designated to Breadfruit station, Lagos, and the Instructions of the Committee, given to him in view of this appointment, were printed in our August number. It appeared desirable, however, that Archdeacon Henry Johnson, who had the charge of Breadfruit, should remain at Lagos until the arrival of the new master of the Grammar School; and Mr. Schapira was therefore free for other work just when the Committee decided to occupy Gaza. He accordingly proceeded thither in November, and the following letter has since been received from him:—

Jaffa, Dec. 4th, 1878.

We arrived at Beyrout on the 21st of November, and I went on shore to visit the English schools there. They had heard of my appointment for Gaza, and informed me that poor Mr. Pritchett was very ill, lying at the German hospital in Beyrout, and that there was very little hope of his recovery. I went at once to see him, and found him to be somewhat better, and was going to leave for the south of France. The good man was so delighted to see me, and offered thanks to God for having granted his request to see some one appointed for

the evangelization of Gaza. The information he gave me about the people of Gaza was very cheerless. He told me that I must be prepared for abuses and insults, and that I will not be able to pass the streets without the accommodation of a few stones from the boys, and that he was severely beaten, and his clothes torn into pieces. He is given up, with all his heart and mind, to the work in Gaza. I trust that the Lord will spare him to see some good fruit of the work he commenced here.

I arrived at Jaffa on Friday, the 22nd of November, and Mr. Hall kindly

came on board to meet me. How thankful I felt to my God when I once more trod the ground of the Holy Land! what a chain of thoughts passed over my mind! It is sixteen years since I left this beloved land, and what a merciful change the Spirit of the Lord has wrought in me! Instead of coming to waste my time, as I once did, to accomplish myself in doctrine taught by man, I am now sent to proclaim the good tidings of salvation by Christ; to preach Christ Jesus to those who are still in darkness; to try, by the Spirit of the Lord, to bring sinners to the Cross of Jesus. What a happy thought it is to feel and realize all these, and what a great encouragement it is to me when I think of my work here, with its apparent difficulties! for it is His work, and I feel sure that He will be with me and bless my labour here.

I spent my first Sunday here in attending the morning Arabic service, preached in the afternoon during the English service, and attended the evening Arabic prayer-meeting. I started for Gaza on Thursday, the 28th, and arrived in Gaza on Friday evening. It is thirteen hours' ride from Jaffa to Gaza—a very tiresome journey for one not accustomed to ride on horseback. There are two Europeans in Gaza in employ by the Egyptian Telegraph Company. The one who is an Englishman has taken some interest in Mr. Pritchett's work. The first reception I had in Gaza was with a stone in the street (not a bad beginning); but, as it was only thrown by boys, I did not take much notice of it.

I visited the two schools on Saturday, and found twenty Moslem girls in the Moslem school, and about twenty-five girls in the Greek school. The teachers, who are two sisters, have been educated at the English school in Beyrout. That of the Greek school is competent enough, but that of the Moslem school is very ignorant. It appears that it is not so easy to get teachers for Gaza on account of its being so much out of the way. Mr. Pritchett, therefore, was obliged to keep her. I told

them that they must now consider themselves to be under the employ of the C.M.S., and they must, therefore, be under trial for three months.

I then informed our friends that I would have services on Sunday, and they were rather surprised, and asked me with whom did I intend to hold services, and that such a thing has never been done there before. I reminded them of our Saviour's words, that "Where two or three will meet in My Name, I will be in the midst of them;" and that we must commence with two, in the full assurance of faith that the Lord would increase our number. An English traveller happened to come that very day to Gaza, and was very pleased to hear that we were going to have the first service in Gaza, and promised to be present.

We commenced our service with Sunday-school, and about twenty Greek children were present. I was very pleased with them when I catechized them, for they had a nice knowledge of Scripture, and repeated some of the parables by heart. Our morning prayers commenced at half-past ten. The children sang a hymn in Arabic, and I then read the morning prayers. My Prayer-book was the only one in the place, but I trust to have some more soon. We were four Europeans, two Native teachers and their mother, an old Greek woman, an Armenian, and some Greek boys. The gentleman who visited Gaza gave me a Napoleon to buy something for the children that they may work, telling me that he will not forget Gaza when he returns to England, and has commenced the work of the C.M.S. in Gaza.

I went on Monday to the market, and was asked by a shopkeeper to come and sit down in front of his shop, which I did. As a matter of course I had very soon a nice assembly around me, and I told them the reason of my coming to Gaza, and that I will open a school for boys as soon as I can get a good teacher, and asked them to let me one of their houses where I may reside with my family.

BISHOP STUART'S FIRST ORDINATION.

[In our January number we briefly recorded the ordination of four Maoris by Bishop Stuart of Waiapu. We now give his own very interesting account of this event; and also two later letters, giving some further particulars of the Native Church on the East Coast of New Zealand. The second illustrates the good work which has been done, as a lay reader, by one of the men just admitted to holy orders.]

Napier, Sept. 20th, 1878.



HAVE just returned from Poverty Bay, where I have been holding my first ordination, and I rejoice to say it was of four Maori candidates. Three were admitted to deacons' orders, and one to priest's. All four are tried men, somewhat advanced in years, and for long employed as honorary lay readers in their respective districts, while Matiaha, the diligent and hard-working pastor at Tokomaru, has purchased to himself a good degree by years of faithful service as a deacon. They have all for some months past been staying with Archdeacon Leonard Williams at Gisborne, receiving special instruction from him in preparation for the ordination, and he has been much pleased with the diligent use they have made of this opportunity. I must try to give you a concise narrative of this, to me, deeply interesting occurrence.

It was on Friday, September 20th, that I arrived at Gisborne. The four candidates, with two other men, also honorary lay readers who had been admitted by the class, met me at the gate of the Archdeacon's house, near which a small house has been erected for their accommodation. I recognized several as old acquaintances whom I had met on my tour in Dec., 1876, along the East Coast. The Rev. Samuel Williams accompanied me from Napier, and it was very interesting to observe the enthusiastic greeting they gave him. This I noticed throughout our visit. Wherever we met Natives, they welcomed him with such thorough enjoyment as an old and tried friend, and he seemed so completely at home with them, recalling all the incidents of the old days of the Mission.

In the course of the forenoon we received formal speeches of welcome, a "lay representative" and one of the candidate deacons being the spokesmen. They walked up and down in front of us as we sat on the verandah, pacing backwards and forwards in the manner of the Maori orators. Their speeches were not bare compliments, but contained many sensible remarks, couched in the highly figurative and allusive language which they are so fond of. The Archdeacon's lectures seem to have been much valued; and great was their regret that the time they had had with him had been so short, and that they were not younger men to have profited more by his instructions. "Our people will ask us, when we return, 'What have you brought in your baskets?' and we shall have nothing to show but a few small shell-fish we have picked up on the high beach. Whereas, could we have had the advantage of the spring-tide to have gone far out, we could have filled our baskets with crayfish and other treasures of the deep." In my reply, taking up their illustration of the baskets, I told them that, though I shared their regret that they had not had a longer time with the Archdeacon, yet I hoped they had some good seed in their baskets, which, when planted out, would, with God's blessing, yield increase, and that, as they were not inexperienced husbandmen, they might, even with the little seed they had, get more return from their labour than younger but less experienced labourers more abundantly furnished. They must not, then, be disheartened; but, remembering

how God does often choose the weak things of this world, look to Him for strength, and let "Prayer and Pains" be their motto. I had other interviews and conversations with them, together in the class-room and separately; and, so far as my very imperfect knowledge of the language enabled me to judge, I was satisfied of their knowledge of the Scriptures, and their intelligent grasp of the great verities of Christian doctrine. The Archdeacon gave his testimony to the same effect.

On Saturday a deputation arrived from Tolego Bay, who, after the usual interchange of speeches, produced some bundles of bank-notes, tied with thread of the New Zealand flax, and laid them down on the verandah before us. On being counted, the amount was found to be 140*l.* 7*s.* 6*d.* This is towards the endowment of their pastor; 400*l.* is the amount each parish is required to raise. Tolego Bay had already deposited 145*l.* 8*s.* 9*d.*, and the balance will shortly be made up from other parts of the district or parish. On Monday a similar contribution of 177*l.* 7*s.* 3*d.* was brought by the Turanga Natives, making, with 222*l.* 19*s.* 9*d.*, previously paid in, the full amount of 400*l.* The other two parishes have already completed their endowment. The money thus paid in was collected entirely by the Maoris, and from the Maoris, and so may be accepted as a substantial proof of their desire to have a resident clergyman of their own race. In one instance it was all the more satisfactory evidence, as they did not get the particular clergyman whom they wished. But they had accepted the Archdeacon's decision of the question, and, notwithstanding their disappointment, made good their contribution.

As the Native Church at Turanga, close to the English town of Gisborne, would have been too small for the congregation, I had suggested that the grand old church at Whakato, Bishop Williams's first station in Poverty Bay, might be used on this occasion. The population has shifted away from the church, which has, of late years, been only occasionally used, and has fallen into disrepair. But the Archdeacon had such temporary repairs made as were necessary to enable the service to be held with becoming order and solemnity, and the old associations of the place added much to the interest of the service. It was of this church that the late Bishop wrote in his book, *Christianity among the New Zealanders*, that, "built entirely by the Natives, it affords a specimen of the most elaborate Maori carving which is to be found in the country; and, at the most moderate calculation, they have expended upon it, in labour, and in the consumption of food during its erection, not less than 2000*l.*" The area of the smoothly-boarded floor is 90 feet by 45, unbroken by pews or benches, but divided down the middle by a row of pillars supporting the roof. On a raised dais at the east end stands the Communion-table. The Native congregation sat on the floor, the men on one side, the women on the other, as in our churches in India. We estimated that about 400 were present, and many of them came from a distance. The Rev. Samuel Williams preached the sermon, riveting the attention of his audience as he warned them, by the lessons of past experience, against being moved away from the Gospel they had received. I was assisted in the service by the Rev. S. M. Spencer and Archdeacon Williams. The three deacons are Kerehona, Rutene, and Hone. Matiaha, of Tokumaruru, was ordained priest. There were fifty communicants, and the offertory was over 1*l.*

At the afternoon service the prayers were read by the newly-ordained ministers, and I preached through the interpretation of the Archdeacon. We

were greatly favoured in the weather, and a plain adjoining the church, with its shady willow-trees, was covered with the groups of visitors sharing the meal provided for them between the services with genuine Maori hospitality. When one recalls the early days of the Mission, and the scene as I had heard it described by dear Bishop Williams, of the service at the opening of the church some twenty-five years ago, and then thought of all the desolations which followed in the disastrous war, and the long period of stagnation which ensued on that, one seemed to look on the fresh sprouting of a once noble tree, which had been ruthlessly hewn down, but in the firmly-rooted stump of which there still is life. May God grant that from the new shoots now springing up there may be fruit found! It is an important and interesting fact, as showing the paramount importance of pains being bestowed on the training of the young, that all the three now ordained deacons were pupils in the Waerengahika boarding-school before the war, and all remained staunch all through that sifting time. I remember, indeed, Bishop Williams telling me that not one of the pupils who had remained any time there had been led away by the Hauhau delusions.

Napier, Oct. 8th.

Since my return from Gisborne (the rapidly advancing English town in the Poverty Bay district), I have spent another Sunday amongst the Maoris, having made an excursion to an old settlement on the coast, called Waimarama (*clear water*), south of Cape Kidnappers, opposite Bare Island, which you will see in any good map of New Zealand. The Native name of the Cape is given in the C.M.S. Atlas, Matauamani. At this place there is a small church, and a patriarchal chief, with some forty or fifty of his clan, or "lapu." On the occasion of my visit there were a good many visitors, as a marriage of the chief's youngest son was to take place on the Monday, to the daughter of one of the *rangatira* (chiefs) of the Te Aute *hapu*. I was accompanied by the Rev. S. Williams, our honorary and most laborious missionary of Te Aute, whose unwearied efforts for the spiritual welfare of the Maori people, and generous support of every good work in the diocese, are my continual admiration. He is the son, you know, of the late Bishop's brother, Archdeacon Henry Williams, and has much of his father's strength of character, and his influence with the Natives is very great.

From Hastings, twelve miles by rail from Napier, we rode through a sheep-farming and rich pastoral district, twenty miles to Waimarama. The highly-picturesque limestone ranges, by which our bridle-track wound, appear rugged and precipitous, yet they have been gradually cleared of fern and shrub, and are now verdant with English grasses, on which pasture thousands of sheep of the choicest breeds. Such are the transformations effected by the demands of the European market for wool. The Maori Pa, or hamlet, for it is nothing better, at Waimarama, owes its survival probably to the fact that the formerly barren acres to which its *hapu* laid claim have been leased by English enterprise, and converted into a sheep run, from which some 30,000 sheep are annually shorn. 600*l.* of rent, besides some 200*l.* earned at shearing-time, is a comfortable revenue for the old chief and his dependents—the money paid as rental accruing to them, without any labour of theirs, from those who, by a large expenditure of capital and skill and labour, have turned those barren wastes into highly remunerative farms. But money lightly won is lightly spent; and I doubt whether, in instances, the wealth thus poured into the lap of the Maori confers on him any

substantial benefit. Rather do they grow indifferent and indisposed to any steady industry. And if the Hawke's Bay Natives ever settle down into a thriving industrial community, it will be in spite of, not in consequence of, their easily-earned wealth as the lords of the soil. This politico-economical disquisition is not without its bearing on the religious condition and prospects of the Maori Church. However, without going into abstruse questions, it is certainly encouraging to find that there is a reviving interest in religious observances, in the midst of all the interminable discussions and disputes on the great land question, and that the social condition of the people seems also to improve. There is less drinking, certainly; and in their appearance they seem, as one sees them in church, for the most part a well-dressed and civilized community.

The floor of the little church at Waimarama was well filled at both services, with a congregation of about seventy persons—men on one side, and women and children on the other. They listened with keen interest and manifest intelligence to my sermon, interpreted by Mr. Williams, and joined with one accord in the responses. The alternate reading of the Psalms is what a Maori congregation especially delights in. Ten partook with us of the Lord's Supper, and the offertory made by all the congregation was 3*l.* 3*s.* 6*d.*—all in silver, except one penny. So you see that the scale of giving is liberal as compared with India.

These people are very anxious for a Native pastor—"Minita," as they Maorify "Minister"—to be settled amongst them, and the means for his support would not be wanting. The difficulty is to find the man. A step in this direction was taken in sending two lay readers some months ago to join Archdeacon Williams's class of candidates at Gisborne. Both these men pleased the Archdeacon by their diligence and anxiety to improve their knowledge of Scripture, and, should they be led to devote themselves to the ministry, they may yet prove to be the men we are looking for. I have called them lay readers rather than catechists, for, as you know, we have no salaried catechists in the New Zealand Mission; and these *Kai Karakia*, or "conductors of the service," correspond more to the volunteer lay readers of an English congregation than to the class of "Mission agents" in our Indian returns. A noticeable feature in the Maori Church is the great diffidence on the part of the Natives to offer themselves for the ministry, arising from the high standard as to character which the people expect in their ministers.

Gisborne, Poverty Bay, Nov. 5th, 1878.

We arrived here on Friday, the 1st. On Saturday afternoon I crossed the river which forms the harbour, such as it is, of Gisborne, to the Maori Pa on the north bank. This was for some years the residence of the Archdeacon, whose house stood in a little nook of the hill behind the Pa; the place is marked in our C.M.S. Atlas Turanganui. After the massacre at Poverty Bay, the Archdeacon continued to occupy Turanganui, so as to keep the faithful remnant together. It was a perilous post, and right bravely did he maintain it. On the Saturday afternoon the candidates assembled in the tidy little church which survived the war, and is a pleasing object, with its pointed spire, as seen from the town of Gisborne; while its fine-toned bell, now very regularly rung every morning and evening daily, might well admonish our own countrymen, in this busy and prosperous settlement, to sanctify their daily toil with daily prayer. The said bell being rung, the candidates assembled—seven women and sixteen men. With the exception of two or three middle-

aged men, the candidates were all young persons. They have been under the instruction of the faithful Kerehona (one of the lately-ordained deacons) for several months past, and all belong to this Pa or the immediate neighbourhood. The Archdeacon heard them repeat the Church Catechism, which they knew very well indeed, and then asked them various questions on other points of Christian truth, which they answered with intelligence, the young women especially showing a sound knowledge. All these could read; three of the young men could not. They represent the mournful gap when all schools were broken up by the Native war, and the whole instruction of the people disorganized. It is arranged, however, that they are to have further special instruction, so that the reproach, as it is now felt to be, of being unable to read their Maori Bible and Prayer Book, may be removed. On the other hand, one of the candidates is a youth who has had a good English education, and is now employed as a clerk and translator in a lawyer's office in this town. I have just inscribed his name—a singular mixture of Scotch and Maori—"Webster Parau," in a copy of Everard of Wolverhampton's excellent little book, *Not Your Own*, as a remembrance of his confirmation. There was afterwards a class of three adult candidates for baptism.

On Sunday afternoon a congregation of ninety-three persons filled the little church. On the three front benches the candidates, most respectably dressed, were seated. Archdeacon Williams baptized an infant, the service forming an appropriate accompaniment to the confirmation which was to follow. After the third collect we sang the Maori translation of the "Veni Creator;" then Archdeacon Clarke read the Preface, and, before putting the interrogation to the candidates, I addressed them through Leonard Williams's interpretation, taking as a text the last two verses of the 6th of 2nd Corinthians. They then stood up, and the Archdeacon called out the names. Each answered in turn, "E pai ana ono ahan," "I do" (literally, I approve or assent). This was done with much decorum, and was an impressive part of the service. They then reverently knelt at the chancel rail, first the women and then the men. After the laying on of hands, they and all the congregation sang very softly and devoutly the hymn, "Lord, remember me," which has been very nicely translated, and is a great favourite. The hymn ended, Archdeacon Clarke, at my request, gave a further exhortation. Very interesting it was to notice, in the countenances of all, the rapt attention with which they listened to his thoroughly Maori manner of speech, and a very impressive address it was. I then read the remainder of the confirmation service, and so concluded. We were just two hours in the church, and you could not have wished for a more attentive and orderly congregation. It was interesting to see worthy Kerehona among his flock.

At the other end of the parish, where we go to-morrow, there will be a still larger number, I understand, of candidates, and I am sure this represents much painstaking parochial work on Kerehona's part. Of course, he has virtually had charge of the district as an honorary lay reader for some time past, and carried on his work, with the assistance of the other candidates for ordination, I believe, during the time they were all four studying here under the Archdeacon; and when I contrast the state of things with what I saw here two years ago, I can see he has worked to some purpose, through God's help and blessing. The people are steadily making up the endowment for their pastor of 400*l.* A sum of 11*l.* 5*s.* was handed in this week, which makes the total of this parish up to 290*l.*

NEW MISSION AT FORT RUPERT, VANCOUVER'S ISLAND.



T will be remembered that Mr. Duncan has long been wishing to extend the good work he has done among the Tsimsheans of the North Pacific coast to the Indians of Vancouver's Island, particularly those at the northern end, where Fort Rupert is situated. Three or four years ago, their head chief travelled 300 miles to visit Metlakahtla, and addressed the Christian community there, saying that "a rope had been thrown out from Metlakahtla which was encircling and drawing together all the Indian tribes into one common brotherhood." He begged hard for a teacher, and Mr. Duncan thought of removing to Fort Rupert himself; but his presence at the settlement has been too important to be dispensed with, and when Bishop Bompas was on the coast last winter, it was arranged that the Rev. A. J. Hall should go. We are now able to present Mr. Hall's report on the commencement of this new and interesting Mission:—

*Fort Rupert,
Vancouver's Island,
June 11th, 1878.*

I have now been at this camp three months, and you will be glad to hear that I am very happy in my work. I found these Indians in a very wretched condition. The progressive colonization up the coast, instead of advancing the Natives in the place, gives them more facilities to sin, and early death follows in many cases.

The people all seemed very pleased at my arrival, and I have no reason for thinking they are less pleased to-day than when I arrived (March 12th). I obtained two rooms in the Fort, and also the privilege of boarding with the officer in charge. This man has a large and young family, and he has been very anxious that some one should come here, so that his children may attend school, and for this reason Mr. Hunt (for that is his name) has been very kind to me. He bought a large Indian house adjoining the Fort for sixty blankets, and told me it was his wish I should use it for my school and services. This I gladly accepted. It is not only a large and clean building, but, being situated in the middle of the camp, those lazy Indians come more readily to it than if a great way off, *e.g.* at the end of the camp. This house will have to be restored to its original owner whenever he can refund the sixty blankets.

When I arrived here, there were a number of strange Indians on a visit from neighbouring tribes, and a daily feasting and distribution of property

was kept up in honour of the visitors. This system of "lending property" is the cause of most evil in the camp, and I am sure little solid good can be accomplished until it is abolished. *Pride* is the origin of this system, and this sin must be met by the light of Divine truth, and then, as at Fort Simpson, I trust the "property giving" may be abolished. A man must keep giving away every two or three years, and in some way or other obtain blankets. [Mr. Hall here refers to the gross crimes indulged in by the people, by which they seek to increase their possessions.]

The Fort Ruperts are looked up to by the neighbouring tribes, and this seems to have made them more proud, independent, and lazy. Other tribes hunt, fish, and make grease from the seal and hoolikan, but these Indians do no work. They cannot make canoes, they have very little garden ground, few of them make grease, and, consequently, they are very poor, and live by scheming and stealing. Truly, if any part of the world requires the light of Gospel truth, it is the spot to which, in God's providence, I have been sent. It is a perfect contrast to the thriving town of Metlakahtla, and it is comforting to know that the same weapons I wield have been mighty, through God, in subduing the same evils there that meet me at this place.

I commenced school on April 1st, and have been very much encouraged with this part of my work. The attendance has averaged twenty-five, but I have had fifty, many of them adults. I have

taught them one English hymn—"Jesus loves me, this I know," and three simple chants in their own language; also three prayers—one the Lord's Prayer, four texts which they read from the black board, and a catechism, arranged and taught by Mr. Duncan at Fort Simpson. All this instruction has been given in their own tongue, translated to me by Mr. Hunt's son, who acts also as my interpreter at the Sunday services.

I have been able to hold two services every Sunday since I first came, and sometimes I have had perhaps eighty attend. Many are away from the village now, trading and visiting other tribes, so that my congregation is reduced. I have felt it a great privilege to stand up before this dusky assembly and open up to them the Word of Life. They are all clothed in blankets, some of them highly ornamented with needlework and pearl buttons. When they enter the building, the men take off the bandannah handkerchiefs which are tied round their heads, and squat all around me. The men sit on one side, and the women on the other, as a rule. This fact is in consequence of the inferior position of the women, and because they are not allowed to attend the meetings which the men constantly hold to talk over the affairs of the camp. At first my congregation came with painted faces, and were little inclined to stand when we sang. They are now, however, more clean in their appearance, and, with few exceptions, rise when I play the tune on my English concertina.

I have almost exclusively spoken to them from the Book of Genesis, and have brought in the work of our Lord from these lessons, *e.g.* when speaking on sacrifices, the offering of Isaac, and the life of Joseph. These narratives in Genesis have attracted them very much, and they listened very attentively to my interpreter. All my addresses are written before I enter my church, and read to the interpreter, and therefore, I believe, they are already acquainted with many truths from God's Word which do strike against the immorality in which they are living. Sometimes, when I speak in the church, they talk among themselves, either approving what is said, but more often because the truth spoken is a rebuke to the

speaker in the congregation. When I look back at the events of the past three months, my heart is full of gratitude to Almighty God. I feel that something has been done which must be pleasing to Him and His dear Son, and, with His continued blessing, I am hoping that this barren soil may become a part of His fruit-bearing vineyard. But I feel that a storm is coming. There are fierce men here, and medicine-men are here, and I know that some who even occasionally attend my services fear that my presence is against much that the Indian loves as dear as life, viz. "the giving away of property." I have been attentive to the sick. The people know that Mr. Hunt at the Fort is helping me. The head chief is most regular in his attendance at the school. These reasons make the few who fear me hold their peace, and therefore I can say that all seem very pleased to have me among them. But all is so dark around me; 'tis "darkness which may be felt." The country is looking very beautiful, and the climate is healthy. "Every prospect pleases, and only man is vile."

The Roman Catholics have had no less than twelve priests at different times among these people, but all have left. They have, however, hinted that they are coming again, probably annoyed at my venturing to a spot they had abandoned. They left a nice school standing at the end of the camp in charge of Mr. Hunt, and, thinking I could make use of it, I asked if I might do so, and Mr. Hunt advised me to write to the Roman Catholics before I took possession of it. My request was not granted, "because (so the reply stated) our missionaries may require it again."

I need scarcely say I do not wish them here or anywhere near, and I do not think the people wish to have them. They tell me they do not want French priests, but English priests. Although these priests have been among these people for years, they have taught very little of God's truth. All my lessons from the Book of Genesis have been *quite* new truths to the people; and when I told them the nature of "sacrifices," and led them to think of John i. 29, they said they had never heard anything like it before. It will be a joy to me to keep such men from these

tribes, but a greater joy if God takes this opportunity of magnifying His grace to my people. And one feels that there can be no lack of success in this work—that is, if one's life consists in loving and praising the Lord. If I am only taught lessons of patience, hope, and self-distrust, the work will be a success, and perhaps the very success that God may wish for, although it appears failure to men.

But we do believe that the entrance of the Word giveth light, and this is my confidence that there will be a day dawn for the tribes around me, when the Sun of Righteousness arises upon them, as revealed in His very Word.

There are nineteen other villages around Fort Rupert, varying from twenty to eighty miles distant, not one of which have at present a teacher among them, but all can be reached through this language. Twenty years ago the entire population was estimated at 10,000, but I do not think there can be more than 3500 at present.

Sept. 30th.

I am finding out day by day fresh instances of the misery of these poor people. They are slaves to each other. There is no encouragement for them to work, because the lazy ones live upon the earnings and produce of the workers. It is a fact that those who do work are the poorest. If a man grows a few bushels of potatoes, they are always eaten at a feast less than a week after they come from the ground. Feasts are being held every day now, to which only the men are invited. Salmon, seal, porpoise, potatoes, berries, and oil are being consumed in large quantities. A few days since a man accomplished a great feat by eating six long stripes of seal at one feast.

The people are always borrowing, and they are not expected to pay the loan for one or two years, when they refund double what they borrowed. In this way they live upon each other, and the result is they are constantly quarrelling about their property, and it prevents the existence of love and unity. It is sad to hear a number of angry creditors crying to a dying man or woman to pay what he or she owes.

The medicine-men still exercise much power. A few days since I went to see a sick woman. I entered the house and heard strange noises. A medicine-

“woman,” with her back turned to me, was blowing very scientifically on the breast of the sick woman, and occasionally making a peculiar howl. I watched the practitioner unobserved, and when she turned round and saw me she gave me a grin of recognition and then continued her blowing. For this she was paid two blankets (12s.). A famous doctor was recently sent for from a neighbouring village. I heard him blowing in the same way, and for his visit he received thirty blankets. The camp has been very quiet through the summer, but during the coming winter the usual dances, feasting, and distribution of property will be carried on. These people are divided into “clans,” and each clan imitates an animal when dancing. The children follow their fathers and grandfathers in the same dance year by year. One party, when they perform, are hung up with hooks in a triangular frame, one hook being stuck into the back, and two more into the legs, and suspended in this way they are carried through the village. Another clan have large fish-hooks put into their flesh, to which lines are attached. The victim struggles to get away, and those who hold the lines haul him back; eventually his flesh is torn, and he escapes. By suffering in this way they keep up the dignity of their ancestors, and are renowned for their bravery.

This exhibition will probably take place next winter, but I trust they have already received enough light from God's Word to be persuaded to give up this cruelty. These customs are also carried on in the neighbouring villages.

Soon after I arrived here, last March, nearly all my people went to a place called Zou-wit-ty, on the mainland, about sixty miles away. This is where the adjoining tribes extract the oil from the hoo-li-kan fish—an article of food much relished by all the Coast Indians. My people, however, do not go to make the oil (I wish they did, but they are too lazy); they go to purchase it from other tribes, or have it given (i.e. lent) to them. Upwards of four months probably 2000 Indians have been on this Zou-wit-ty River, spending the best part of the year in holding a debauch. On the 11th of this month—September—all my people returned. They brought back very little oil, and many of them

have not a blanket to call their own. Four blankets (24s.) were given this summer for one pint bottle of whisky. Several canoes brought the spirit from Victoria to this place, and much profit must have accrued to the vendors. One canoe was happily upset just before reaching Zou-wit-ty, and the poisonous stuff sank.

In the Tsimshian houses, at this season, one would find a good supply of dried salmon, fish-grease, and potatoes, ready for the winter; but not at Fort Rupert. However, there is plenty of food to be obtained at this place all the year round, and that is why the Indians do not care to lay up a supply. By digging on our beach at low tide, one can find enough shell-fish any day to make a meal. Bushels of crabs, clams, cockles, mussels, are smoked and eaten every year.

But I must give you some good as well as bad news. My people are down low, very low, but I believe much can be done for them. Since the people returned from Zou-wit-ty, I have had about 100 at my services on Sunday. All through the summer, I have had nearly all the village contained—between thirty and forty. I have a good interpreter, and, with God's help, I have told these people of the love of Jesus from the Gospels and the Book of Genesis.

Last Sunday three officers of the Guards were present: they arrived the day before from England to hunt the elk, bears, &c., which abound in the north of this island. The large house in which I hold my school and services was filled with Indians, and they all listened attentively to my addresses about the woman who washed our Saviour's feet with her tears. The wives of the chiefs came in their state dresses, viz., scarlet cloth blankets, on which were devices (e.g., an eagle) worked with pearl buttons. This parade was, of course, in honour of the three white chiefs.

In my school, which I have once each day, I have taught the young people several hymns, prayers, texts, and a simple catechism, all in their own language. I ought to state that several lads did not go to the debauch this year; they preferred staying behind and attending school. I have an average of forty attending school. About their love for instruction there can be no doubt,

and they are very quick in learning the hymns, and fond of singing them.

On the 12th August I went to the Nimkish village in a canoe. This place is called Alert Bay, and it is about twenty-five miles farther south. There are several white men living here, salting salmon for exportation.

I visited all the Nimkish houses, and seemed to astonish several men with my knowledge of Quag-gulth, *i.e.* the Fort Rupert language, which these people speak. All looked upon me as their friend, and said they were glad to see me, and showed they were by coming to a service which I held through an interpreter. I spoke on the "Prodigal Son"—a subject adapted to bring home the Gospel to Indians hearing it for the first time. I stood up and played my English concertina to the tune of the well-known hymn,—

"Jesus loves me, this I know,
For the Bible tells me so."

The Indians I brought with me knew the hymn, and the white men who were present from the fishery understood it. I read the translation, and then we sang. All the Indians were quiet, and, when a baby cried and disturbed us, they sent it away.

On August 19th four large canoes, containing seventy men, arrived here from the Lay-cle-tow villages, about ninety miles south. There are four villages of these Indians, who all speak the Fort Rupert language. These Indians had been invited to a distribution of blankets at the next village. Nearly all my people were away, but those who remained feasted the visitors four days. I spoke to one of their chiefs, and invited his people to a special service. All were pleased, and when I rang the bell in the afternoon for school, they thought there was another service, and came in again. These people had heard the Gospel preached in the trading jargon (Chenook), which all these Indians speak; but what they enjoyed was hearing it in their own language.

These Lay-cle-tows are renowned for the murders they have committed. Many an Indian from the north, proceeding to Victoria, and white men too, have been butchered by them.

These people cannot be hurried, and I expect to be here two years without doing much. It will take me all this

time to learn their language, and, what is also very important, to know the people themselves. I cannot describe how bad they are, but I can feel it. I heard this expression in England: "the burden of souls." I know what this is now.

Dec. 16th.

There is some strong opposition to my work, especially from one big chief, and a few elderly men. The chief has done all he can to prevent the young people attending the school, and occasionally he hinders his people from coming to the Sunday services. Two days since this man, in a great rage, tore into shreds twenty blankets, and destroyed two nice canoes with his axe. But one does not despair. It was just

such men as these that Mr. Duncan met so faithfully and successfully. Already I can see that the wickedness of a few in this camp is helping to draw others to listen to the "good tidings" which, at this season of the year, we are reminded, is for all people.

As you are probably aware, there are twenty villages in heathen darkness around Fort Rupert. From several of these villages invitations have already reached me, saying I shall be welcomed whenever I come.


If spared, I hope to visit all these people, probably in six months' time, if I think my knowledge of the language will be sufficient to proclaim the wondrous story of redeeming love.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XIV.

CONVERTS.

 speaking of conversions I shall only give an account of a few persons who were baptized in our Mission.

The first person whom I wish to mention is Cornelius. In Cornelius, a Kayist by caste, sincerity, weakness of character, and timidity were united as I have never seen them in any other man. If a knife were merely pointed at him, he would stand aghast. He first heard the Gospel in Ghazipore; but no sooner had he decided upon inquiring into the truths of Christianity than persecution commenced. When I met him there, he entreated me to allow him to come to Benares.

Previous to his baptism, we spoke about names. I remarked that he was at liberty to retain his name, but he replied, "No! please not! I do not wish to have a vestige of idolatry left about me, not even my name, for all our names have something to do with idols."

Soon after his baptism, his wife sent him word that she wished to reside with him in Benares. As I was shortly going to Ghazipore, I told him to accompany me. However, when he arrived at his house, his wife, instead of being prepared to return with him to Benares, had him seized and locked up. Hearing of his imprisonment, I went to the magistrate, and Cornelius was released. He came to me in a sad plight. After he had taken some refreshment, he told me that his relations had endeavoured to make him recant, first by lenient means, and, on finding these of no avail, they tied his hands, forced him to kneel by a *charpai*, or cot, with his chin resting upon it, and had him flogged; but he remained firm. Seeing this, they told him that they

were determined to make him a Hindu again. They shaved his head and also shaved off his moustache and whiskers, leaving a lock of hair on his head as a sign of his having forsaken Christianity and returned to Hinduism. In this plight he came to me, having been kept without food for nearly two days. As he did not wish to have his relations punished for their treatment of him, he begged the magistrate, through me, to let the matter drop.

Some time after this, his wife again wrote to him to come to Ghazipore and to take her away with him. When he came, and the magistrate summoned his wife, she was nowhere to be found. Subsequently she sent him word that she had made up her mind never to join him, and entreated him to let her have his property, and with this entreaty she forwarded him a bill of divorcement. He complied with his wife's request, and accepted the bill of divorcement.

Cornelius went on consistently in his walk and conversation; he was humble and upright, forbearing and forgiving. Of the last virtue we had some beautiful examples. One day he was grossly insulted by a member of the congregation. The case was to be tried by the Christian village jury; but, on the parties being called upon to appear, Cornelius said, "We have made up our difference and are better friends than ever." I inquired how it had been effected. The reply was, when the Lord's Supper had been announced the Sunday before, and the exhortation had been read, Cornelius went to the offender and asked his forgiveness. When he heard Cornelius speak thus, he exclaimed, "You are the offended party, and you come to ask forgiveness of me! wretch that I am!" and, throwing himself at Cornelius's feet, cried for forgiveness. Others followed their example, the *panchayat* was soon closed, and we all knelt down to prayer.

Some two or three years after this, Cornelius obtained employment in the Baptist Mission, but after two years he left them, and obtained employment with Mr. D—, of Bhagalpore, with whom he stayed six years. In 1856 he again came to the North-West, and got a situation in Jaunpore. He was by all considered a sincere Christian, but a weak man. He had re-married.

With the year 1857 came the day of trial for Native Christians, and for us all. On the 10th of May the Mutiny broke out in Meerut. At Jaunpore several Europeans were murdered, the rest had to flee. Cornelius, in terror, left his wife and children and fled. They fled to Benares. To avoid the rebels, he took the Ghazipore road, but on his way he met a number of them. They rode up to him, asking him if he were a Christian. Terrified at their naked swords, he stammered out something: it was a denial of his Master. The rebels, evidently despising him, rode off, and he reached Ghazipore in safety. He went at once to the missionaries at that station and told them all that had transpired. They received him kindly, but he, feeling thoroughly ashamed of his conduct, went to Gorakpore. But Gorakpore also fell. Cornelius, again in terror, could not make up his mind to flee with the rest of the Christians.

When the mutineers entered Gorakpore, his wife entreated him to

remain in the house; he did so, and was safe. Soon after the Goorkas came; they were friendly to the Government, but Cornelius had the impression that they would kill him, so he left his house, and ran towards the city, resolved, however, that, happen what might, he would not again deny his Master. On the way to the city he was taken for a rebel; he was cut down, but not killed. He was found lying in his blood, in agony of mind and body. Friendly hands conveyed him to the hospital. Before his death he became calm, trusting in his Saviour, and, after lingering a few days, he expired, and I trust I shall find this timid, weak, but sincere Christian in heaven, notwithstanding he once denied his Lord.

Babu Yuhanna was, on the other hand, a bold believer. By birth he was a Bengali Brahmin of the highest caste. Although a high Brahmin, he was willing, when an inquirer, to earn his bread by his own hands.

One day, as he was carrying some wood, a Bengali Babu from Government College came to pay me a visit. On seeing Babu Yuhanna, he threw himself on the ground to kiss his feet. Yuhanna exclaimed, "Stop! do you know that I intend to become a Christian?" "A Christian!" the Babu exclaimed in astonishment, "do you? and pray what are you doing?" This Babu, unable to overcome his surprise, turned to me, saying, "What a fool this man is! If he sat in a corner in Bengali Tolat, and allowed the people to touch his toes, he would obtain more money in a few hours than he can earn in a week." "True," Yuhanna replied, "and you know I have done so, and deceived the people. I will do so no longer."

Yuhanna applied himself vigorously to learn Hindi, for he perceived that the want of that language would delay his baptism. He made good progress in it, and his walk and conversation were all that we could desire.

I never enjoyed a baptism more than his. The Lord was with us, and we all felt His presence. He received the name of "Yuhanna" (John) with our earnest prayer that he might resemble his namesake in love and devotedness.

Yuhanna remained in Benares as a catechist for some years, but after some years he was anxious to return to his own country, that he might do something for his own people; we therefore commended him to the grace of God, and sent him to Bengal.

When I saw Babu Davi Daiyal, whose case I mentioned before, go entirely back, I felt sad, believing that the time which I spent in instructing him, and in praying with and for him, had been fruitlessly spent. I mentioned before, that, whenever the Babu came to me for instruction, he was always accompanied by his steward, a Brahmin. After the Babu ceased to visit me, this man also stayed away; this was not from choice, but from necessity, as the Babu had sent him to a distance to manage one of his estates. What was my surprise when Bachan came one Saturday begging of me to baptize him at once, saying, "The Babu has gone back, and, although he has been kind to me, I cannot follow his example; I must save my own soul. I believe in Jesus Christ. I am a sinner, and He is my Saviour; do baptize me at once! I know my heart, and, if I delay, I may be inclined to follow

the Babu's example. After my baptism, my friends will persecute me and will cast me off, but I shall be safe."

I examined Bachan, and found that he had indeed attended to the instructions which I had given to the Babu; for he was fully acquainted with the principal truths of Christianity, and knew what he was about. I therefore made up my mind to comply with his request.

After his baptism several men came to persuade him to return to Hinduism, as baptism alone does not destroy caste, but Bachan Masih refused to follow their advice. Next day the Babu himself came, and brought several accusations against him, one of which was that he had robbed him. On inquiry, it was found that another servant was the guilty person. When the Babu was convinced of his error, he not only exonerated Bachan Masih from all blame, but promised him two years' maintenance if he would attend at Jay Narayan's Institution and improve his mind; but poor Bachan Masih had no desire to become a learned man.

He had to endure trials of no ordinary kind. Previous to his marriage with a very young girl, whom he had seen but once, he had taken a *surasten*, or concubine, with whom he had lived thirteen years, and by whom he had three children. The woman came also for instruction, and rejoiced at the change which had taken place in her husband. The question now arose, Can Bachan Masih retain both wife and concubine? The answer was plain; but I convened a punchayat, or jury. Triloke Buba, Pundit Nehemiah, Babus Samuel and Yuhanna, came to my study to argue the point, and our unanimous decision was that, as Bachan Masih was not really married, the *surasten*, being a Rajputni, and therefore of a different caste, and as a second marriage could not take place, he must send the concubine away, provide for her, and retain his wife, though as yet only a child. This decision was communicated to the poor woman. She was thunderstruck, and replied, "My husband took me from my friends. We were united by promise, and I have been a faithful wife to him for thirteen years, and have given to him and nursed for him three sons. I heard of Christianity, and rejoiced at my husband's change; for, from what I had seen and heard of Christianity, I believed it was established to build up people's houses; but woe to me, I have been greatly deceived! Well, I go—" and she left my room in deep anguish.

These are sad trials for our poor converts, and such it was for Bachan Masih. He loved his concubine, and she loved him. She could never marry, and her heart was very desolate; and, saddest of all, she did not know to whom to go for comfort and support in her desolation.

Soon after this the Mutiny broke out; Bachan Masih joined the mounted police. Before joining his corps, he provided for his concubine, and she left for her new home; but she continued to beg for instruction, and received it. Bachan Masih left the three children with her.

At the close of the Mutiny he applied for his wife, but she declined joining him; so he also was desolate. He now threw himself entirely upon the Lord, and became one of our most spiritually-minded Christians, learning from his heart to say, "Thy will be done!"

When he heard of his wife's sinful career, he endeavoured to save her, but his efforts were in vain. She continued her own mode of life, as she termed it, till she thereby destroyed herself.

On my return from Europe, in 1861, the concubine, now no longer such, but the lawful wife of Bachan Masih, was the first to visit me. The Lord had turned her grief into joy, for she was now really married to her former husband.

But that joy was not lasting. Bachan Masih was taken ill. A cold, taken during the Mutiny, had settled on his lungs, and consumption followed. He took up his abode near our Mission gate, spending his last few years in the service of his Master as an unpaid Mission agent. He was blessed in his labours.

He usually sat at the door of his house near the road, and, as pilgrims passed by, spoke to them of Jesus. One day an aged pilgrim came slowly along the road, leaning on his staff; he seemed weary, faint, and sad. Bachan Masih addressed him, saying, "*Maharaj* (great king), where do you come from, and whither are you going, and what is the object of your journey?" The weary pilgrim answered, "I come from such-and-such places, where I have been on pilgrimage, seeking rest for my poor, weary, and sad heart, but I have found none. I have now come to *Kashi* (Benares); may I find rest here!" Bachan Masih invited him to sit down, and spoke to him of Jesus. He said to him, "Why will you wander about in search of God, who is near you? Why will you bow down to idols and images made of stone, which cannot save you? What is your Maker, a stone? Is God confined only to certain places? No, no! He is now here. Jesus is in the midst of us, and now invites you, saying, 'Come unto Me, you that are sad, weary, and heavy laden, and I will give you rest.'" "

The aged pilgrim listened with deep attention and emotion. The Lord opened his heart; faith was wrought in him. After some silence, he exclaimed, "Is this message indeed from God? Does God think of me? Did Jesus die for me also? and can He—does He—love me, a poor, old, unworthy sinner?" Bachan Masih grasped his hand, and, in the fullness of his heart, said, "Yes, brother, He does!" Upon this the aged wanderer exclaimed, "Jesus is a Saviour such as I need; in Him I see all I have sought for years. I will stay with you."

Soon after, he brought the aged believer to me to be admitted into the visible Church of Christ. The words of St. Peter were applicable to him, "Can any man forbid water that he should not be baptized who has received the Holy Ghost?" He was baptized, and when I spoke the words, "To remain Christ's faithful soldier and servant unto his life's end," I well remember the involuntary heartfelt exclamation that burst from his inmost soul, "I will be the Lord's soldier and servant for ever!"

His earthly career, however, after his baptism, did not last many years. He was an engraver by trade, and I still have a seal which he engraved for me. "*Isai Das*" (Christ's Servant) was a humble, consistent, and cheerful Christian, and, when the Lord called him, he could exclaim with Simeon, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation!"

At another time Bachan Masih brought me a blind man for baptism, who said, "In my younger days I was very careless about God and my salvation. Being active and strong, I became the servant of a great man, and I was renowned for wrestling and fighting. One day, whilst so engaged, the thought struck me, What would become of me if I should be injured and die? I became alarmed, and began to read my Shasters; but they could not quiet my mind. I worshipped my household gods, but I found no rest. I then went on pilgrimage, visiting various shrines; but all in vain—my anxiety remained. I then resolved to join the Mohammedans. I went and lived among them; but I perceived that they were as ignorant of God and the way of salvation as I was. Whenever I spoke to them of my anxiety, they always said, 'Be of good comfort; God is great; and what He has decreed will take place.' Whilst among them I became blind. Thus, blind within and blind without, I left them and resolved upon going to Kashi. As I was slowly passing along, feeling my way with my staff, a friendly voice called out to me, 'Whither are you going, and what are you in search of?' I stopped. Seeing that I was weary and faint, my new friend ordered me some food from a Brahmin, of which I partook. I then opened my mind to him. He seemed to understand me fully. He spoke to me of Jesus. He also prayed with me and for me. Jesus is such a Saviour as I need. I believe in Him. I am the Prodigal Son. Bachan Masih has taken me by the hand, and has led me back to my Father." He was admitted into Christ's Church, and became a sincere and humble Christian.

Thus were the labours of this faithful servant of Christ blessed. His memory is still dear to me, and thus my labours for Davi Dayal Singh were not in vain. Praised be the Lord! (Eccles. xi. 6.)

THE LORD CHANCELLOR ON THE CHURCH MISSIONARY SOCIETY.

At a recent meeting of the Society at Bournemouth, Earl Cairns, who presided, said:—

I look with the greatest admiration upon men—many of them men of great learning, cultivation, intelligence, energy—who might have spent their lives at home, who at home might have carried away many of those prizes which are looked upon as the reward of merit in this country, but who, constrained by the love to Christ, and constrained by the desire to spread among the heathen the knowledge of the Gospel of Christ, have forsaken kindred, country, friends, and ease, and have gone abroad among the heathen to spend a life, often of suffering, often of priva-

tion, merely for the purpose, and merely for the satisfaction, of proclaiming the knowledge of the Gospel. . . . I will venture to ask you to put one or two questions to yourselves. What is our duty with regard to Missions? We are now in the year 1879, and if we look back over some centuries and ask the question with regard to those who have preceded us, I don't think we shall have any difficulty in answering it. Suppose we ask ourselves what was the duty of the early Christians? What was the duty of the Christians at the end of the first or the middle of the second cen-

ture, when they were small in number, much smaller in number, compared with the rest of the world than Christians now are? Was it their duty to remain content with the point to which they had attained, to remain content with the knowledge which they themselves had, or was it their duty to endeavour to spread that knowledge over other parts of the world? And if they had remained content, if they had ceased to make any exertion to spread the knowledge of the Gospel, I want to know where we should have been at the present time. Well, now, is the duty changed, or is the state of things so altered that that which was a duty in the first days of the Church has ceased to be a duty at the present time? Is the world so saturated, so permeated, with the knowledge of the revealed Word of God that there no longer is the duty to endeavour to spread it further? Unfortunately, this is far from being the case. We know that those reckoned as Christians—those who pass under the name of Christ, and inhabit Christendom—we know that not more than between two-thirds and three-fourths of the population of the world have ever heard of the name of Christ. And, I conceive—in answer to the question which I have put—that our duty at the present day is just as strong to endeavour to spread the knowledge of Christ to those who have not yet received it as it was in the first generation of the Church. Well, no doubt our first duty is to give our money, because it is in that way that the work can be done, and without the money the work cannot be done; but I am afraid—and I do not speak for others more than for myself—there are many who contribute to Missions very much in this way:—A period of the year comes round when some one calls for their subscription, and they pay their subscription to the Missionary Society in very much the same way they pay their taxes; they make a payment, and they think they will hear no more of it till the following year, and they think no more of it till the following year. Now, the money is very valuable, and is very necessary, but I must express my conviction that money given in that way does comparatively little good. I believe that

money to do good must be accompanied with your prayers, and I believe that money without your prayers will be comparatively of little use. I know it is often asked how it is that with the sums which are subscribed for Missions in this country so little is done, and so little result is attained. I don't stop to inquire whether it is accurate to say that little is done, but this I do say with some confidence, that I believe the reason that much more is not done is that the prayers of the people who give money do not go forth earnestly and really along with the money. Now, there are some people who do not give any money, there are some who give money who do not give any prayers, there are some people who give prayers, and yet they stop short; they seem to me not to think or to inquire whether their prayers are ever answered, and I ask this next question—Is it not our duty, is it not one of the duties we discharge by meetings of this kind, to endeavour to find out what has been done in the operations of Missionary Societies, how far the money that has been given has produced a result, and how far the prayers that have been offered have produced a result? It appears to me to be a very strong proof that prayers are not very much in earnest if they are offered up, and yet if people do not look for an answer to their prayers.

I should like to say one word about the Church Missionary Society itself. It is a Society which has now attained the age of fourscore years, very nearly. It has been the pioneer and the fore-runner of numerous other Missionary Societies which have been formed since its institution. There are some people who say that activity in missionary work is the test of a standing or of a falling Church, and I believe myself there is a great deal of truth in that observation, and I believe that the Church Missionary Society, during the present century, has not only done a great work in foreign and heathen lands, but it has done a great work at home. It has connected itself with, and it has been the source of, vitality in Evangelical religion in this country, for which we can never be sufficiently grateful.

RECORDS OF THE MISSIONS.

NIGER MISSION.



O interesting is our intelligence from the Niger, that we think it well to take this Mission out of its turn, and lose no time in presenting the letters lately to hand. The important results of the *Henry Venn's* first voyages up and down the river were detailed in the last number of the *Intelligencer*, and we now review the Mission itself. Bishop Crowther's own Report is just to hand, and will appear hereafter. We now give only the letters of his clergy.

The staff of Native clergy is less by one than at the date of our last general notice in November, 1877, owing to the death of the Rev. W. Romaine of Onitsha; but the lay agents added in that year have been doing good service. The ordained missionaries are thus distributed:—At Bonny, Archdeacon Dandeson C. Crowther; at Brass, the Rev. T. Johnson; at New Calabar, the Rev. W. E. Carew; at Osamare, the Rev. J. Düring; at Alenso, the Rev. John Buck; at Onitsha, the Rev. S. S. Perry; at Asaba, the Rev. E. Phillips; at Lokoja, the Rev. T. C. John; and at Kipo Hill, the Rev. C. Paul.

Bonny.

From Bonny we have intelligence that calls for devout thankfulness. The persecution which has so greatly tried the Native Christians during the last three or four years has at length, we trust, come to an end, and there seems every reason to hope that a period of rest, and of growth, is at hand for the afflicted Church.* Our first extract from Archdeacon D. C. Crowther's letters, however, is of earlier date, but it gives a touching account of the behaviour of the Christians in their time of trial:—

May 30th, 1878.

Before long we hope to be able to report that the Native church at Bonny, St. Stephen's, has been re-opened, and that the cruel law prohibiting the converts from attending church is removed.

I have already seen the chiefs, and the majority of them are disposed to toleration. A special prayer-meeting was held last Wednesday by us, in the school-room, to ask God to show His mighty arm, especially in behalf of His Church and people in this country. I read, on a previous occasion, some letters, and delivered the messages I had received from friends who sympathized with us, and are interested in our work, in other parts of Africa, also from India and England. Many heart-stirring prayers were offered that evening.

One sentence in the prayer of our schoolmaster ran thus:—"We beseech Thee not to rain down fire and brimstone on these stiff-necked people, as in the case of Sodom and Gomorrah; but we pray Thee to rain down *Thy love* on them, as in the case of Saul, so that the persecutors may be arrested on their way to ask, 'Lord, what wilt Thou have me to do?'" One of the converts prayed in the Native language thus:—"Lord, if the prayer of us, Thy unworthy servants, are too sinful to get to Thee, hear and accept the prayers of those, who call upon Thee on our behalf, but, above all, for the sake of Jesus Christ hear us!"

I verily believe we shall be heard. Are we not told to ask, and we shall receive? More than half the population

* It will interest our friends to know that the two sufferers for conscience sake, Isaiah Bara and Jonathan Apiape, who, it will be remembered, endured twelve months' imprisonment and were then released at the intercession of the English traders, are now employed in brick-making at Ebute Meta, near Lagos, and lately produced 30,000 bricks of superior quality, for use in the Niger Mission, at a considerably less cost than has usually been incurred.

of Bonny are at present non-worshippers of juju (idols). We have more numbers of inquirers in our class-list since Joshua's martyrdom, and the enactment of the prohibition, than we formerly had; the troublous times seem to awaken the anxiety of the people the more for their souls' salvation.

Should toleration be proclaimed, this

This extract, it should be added, is not from a letter to the Society, but from a reply sent by Archdeacon Crowther (copy of which he sent home) to one of the letters of sympathy here alluded to, which he had received from the Bishop of Colombo, who, in Ceylon, had seen a letter of his in the Report of the Christian Knowledge Society.

In a letter dated Sept. 17th, Mr. Crowther mentions that the chiefs were "yielding very much," and that the register of attendance at church on the preceding few Sundays had been 110, 120, 140, 172, 180, men and women of Bonny. Mr. J. Boyle, the schoolmaster of the station, writing at the same time, gives an interesting glimpse of the readiness of the people to maintain their own religious ordinances:—

Notice was given that the church needs extensive repairs, and that those who attend are to contribute money to defray the expenses. Some time was allowed to pass between the giving of the notice and the collecting of the money. As soon as the people are told that the time for receiving the money is come, many come willingly to give of their substance. The first person to open the list is a bright lad, a slave, of about nine years of age, who came to me with smiles, holding out two manillas—about

5*d.*, according to the present worth of money—and said, "Tí áhám" ("Put down my name"). This was a sign for others to follow, and the next and two following days there was a regular flow of little boys, men, and women, coming to give what they have. Some of those absent in the markets sent theirs. A young chief gave 1*l.* 10*s.*, and makes it a matter of conscience (though it might bring on him the rage of the older chiefs) to attend Divine Service.

A Report on the Lower Niger Mission generally, by Archdeacon Crowther, gives further details respecting the decrease of persecution. First, let us hear how, in a succession of visits to the leading chiefs, he reasoned with them on the subject:—

I told them what is being done at Sierra Leone—all the churches not only are full of worshippers, but the congregations now support their pastors; of Lagos, how the same scheme is being followed; also of the large attendance at church in Brass River, including the chiefs; and how King Ockiya invited the Bishop to Nembe, after having built a chapel; of Osamare and its two kings and war-chief at church; of Onitsha, Lokoja, and their encouraging church congregations; even of the Emir of Nupe asking for copies of God's Word in Arabic, for himself and his attendants, with the noble example he has set in allowing any of his subjects, though Mohammedans, to attend our churches.

"But," I added, "what of Bonny?—nothing but persecution, prohibition, imprisonment, and killing, on account of Christianity; and these things are done by a nation which claims to be more civilized than those of the Niger!" I continued the argument by showing them that, had the other countries been as opposed to the Mission work as Bonny now is, "would the 'big gentlemen,' who compose the Committee of the C.M.S., give a steamer to facilitate the Bishop's movements to the interior countries in the Niger?" Saying this, I drew out the picture of the *Henry Venn* from my Bible, and showed it. Every one visited answered to this effect: that they are in favour of God's Word, and not op-

posed to it; that the cause of the law was the insubordination of their boys; but now, having punished them for some time, things will be restored to their former state.

At this juncture an event occurred which has tended much to abate the opposition to Christianity. One of the principal chiefs lost his favourite wife. He seems to have acquired considerable wealth by means of the palm-oil trade; and according to the custom of the country, "no less than 500*l.* worth of goods in silks, satins, corals, money, &c., were buried with her, and 350 kegs of powder were fired away in eight days!" Now, this chief was one of the most prominent of the persecuting party, and the two men who at different times suffered martyrdom for Christ's sake belonged to his household, or rather clan. It now appears that the favourite wife constantly urged him on to acts of oppression, being herself devoted to the "jujus"; so that by her death the Church loses an inveterate and influential foe. During her last illness, which was long and very painful, Mr. Crowther tried to obtain access to her, in hopes of pointing her to the Saviour of the lost, even at the eleventh hour, but without success:—

I paid another visit to the chief, particularly to have a word with his head wife, whose life was despaired of. On entering the house I met three sacrificing fetish priests, specially sent for from Ibo; they were performing and asking the gods whether this sickness would be unto death or not. Of course the answer was "No." As soon as the priest said so, a shout of triumph and joy was given by the satellites standing around, and the husband, who since the last week was cast down, seemed to feel some relief at the answer from the gods. After speaking to him some words of truth, directing him to God as the Giver and Ruler of all things in this world, I asked to see his sick wife. The priests refused me an entrance into the room, saying that my presence there will "spoil their medicine." That night she was removed to Juju town.

The report reached us, on the 10th June, that she was dying. I sent to the chief that I was about to visit Juju town, and would call on his wife, and that my speaking to her from God's Word merely could not act as a magic to restore her to health, as he sent to

But what, if it please God, may not be the result of this solemn event upon the bereaved husband? Mr. Crowther's account of the immediate effects upon him will be read with deep interest:—

On the third day after this great event, a party of us went to Juju town to sympathize with those bereaved. There I took occasion to say that the Christian religion teaches all men to feel for one another. The people remarked on all sides that they are surprised we

inquire some time ago; but that God's Word will prove useful to her if she believes in Jesus Christ, who died to redeem her, for then her soul will be saved. He politely sent back to say that he was willing I should go, but would not advise it, as she was struggling between life and death; however, I went in the Mission boat, taking Mr. Boyle with me.

We were told she was in a state of unconsciousness, and could not be seen.

Under the house, we noticed a huge box, in the shape of a bread-pan, ten feet long, four feet broad, and three feet deep, lined with velvet. The decorations were just commenced. We asked what it was. The answer given was, "A coffin for M——, made four days ago to receive her body when she dies"—velvet, of all colours, to be used for the outer decorations. Guns were already fixed in their positions, to be fired for eight days, in honour of the dead. We returned home rather disappointed, and at midnight the booming of one of these guns announced that the chief instigator against our Church and converts had ended her earthly career.

expressed regret and sorrow at the death of one who has done us so much harm; we rather should be rejoicing that an opponent is put out of the way!

The husband was touched to the very heart by the death of this his favourite wife. He had spent a great deal in

sacrifices and doctors from the interior of Ibo. Three times the canoes, by their shakings and rollings on a calm river, have told the fetish priests that death will certainly not be the result of the sickness. On each occasion about 6*l.* worth of goods was sent to thank the canoe and priests. A horse was promised the gods by the chief, instead of a goat, for a sacrifice of thanksgiving, should the wife recover. In this state of mind the chief took his meals irregularly and scantily; for a week he did not visit the hulks; even his favourite play at cards he put aside, and frequently, with his head bent down, tears were seen to roll down his cheeks, so great was his grief.

On June 21st, I visited the chief, accompanied by Mr. Boyle. Hearing that we were in the house, he sent for chairs for us, and soon after came himself. After expressing our sympathy, as personal friends of his, we did so also in behalf of the Mission. I added that all the words of comfort we can tell him will fail to heal the sore in his heart; but we, who are believers in Jesus Christ, have a "balm" which heals such wounds; there is a "Physician" above every earthly physician, who administers it into our hearts, and a change takes place for good. Should he like us to tell him of that balm for his broken heart? He answered, "Yes;

tell me, and I will listen to you." I took out my Bible, and opened 2 Sam. xii.; read and explained, verse by verse, David's grievous sin against God—sin done knowingly against the Most High, then the punishment—showing how God sometimes uses the things we love most, and which we hearken to, idolize and worship, instead of God, as just punishments, to make us think higher of Him, and He does so in *love* to us; then, lastly, the effect this punishment had on David: he gave up sorrow, and, being a believer in God, he had the hope which no juju has ever given its worshippers, viz., "I shall go to him," which shows (a) a living future after death; (b) with believers, a happy security in that living future; (c) *recognition* in that living future. "But David," I continued, "required something more to make him happier, even at the death of that child, and it was this: the forgiveness of his sins against God for his past grievous conduct." I turned to Psalm li., and carefully read the whole to him, and concluded by pointing him to Jesus Christ, who has shed His blood for us all—for him (the chief), for me, for every man, and he that believeth in His name shall be saved. I closed my Bible; he sighed, and said, "God's Word is true and is good. Come at another time and tell me more!"

Since the foregoing was in type, we have received Archdeacon Crowther's Annual Report, giving most interesting and encouraging information:—

It is with a truly thankful heart to God that I write you this Report, in which will be seen the dealings of Providence, directing and teaching us to accomplish the great work, in which we are privileged to be engaged, in this part of the mission field.

In my last Report sent this year, after my visit to the stations within the Archdeaconry of the Lower Niger, there were intimations of the prospect of a change of things at Bonny for the better.

Not wishing to be hasty in reporting these good tidings, which might prove to be only momentary actions after all, I deferred entering into particulars; but now, after the incidents that have taken place, testing the reality of these changes, I feel I cannot refrain writing any longer. To be explicit, I divide them into heads:—

1. *Meetings with the Chiefs on the subject of Toleration.*—Our visits to the chiefs of Bonny, and, in particular, our subject of conversation with them, viz., toleration, is known to every one in the town, both to the converts and church-goers, as well to the idol worshippers. A chief who would long ago have been an attendant in the house of God, but kept back from fear of the elder chiefs, told us one day that we were on the right way to success, by weakening the opinions of the chiefs themselves with the truths of the Gospel preached to them in their own homes, and gave this parable:—"A large obstructive tree, too large to be cut with axe, can be thrown down in another way. By digging up, and cutting each root; it only requires the wind to blow, and down it will come." This parable I thought was very applicable, and, uttered by a heathen

chief, came forcibly and encouragingly to us. "The wind," I said, "is the Holy Spirit."

On the 18th September, one of the chiefs, Long John, having launched a new war-canoe, had a "play" in the town, and invited his brother chiefs to dinner. Mr. Elliott, the teacher at St. Clement's, went to the town for open-air preaching, and met all the chiefs at Long John's; he hastened to the Mission station, St. Stephen's, to say that there was a capital opportunity of speaking to the chiefs together. Accompanied by Mr. Boyle, the three of us were soon in Bonny Town. After exchanging salutations, seats were brought for us. I jocularly asked them why we were not invited to the dinner, seeing we are such friends; they laughed, and promised not to forget us next time. Some conversation passed between us, and I brought in the subject of religion. All were attentive during my address from Proverbs xi. 14. At the end, I asked whether what they had heard was bad. All answered in the negative. I answered, "This is all we teach and preach: 'Believe in the Lord Jesus Christ and thou shalt be saved.'" I asked for an opportunity to deliver some messages from the Bishop; and that which required their immediate answer was this: How long do they intend to keep their people away from the house of God? They promised me the next day at four o'clock p.m.

Accordingly, we met them the next day and introduced the subject, telling them that many Christian friends in England have the interest of the whole of Africa at heart, and how glad will they be to hear that persecution has ceased and toleration proclaimed at Bonny; even more, that the chiefs with their people are attending the means of grace provided for them in their country. The weapon of the Gospel was brought to bear on these remarks from passages from the Scripture.

A marked difference was noticed by us at this meeting; formerly they would not hear anything on the subject of toleration. Either we were interrupted when speaking, or they left us and went away; but at this meeting there was nothing of the sort; rather, when I was addressing them on the history of Joseph, showing how God's plans must prevail, notwithstanding oppositions, Chief Cap-

tain Hart was asking Oko Jumbo for further explanations on some points he did not quite catch in the history which was given. After I had finished, there was a pause; then a short consultation between them; and Oko Jumbo, as the spokesman, said that the chiefs had heard all I said, and it was good. As the other minor chiefs were not present in this meeting, and the subject was one which concerned all, they would give me a decided answer soon, which they trusted would be favourable. In reply I thanked them for what they had said, but as our work was that which concerned life and death, and not trade affair which could be delayed, I would commence that day to invite all Bonny to church again; in the meantime, they could be thinking what formal answer to send me. There was no word of dissent; the meeting broke up, and we began our invitation on the way home.

Looking at the church register, we have these numbers at church: 220, 287, 315, and on Sunday, the 10th November, 349, Bonny Natives—among them two chiefs, Fine Country and Adda Allison, and a woman considered to be the richest woman at Bonny. The substance of the whole matter with the chiefs can be said in a few words, and this I give in confidence. They feel themselves utterly unable to stop the advance of the Christian religion among their people and slaves, and are ashamed to own their inability: in order to retire honourably from the field, the policy pursued is to assume a sort of connivance at the revival of Christianity.

2. Thanksgiving Service asked for by King George Pepple on his return from England.

By the steamer of the 18th September from England, among other letters, I received one from King George Pepple thus:—

"Forgive me for not writing you prior to this. I will make it all right when I meet you in Bonny. People have made inquiries about you, and I have given them the best possible account. I shall be coming by next steamer, if it pleases God to allow me, and I wish you to get ready for a special service at the Mission Church, Bonny. From the steamer (D.V.) I will proceed to the church to offer my thanksgiving to God.

"Believe me in haste,

"Yours very sincerely,
(Signed) "GEORGE."

N

King George had been seriously ill for some time; his life was despaired of at one time, but he rallied. When convalescent, the doctor suggested a change from Bonny; he made up his mind, and was strongly advised to go to England. He was well received on his arrival on English shores; his speeches delivered there appeared in the papers; the Lord Mayor of London was his special friend. He moved among many Christian ladies and gentlemen, who took great interest in him and the Mission established at Bonny. He had an opportunity of being introduced to the Prince of Wales, also opportunities of speaking about the progress of the Mission, and the questions asked him showed him the great interest of Christian friends in the welfare of the Church at Bonny.

He arrived at Bonny on Saturday, September 28th. Arrangements were made for the service, but it rained heavily the whole day, which prevented the carrying out of his intentions. Towards evening, though it was drizzling, he and his sister, Princess Florence, were announced to be in the station. His object in coming was to say how disappointed he felt, not to have been able to leave the steamer till late, and wished the special service of thanksgiving to take place on the morrow. The next day, Sunday, 29th, an impressive service took place; a special thanksgiving prayer was read, followed by silent prayer and praise, after which I preached, taking for my text Psalm lxxvi. 16, before a congregation numbering 230 Bonny Natives and 15 Sierra Leone people.

The king has been a regular attendant at church. We pray that he may thus continue, and that the grace of God may live and grow in him.

Since the above step taken by King George, an occurrence has taken place, showing how Satan will not sit still to see his forts assailed and captured without making a struggle. [This refers to a kind of revolt of the chiefs against King George Pepple, apparently on account of his abandonment of heathen customs. Some accounts have appeared in the newspapers.]

3. *A complete Restoration of St. Stephen's Church.*—Prior to my leaving for the Niger, on the 25th June, I preached on this subject from 2 Chron. xxiv. 8-13,

and drew the attention of the congregation then existing to the dilapidated state of the church—that it needed a thorough repair. How was it to be done? I asked. Surely not by the Church Missionary Society. I gave them a plain simile, to show how unjust it would be for us to expect the Society to do this work for us. We have to use plain and common objects with which they are familiar in preaching. The following, used that Sunday, serves as a sample:—"God has provided good food for us at Bonny; the Society sent the good food to us by messengers, and they supply us also with a large handsome dish to contain it; we have tasted, yea, eaten largely, and found the preparation good for our bodies and souls; now the dish wants washing and cleaning. Would it be right for us to send to such good people to have the dish cleansed? Have you ever heard of any one asking a kind friend to come and repair and paint a canoe, after he has so kindly given it to you free, has supplied you with paddles, boys to pull, and men to steer, and you have used that canoe for so many years?" They shook their heads. Then I added, "I require no answer but this—let your subscriptions speak. If we love our church, love the means of grace held in it every Sabbath-day, and, above all, if we love the Saviour Jesus Christ, proclaimed from the Word of God, there will not be a soul attending Bonny Church, however poor, who will not deny himself or herself something to help on this work." During my absence Mr. Boyle has been receiving subscriptions till now; and, considering that the congregation is composed chiefly of slaves, the amount already received is good, viz. :—

From the Bonny Native congregation, adults and children, in manillas and silver, 12*l.* 10*s.* 3*d.* From the civilized community from Sierra Leone, Lagos, and Fernando Po, people residing at Bonny, 21*l.* 7*s.*; subscription from King George Pepple, 10*l.* 10*s.*; subscription from Princess Florence Pepple, 3*l.* 3*s.*; with the aforementioned 12*l.* 10*s.* 3*d.*, we have up to this time, December 10th, a total of 47*l.* 3*s.* 10*d.*

The gallery, which is a novelty this way, attracts notice, and is admired by every one; from it on the Sabbath-day the voices of thirty-eight children, boarders at the Mission, are to be heard

in clear, sweet tones, telling how "the noble army of martyrs praise the Lord."

The subscription still goes on towards ceiling the church.

4. *The working of St. Clement's during my absence to the Niger.*—The teacher of St. Clement's, Mr. E. T. Elliott, has been very energetic in keeping together the congregation of this church, chiefly the Accra men, carpenters, coopers, Sierra Leone clerks, &c., connected with the shipping. Besides this, he pays attention to the Natives of Bonny, by having prayer-meetings and open-air preaching among them.

5. *Arrival of the Bishop.*—The Bishop arrived here from Brass in the steamship *Formosa*, on Monday, the 18th of November. Notice had already been given at church the last Sunday of the expected arrival of the Bishop, who would preach, and a public examination of the children at school to take place some day after. The following Sunday (24th) came; the morning opened gloomily, but the feathered songsters warbled out their praises to God so cheerfully that morning, as if indicative of the many voices which would be raised in jubilant praises to God in His once neglected sanctuary. The tones of the church-going bell announced the approach of the hour of service, and hardly was the first bell stopped ringing than I saw on my way to St. Clement's, by the beach path from Bonny, scores of people hastening to St. Stephen's to secure seats before the sound of the second bell.

I returned from St. Clement's, and found the Bishop preaching. Turning to the congregation, a sight never witnessed before at Bonny met my eyes. The church was densely crowded—seats provided, and extra ones, closely packed to the pulpit and reading-desk, were filled—the pews filled, the gallery well occupied by the children, and the steps to the gallery lined with people. King George was present with his sister; Chief Fine Country and other minor ones were there also, with the rich woman already spoken of, who, though ill during the

week, yet was present at church. No less than 503 persons were attentively listening to the sermon, the Bishop telling them of the wonderful works of God among the people in the interior countries of the River Niger. At the mention, by the Bishop, of such names as Mkpo, Umu-oji, Nkwere nsube, Aron, Elugu, &c., that the people of these places are sending messengers to the Mission at Onitsha, and that our agents are now travelling thither occasionally, one could notice the smiles and nods of approval from these poor listeners, many of whom had been caught and sold from the mentioned towns, and hence the joy to know that the Gospel will some day reach their own country. In the afternoon the Bishop again preached, and, though the tide was high, above knee-deep over the beach path, yet there were 419 persons present.

Sunday, Dec. 8th.—We tried to get chiefs Oko Jumbo and Squiss Banigo to church. Though they promised, yet on the morning of the Sabbath, soon after the second bell commenced, a messenger was sent by them, asking to be excused this Sunday. The Bishop preached at St. Stephen's to a congregation numbering 551. Chief Adda Allison present. I kept the service at St. Clement's; fifty-one Natives and two Europeans present.

I close the Report with this brief remark, which is a recapitulation of what I had written some time ago, that Christianity is fast gaining ground in the hearts of the majority of the people at Bonny. This age is that of a struggle between light and darkness—it is the bursting of that bud to open to a sweet flower. Satan's citadel has been most effectually undermined by the power of the Gospel in this country. It seems, to all outward appearance, to be still powerful; but those who listen will hear the noise of the cracks, and those who look will see rents here and there on its hollow walls. Its occupants are aware of it, if no one else is, hence they make a struggle; but this does not render the awful crash the less inevitable, for the Gospel leaven is doing its work *steadily* and *surely*.

Brass

If we should be privileged soon to see chiefs and dependents together abandoning their idols and serving the true God at Bonny, it would be no

unprecedented thing in the Niger Mission. At Brass, the happy spectacle is already a common one; and this is the more significant because that station also, a few years ago, was the scene of bitter persecution. It is from Ockiya, the king of Brass, that the huge idols were received by Bishop Crowther two years ago, which have been repeatedly mentioned in the Society's periodicals, and are now at Salisbury Square. The Rev. Thos. Johnson, the Native missionary at this place, wrote as follows in January last :—

The work, I am glad to say, is going on well. The congregation to Divine Service has risen from 400 odd to 500 odd. On Christmas Day the church was filled to overflowing; there were 629, and in Nembe 400 odd. When we had the Lord's Supper last, there were over eighty who communicated. On the 1st inst. (New Year's Day) Chief Samuel Sambo was married according to the rites of the Church; all the agents (Europeans) in the river attended the wedding; some were at church, and all were at the feast. It adds more to the enjoyment of the season. Our Sabbath-school is also greatly increased. Inquirers after salvation are coming in almost every day. Our union prayer-meeting during the first week in the year was well attended, but not as in the previous years, owing to a particular fishing season, which always takes place in December, before the harmatan break in, in January, which was a little late this season. It commences just in the same week for the morning prayer-meeting. Though

there were not many in this, as in other years, yet God has signally answered our prayers—rather, one of our prayers. The prayer was that God should grant unto the kings and chiefs of this country unity and concord, that they may, like other nations and countries, take counsel together for the welfare of their country. The two kings who were at variance unitedly convened a meeting of all the chiefs of Ogbolomambiri, Basambiri, Tuwon, and Fish Town, to consult on their market affairs. I was told that, after the meeting, all the heathen chiefs also rejoiced, and expressed that they wished it would ever be so. Thus God has answered the feeble prayers of His poor and unworthy people. I was told it was never done so, and I have not witnessed it so since we came here (since this last ten years). On Sunday last one of the Christian chiefs came to me and said, "See how God has answered our prayers; such thing," he said, "we never saw before."

Archdeacon Crowther gives a significant illustration of the influence of Christianity at Brass, in the sparing of the lives of four English sailors who, being shipwrecked, fell among cannibals :—

A sailing vessel, called the *Guiding Star*, with cargo, consigned to one of the firms trading in the Niger, had arrived outside the Nun bar. No pilot was sent out to bring her in, so the captain sent his boat, with five men in, to get one; the boat capsized on the bar, one of the sailors was drowned, the rest clung to the boat. Being ebb-tide, they were drifted away to sea, past Brass, and by the time the flood set in they were away down by an opening called the Nicholas. Cannibals live in this vicinity; hence any unfortunate being cast on Nicholas' shore must be given up as lost. These four sailors were drifted ashore there, and picked up by the Natives. Providentially for them, one of the Brass Church converts, called Carry, had some trade business with the Nicholas people, and

his boys, who also attend church, were there at the time. They hastened and reported to their master about the sailors. At once Carry went, and, after a good long talk, and showing them how God had turned the Brass people from such shameful practices, through the Word of God, he succeeded in rescuing the sailors, and returned them to their ship at the River Nun. Carry's words, when he handed the sailors to the captain of the ship (with whom I had conversation two days after), were these: "Had I not known God, and have become a Christian, these, your men, would not have been alive to-day; we thank God." This is a testimony, from the mouth of a captain, of the effect of Christianity, and the power of the Gospel.

Most interesting, too, is his brief notice of a Thanksgiving Service held to commemorate the tenth anniversary of the establishment of the Brass Mission:—

The 25th August happened to make up the tenth year since the establishment of the Mission at Brass, and the second year since King Ockiya gave up his idols; and a thanksgiving service was held. A lovely sight presented itself to me as I entered the church. The minister, Rev. Thomas Johnson, was just coming out of the vestry; on one side was sitting King Ockiya in his

pew; on his right were five chiefs, decently clad, in their pew, then the minor chiefs, and, on the other side, their wives. When the service commenced, the voices of thanksgiving and praise poured forth from no less than 511 persons, who met in that sanctuary that day to give praises to God for His wonderful works among them.

Brass is a peculiarly important place in relation to the navigation and commerce of the Niger. It is the key to the creeks and channels of the delta, which pass through the territories of the still isolated and hostile tribes. "Secure Brass permanently," writes the Bishop, "and the pacification of these tribes is half effected," which will facilitate the further opening up of the river, and the development of commercial enterprise.

The capital of the Brass territory is not Brass Town (Native name Tuwon), where the trading establishments and the Mission are, but *Nembe*, another place on the Brass River. King Ockiya has for some time been asking that a teacher might be stationed there, as many of the people already believed the Gospel, and a prayer-house had been built. The Bishop has quite lately visited Nembe, and gives a truly wonderful account of what he saw there:—

Nembe, Capital of Brass,
Nov. 4th, 1878.

You will perceive, by the date and heading of this, that I have paid a visit to this place, Nembe, where I have spent five days from October 31st. The Rev. Thomas Johnson and Mr. Jeremiah Johnson, the appointed Scripture-reader for this place, accompanied me. I had arranged purposely to spend a Sunday here, that I might see, from personal observation, what provision we should make to meet the wants of this capital town.

On our arrival here early on Thursday morning, the king lodged us in his large boarded house, raised seven feet from the ground, and covered with corrugated galvanized iron roofing-sheets.

In the evening, at 7 p.m., two long shrill sounds from the boatswain's pipe gave signal for prayer, when about fifty of the king's household came up to attend. No compulsion. The same was performed at 7 a.m. the next day. This was a regulated family prayer-time by the king daily. I thought certainly this was an encouraging sight, especially when not expected.

On Friday, the king took us to the

spot which he had been filling up near the creek for the intended mission station, which we measured, and found will answer our present purposes till we are settled in the country.

He next led us to the building he had erected for Sunday services, which, from mere distant report, I thought was a small shed which might hold from 50 to 100 persons; but, to my agreeable surprise, we entered into a wattled building, 58 feet long by 30 feet in breadth, bamboo thatch roof, ventilated with about half-a-dozen windows on each side, in which I was told 400 people met to worship twice every Lord's Day. I must say I had not expected to see or hear such realities.

The services were conducted by James Kalai Ekperi, one of King Ockiya's servants, whom he had sent to St. Barnabas' School, near Tuwon, about ten years ago, with nine others, when he was obliged to remove them through persecution, which implicated himself in great difficulties from the priests.

Another very useful young man at service was William Kemma, a servant of late Chief Oruwari, formerly a great persecutor, but afterwards became an adherent to the Christian religion, and

delivered up his gods. William was first sent to school at Sierra Leone, and afterwards to St. Barnabas' School in this river as day scholar, some time afterwards was baptized, and is now a communicant; he acted, when at Tuwon, as a churchwarden of St. Barnabas'; but since he has become the successor of Oruwari's house at Nembe, he continues to make himself useful there.

Another young man, who has been very helpful to King Ockiya, was his own son George, whom he first sent to Sierra Leone for education, under the care of a Mr. Seymour, formerly a merchant clerk in this river. King Ockiya afterwards gave George an opportunity of a short visit to England, which has much expanded his mind.

Another useful person at Nembe was Warikiengha, one of the king's daughters, who was one of the ten put to school at St. Barnabas' before the persecution, as a boarder, though she was not long at school before she was removed, and not yet baptized. She has made use of her little knowledge by teaching others to read primers at Nembe, by which means many who had never been at school have been able to read portions of Scriptures in English.

Nov. 3rd, Sunday.—At 10 a.m., service time, King Ockiya took the lead, and we followed. No bell to summons to church; but by the time we reached there it was crowded to close packing. The king and his chiefs and converts took their seats, on their own chairs or stools, on the side and front near the reading-table, covered with a neat claret-coloured table cover, where we took our stand. Mr. Johnson read a portion of the morning prayers, partly in the vernacular, after which I preached from Ps. cxxxii. 1—5, "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob," to a congregation of 689 persons, composed of the king, chiefs, and subjects, women and children. In the afternoon to a congregation of 586, from Numbers x. 32, "And it shall be, if thou go with

us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee;" most appropriate text for me for the day. (*Missionary Daily Text Book*). My interpreter at both sermons was James Kalai Ekperi, above mentioned.

Certainly it is one thing to give information from report, but it is quite another from actual observations; nothing like "Go and see," when it can be done. I have come here and seen, and could really estimate the immediate wants of this populous place, divided into two sections by a creek which runs through them, each side having a name peculiar to itself, Ogbolomambiri and Basambiri.

The king's wattled church need not be disturbed for the present, but very much needs necessary improvements. The ground-floor, of mud, is very damp, for which reason the attendants at service had to provide themselves with seats the best way they could; some brought with them native stools, others pieces of boards, broken pieces of canoe; others brought half-burnt pieces of firewood from the hearth, and others the rough rinds peeled off from the cocoa-nuts, &c., to sit upon, in order to keep off from the damp mud floor.

From such a sight I immediately saw the most necessary wants of this new church. It must be floored with boards to keep the feet dry; it must be supplied with fifty or sixty long benches for the congregation to sit on.

This town must be supplied with two resident teachers, a Scripture-reader, and schoolmaster to begin with; for their accommodation, two small cottages of boards to be floored for preservation of health. The king has promised labour to fill up the spot given for building upon, and to supply us with native building materials, such as sticks, bamboo, thatch, and ropes. To accomplish the remainder as economically as possible, I have estimated the cost at 150*l.* to open a new station at Nembe.

Mr. Jeremiah Johnson will remove here as soon as one cottage is put up.

On the same Sunday here referred to, there were 460 worshippers at the old station at Brass Town, making 1149 in the Brass Mission. The "little one" of five or six years ago has literally become "a thousand."

THE MONTH.



HE sad news has been received that another agent of the Nyanza Mission has fallen—Mr. Penrose, who was engaged as an engine-fitter and worker in iron, and went out to the East Coast a year ago with Mr. Stokes. As mentioned in our last, he had gone forward from Mpwapwa towards the Lake somewhat in the rear of Messrs. Stokes and Coplestone, with a separate caravan. Both parties, after passing through Ugogo, took the westward route towards Unyanyembe, by which Mr. Mackay travelled in April last year (see *Intelligence* of November last, p. 668), and not the north-westerly route marked red in the *Church Missionary Atlas*, taken by Lieut. Smith and his companions. The object of this was to reach Uyui, the place a little north-east of Unyanyembe where now resides Said-bin-Salim, the ex-governor of the district, who had shown much kindness to Mr. Mackay and Mr. Wilson, and who, it now appears, has been equally friendly to Messrs. Stokes and Coplestone. The *pori*, or uninhabited country called Mgunda Mkhali, and so marked in the map, is infested with robbers, like that other *pori* on the *hither* side of Ugogo, the Marenga Mkhali, where Mr. Mackay was attacked and plundered of all his quinine, preserved meats, &c. Through this region several Arab caravans were travelling together for safety, and Mr. Penrose's with them. It seems that all had encamped near a small lake called Chaya, and that Mr. Penrose started to resume the journey a little before the others, being no doubt anxious to get on; and it is stated that soon afterwards he was surrounded by robbers, when his Wanyamuezi porters put down their loads and ran away, leaving him and a few of his coast men to be murdered. The bodies, and the wreck of the packages, were discovered a few days afterwards by the mail-runners from Uyui and Ujiji, who brought the news down to the coast.

Some particulars of the fight have appeared in the newspapers; but these seem to rest on very slight evidence, seeing that the survivors of the party were the porters who ran away. One statement, that the robbers were agents of Said-bin-Salim, is, we have no doubt, entirely untrue.

Although Mr. Penrose was not in the full sense a missionary, the loss of his services is serious; and he would have been of much use in assisting Mr. Mackay to put the long-wished-for steamer on the Lake, and in many other ways. But he has fallen in the service of a loving Master, and his name will remain with those of John Smith, Shergold Smith, Thomas O'Neill, and William Tytherleigh, upon the death-roll of a higher warfare than that in which, in another part of Africa, so many valuable lives have just been bravely laid down.

A passing tribute of respect must here be paid to the memory of the Rev. J. B. Thomson, the leader of the London Missionary Society's Mission to Lake Tanganika, the news of whose death from fever at Ujiji was brought by the same mail. He was a valuable and experienced missionary, and we deplore the loss of such a man to the common cause of African evangelization.

THE mournful news of another death comes to us from India. The Rev. C. Reuther entered into rest at Kangra on Jan. 22nd. He first went out in 1843, under the auspices of the Berlin Society, but joined the C.M.S. in 1849

and was ordained by Bishop Wilson. He has laboured at several of the North India stations. The Rev. R. Clark writes:—

A great trial has suddenly and unexpectedly come upon our Punjab and North Indian Missions in the death of our dear fellow-labourer, Mr. Reuther, of Kangra. He was with us only a few days ago, with Mrs. Reuther, in apparent health and his usual strength, at the Bishop's Synod, and at our Missionary Conference at Lahore. We there heard him preach and often speak, and more than once he led our devotions in prayer; and little did we then think that it was the last time we should meet

him on earth, and that he would be so soon called away to take a part in the ministries of heaven. We have lost a dear and honoured brother, whose accurate knowledge of the language, and ripeness of judgment, and deep spirituality in the knowledge of Christ, have long placed him in the number of revered fathers of the North Indian Church. His gentleness of disposition, and thoughtful, loving words and actions, endeared him to us all, and deeply do we lament his loss.

YET another death! Mrs. Galt, the wife of our zealous medical missionary at Hang-chow, who was being brought to England in broken health by her husband, died at sea off the coast of China on Dec. 30th.

MR. W. E. TAYLOR, of Hertford College, Oxford, has offered himself to the Society for missionary work in Africa; and Mr. G. H. Pole, of Corpus Christi College, Cambridge, who was for three years in Japan as an engineer, for the Mission in that country, which he knows well. Both have been thankfully accepted by the Committee.

ON December 22nd the Rev. H. Williams, of the Krishnagur Mission, was admitted to priest's orders by the Bishop of Calcutta.

THE excellent Native clergyman at Aurungabad, Western India, the Rev. Ruttonji Nowroji, has met with a serious accident, breaking two of the bones of his foot. He was, however, progressing satisfactorily.

WE regret much to say that the Rev. F. W. Ainley, B.A., of Clare College, Cambridge, who went out to Travancore in the autumn of 1877 to take up the Rev. J. H. Bishop's work at the Cottayam College during the latter's absence in England, has been ordered home, with no prospect of his health allowing him to return to India. This is another sore trial for the Travancore Mission.

WE are sorry to hear that the Rev. J. S. and Mrs. Hill, and Mr. W. Goodyear, who sailed in the autumn to join the New Zealand Mission, were shipwrecked on the voyage from Auckland to Tauranga, whither the former were proceeding to join Mr. Grace. Providentially all on board were saved, but much property was lost.

THE Alexandra Girls' Boarding School at Umritsur, the buildings for which have been raised, and nearly paid for (500*l.* is still needed), through the energetic labours of the Rev. Robert Clark, was publicly inaugurated on December 27th. Bishop French, General MacLagan, and a large number of English and Native friends were present. An anthem, "Suffer little children to come unto Me," and the 127th Psalm, were sung, and the Bishop offered

up prayer for a blessing on the institution. On the walls was a large scroll in English and Hindustani, "All thy children shall be taught of the Lord."

THE University of Durham has conferred the degree of B.A. on Mr. N. S. Davis, and that of Licentiate in Theology upon Messrs. N. H. Boston, David Brown, Samuel Hughes, Samuel Taylor, and W. C. Morgan, all African students in the C.M.S. Fourah Bay College, Sierra Leone. The Sub-dean, Dr. A. S. Farrar, in submitting the "grace" to the University for adoption, said that the students had "passed an examination of the most remarkable excellence."

BISHOP RUSSELL reports that he confirmed last year ninety-eight Chinese candidates in the Che-kiang Province. On Trinity Sunday he conferred priests' orders on the Revs. 'O Kwông-yiao, Wong Yiu-kwong, and Dzing Ts-ing. He writes in warm terms of the progress of the Training College at Ningpo, conducted by the Rev. J. C. Hoare, and pleads earnestly for funds to provide suitable buildings. We shall print his Annual Letter in full shortly.

OUR November number mentioned the foundation stone being laid of the Osborne Memorial School at Palamcotta, and reported an interesting speech made on the occasion by a Brahmin gentleman. This school, which is for girls of the upper classes of Hindu society in connexion with the Rev. A. H. Lash's network of female education agencies, and which has been erected as a memorial to the Misses Osborne, who were liberal benefactresses of the Tinnevely Mission, was inaugurated on November 4th. In the early morning and evening the building will be used as a Reading Room and Lecture Hall; and Mr. Lash opened the campaign with readings from the *Pilgrim's Progress*, accompanied by dissolving views and a service of sacred song.

FURTHER particulars have come to hand respecting Bishop Sargent's ordination of nine Native deacons and eight Native presbyters at Palamcotta on September 23rd. The candidates for deacon's orders, all of whom were tried and faithful agents of the C.M.S., and most of them between thirty and forty years of age, were prepared, under the Bishop's supervision, by the Rev. Joseph David, one of the Native clergy at Mengnanapuram, and their examination was conducted by the Revs. V. Vedhanayagam and D. Gnanamuttu. The week before the ordination was devoted to a series of services, at which addresses were given by experienced Native clergymen. At the ordination service 1450 persons were present, including thirty-five Native clergy besides the candidates. The sermon was preached by the Rev. Devanagayam Viravagu, from 1 Tim. iv. 14, 15. The names of the newly-ordained deacons are—Isaac Gurubadham, Muttusami Devaprasadham, Thomas Hastings, S. Paramanandham, John Pakianadhan, Tucker Yesadian, Pakianadhan J. Harries, Samuel Samuel, and Manuel H. Cooksley. The first of these is appointed domestic chaplain to Bishop Sargent; the last-named is designated "Medical Pastor, Mengnanapuram."

THE Rev. Jani Alli was admitted to priest's orders by the Bishop of Bombay on December 22nd. He has at present five boarders in his hostel at Bombay. Two are sons of the Rev. Appaji Bapuji, and two of the Rev. Rattonji Nowroji, while the fifth is a son of the Rev. Narayan Sheshadri, of

the Free Church of Scotland Mission. Mr. Jani Alli also takes classes in the Robert Money School, and seeks opportunities of visiting Hindu and Mohammedan gentlemen in their homes. A Mussulman inquirer reads the New Testament with him for an hour every evening.

WE are glad to say that the Rev. H. D. Williamson, who was appointed to the Gônd Mission in 1877, but who, on arriving at Calcutta, was perforce detained to assist for a while in the Cathedral Mission College, has now settled at Mandla, a town south-east of Jubbulpore, in the heart of the Gônd country. He finds the Gônds "very ignorant, very slow to move, very benighted," and begs for prayer in behalf of this new effort to reach the non-Aryan tribes.

THE Rev. Worthington Jukes, who is associated with the Rev. T. P. Hughes at Peshawur, writes:—"I trust that the Society will be prepared to send up missionaries to Cabul and Kafiristan, as soon as the restriction shall be withdrawn which now prevents Europeans from crossing the border; and I trust that I may be permitted to be one of the pioneers, to proclaim the Gospel of our blessed Saviour in the regions beyond, for they also must be won for the kingdom of our Master." He reports steady work at Peshawur during the year, although Mr. Hughes's absence in England has naturally interfered with the vigorous following up, by itineration, of the influence gained over the Afghans who come and stay a night or two in the Mission *hujrah* (guest-house). But, in fact, nothing could have been more opportune for the interests of the Afghan Mission than the presence of Mr. Hughes in this country during the last three or four months. He sailed on January 28th for India, having done admirable service, both with tongue and with pen, during his stay in England.

WE ought before to have mentioned the publication of the little book entitled "In Memoriam—Edward Lake." It comprises the interesting biographical sketch of General Lake, contributed to our own pages in October and November, 1877, by the Rev. John Barton, and another brief memoir, from the pen of General Maclagan, which appeared in the *Indian Christian Intelligencer*. The book, which, though small, is no unworthy memorial of the lamented Financial Commissioner of the Punjab and Hon. Secretary of the C.M.S., and contains an excellent portrait, was at first printed by Mrs. Lake for private circulation; but the edition being quickly disposed of, a second has been printed, and is now published by Messrs. Hatchard. It is quite needless to say one word to commend to our readers the story of such a life as that of Edward Lake.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the encouraging change of affairs at Bonny (p. 173). Prayer for king, chiefs, and people, both Christian and heathen.

Thanksgiving for the commencement of new work at Gaza and at Fort Rupert. (Pp. 152, 162.) Prayer that the Word of God may have free course and be glorified both among the Moslems of Palestine and the Red Indians of Vancouver's Island.

Prayer for the bereaved relatives of the Rev. C. Reuther, of Kangra, Mrs. Galt, of Hang-Chow, and Mr. Penrose of the Nyanza Mission. (Pp. 183, 184.)

Prayer for a blessing on the new efforts to reach the Gônds of Central India. (P. 186.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Jan. 13, 1879.—A Report was submitted by the Finance Committee, drawing attention to the financial position of the Society, and to the sanction by the General Committee of the total estimate for the year 1879 of 199,000*l.* It was referred to the Committee of Funds to consider the means to be adopted for raising such an income as should meet the wants of the year.

The Secretaries stated that the Bishop of British Columbia had recently brought before the Society a proposal of the Synod of his Diocese to divide the Diocese into three, stating that the proposed Northern Diocese would include all the Missions of this Society in their North Pacific Mission, except that at Fort Rupert in Vancouver's Island, for which a special arrangement might be made, and inquiring whether the Committee would be prepared to further the scheme. Admiral Prevost being present expressed an opinion favourable to the proposal. The Committee agreed to support the Bishop's plans, and to guarantee the income of a Bishop for the Northern diocese, in which the Missions of the Society are situated, provided that they are satisfied in regard to the person appointed.

Arrangements were approved for recognizing the Normal Training Institution of the British Syrian Schools at Beyrout as, for the present, the Female Training Institution of the Society's Palestine Mission, and for the appointment of one of the Society's Missionaries for at least a portion of each year to visit the schools, and take part in the teaching of the Normal Training Institution.

The Rev. T. K. Weatherhead, Secretary of the Bombay Corresponding Committee, having returned home on sick certificate, had an interview with the Committee, and gave encouraging information in respect to the prospects of Christianity in the Society's Missions in Western India and Sindh, especially dwelling on a substantial movement towards Christianity which had recently taken place at Kurrachee. Mr. Weatherhead earnestly pleaded the claims of Western India on the Society, and the great need the Society's Missions there had of additional labourers; and was assured that the Committee would do what they could consistently with the many other claims upon them.

General Committee (Special), Jan. 21.—The Secretaries reported that the annual meeting of the Association Secretaries was held on the 15th, 16th, and 17th instant, and that nearly all were present; that in all the reports, although reference was made to the prevailing depression of trade, the hope was also expressed that the returns from the Associations may be maintained, but it was felt that more work must be undertaken, and, to enable this to be done, additional help would be required. They also reported that, after the reading of the Association Secretaries' Reports, the Lay Secretary submitted tables of the returns from all the Associations, showing that if all the chief sources of income were opened in all the parishes supporting the Society, a considerable increase of funds might be expected. The subjects mentioned were referred to the Committee of Funds for consideration.

A motion having been made by General Sir William Hill that a Conference should be held on the subject of the present relation of Government to higher education in India, the Secretaries were directed to elicit the opinions of the several societies engaged in Missionary work in India, and of other friends interested in the subject.

Reference was made to the approaching termination of the annual contribution of 300*l.* by an anonymous friend of the Society to the Madras Christian College, in consideration of the advantages derived from it by Native Christians connected with the C.M.S. in South India. Letters were read from the Foreign Missions' Committee of the Free Church of Scotland on the subject; and the Committee agreed, upon the expiration of the anonymous donor's grant, to pay 300*l.* a year to the College so long as the Society's representatives in Madras are satisfied with its tone and character.

Mr. W. E. Taylor, scholar of Hertford College, Oxford, was accepted for Missionary work in Africa.

Mr. G. H. Pole, of Corpus Christi College, who had spent some time in Japan, was accepted for Missionary work in that country, to go out after taking his degree and holy orders.

Mr. G. Sneath, of the Nyanza Mission, who had returned invalided from Zanzibar, was appointed to the North Pacific Mission with a view to his labouring in Queen Charlotte's Islands.

Committee of Correspondence, Feb. 4th.—Letters were read from the Madras Corresponding Committee, stating that friends in India were anxious to contribute to some lasting memorial to the esteem in which the late Rev. David Fenn was held; that a hostel or home in Madras for Native Christian youths—an object in which the Rev. D. Fenn always took the liveliest interest—seemed the most suitable memorial, and that an effort was being made to raise in India not less than 2000*l.* for this object; and soliciting the hearty co-operation of the Parent Committee in raising funds in England for this purpose. The Committee heard with much satisfaction of the proposal to commemorate the devoted services of the Rev. D. Fenn, and heartily approved of the object proposed by the Madras friends.

Letters were read from Dr. Downes, of the Medical Mission in Kashmir, and Major Morton, respecting the famine in that country; and the Committee made an additional grant of 300*l.* from the Indian Famine Fund, to be placed at the disposal of the Society's Missionaries at Kashmir, for the relief of the sufferers in case of actual necessity.

Reference was made to the death, at Ujiji, of the Rev. J. B. Thomson, the leader of the London Missionary Society's Mission to Lake Tanganika, and the Secretaries were directed to convey to the Directors of that Society the expression of the sympathy of this Committee in the loss sustained by their infant Mission.

A letter was read from the Foreign Office, enclosing, by Lord Salisbury's direction, a copy of a Despatch from the Chinese Minister on the subject of the recent outrages at Fuh-Chow, and the tenure of the Society's premises in that city. The Secretaries submitted a draft of a letter containing a full reply to the Despatch of the Chinese Minister, setting forth the real facts of the case, and stating the views of the Committee on the subject of the late outrages and their probable effect. A letter was also read from the Rev. J. B. Wolfe, stating that the Chinese Viceroy in Fuh-Chow had communicated with the Missionaries in a conciliatory spirit, and made proposals which they were disposed to accept. The Committee adopted the proposed letter to Lord Salisbury, and directed that his Lordship be also informed that the Committee are prepared to accept the proposals of the Chinese Viceroy, with the exception of the payment offered by him of \$12,000 in addition to the cost of re-erecting the College, as they deprecate anything being taken from the Chinese authorities, save on the principle of simple restitution.

A letter was read from the Rev. V. Faulkner, of the Yoruba Mission, urging the importance of commencing Missionary operations at Porto Novo, and the Secretaries stated that the Rev. J. B. Wood strongly supported Mr. Faulkner's views. The Committee directed that inquiry be made of the Lagos Finance Committee as to their views on the subject.

NOTES OF THE MONTH.

ORDINATIONS.

Western India.—On Dec. 22nd, at Bombay, the Rev. Jani Alli was admitted to Priest's Orders by the Bishop of Bombay.

North India.—On Nov. 30, 1878, at Taljhari, the Bishop of Calcutta admitted Bhim Nijhata, William Sido, and Sham Desra, all Natives, to Deacons' Orders.—On Dec. 22nd, at Calcutta, the Rev. H. Williams was admitted to Priest's Orders by the Bishop of Calcutta.

South India.—At an Ordination held by Rt. Rev. Bishop Sargent at Palamcottah on Sept. 23, 1878, the following Natives were admitted to Deacons' Orders:—S. Paramanandham, Manuel H. Cooksley, John Pakianadhan, Pakianadhan J. Harries, Tucker Yesadian, Samuel Samuel, Isaac Gurubadham, Thomas Hastings, and Muttusami Devaprasadham.

RETURN HOME OF MISSIONARIES.

Nyanza.—Mr. J. Henry left Zanzibar on Dec. 6th, and arrived in England on Jan. 11th.

DEPARTURE OF MISSIONARIES.

West Africa.—Miss Shoard left Liverpool on Dec. 21, 1878, for Sierra Leone.

Yoruba.—The Rev. C. B. S. Gillings left Liverpool on Jan. 18 for Lagos.

Punjab.—The Rev. T. P. Hughes left London on Jan. 23 for Bombay.

DECEASE OF MISSIONARIES.

North India.—Rev. C. Renthler died at Kangra on Jan. 22nd.

Nyanza.—Mr. S. Penrose was killed by robbers in Unyamuezi in December.

China.—Mrs. Galt, wife of Dr. Galt, died at sea on Dec. 30.

Mrs. Schlenker, wife of the Rev. C. F. Schlenker, formerly of the West Africa Mission, died in Germany on Feb. 14th.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From Jan. 15th, to Feb. 20th, 1879.

West Africa.—Mr. A. Burtchaell (Annual Letter).

Yoruba.—Rev. W. Morgan, Rev. D. Coker, Mr. J. Field, Rev. J. White, Rev. N. Johnson (Annual Letters); Mr. J. Braithwaite (Journal for Quarter ending Sept., 1878, Leke), Mr. N. J. Luke (Journal for 3 Quarters to Sept., 1878, Palma).

Niger.—Rev. W. E. Carew (Annual Letter); Bp. Crowther (1st and 2nd portion of visit to the Niger Stations); Rev. T. C. John, Lokoja, for year ending Sept. 30, 1878; Rev. C. Paul, Kipo Hill, for year ending Sept. 30, 1878; Rev. J. During, Osamare, for 1878; Mr. D. R. C. Peter for 1878; Mr. W. J. John (Visit to the neighbourhood N.E. of Onitsha).

East Africa.—Mr. J. R. Streeter, Mr. J. W. Handford (Annual Letters).

Mediterranean.—Rev. J. Zeller, Rev. M. Kwar, Mr. G. Nyland, Rev. J. Huber, Rev. S. Bontagy, Rev. J. R. L. Hall, Rev. C. Fallscheer, Rev. T. F. Wolters, Rev. C. Jamal (Annual Letters).

Permia.—Rev. R. Bruce (Annual Letter).

Punjab.—Mr. W. Briggs (Annual Letter).

North India.—Rev. W. R. Blackett, Rev. F. J. De Rosario, Rev. H. Williams, Rev. B. Davis, Rev. F. T. Cole, Rev. J. A. Lloyd, Rev. E. Champion, Rev. C. E. Vines, Rev. J. P. Ellwood (Annual Letters); Rev. B. Davis (Journal for 4th Quarter, 1878); Bishop of Calcutta's Visitation of Krishnagar.

Ceylon.—Rev. D. Wood, Mr. T. Dunn, Rev. H. Kannangar, Rev. J. D. Simmonds, Rev. J. Hensman, Rev. W. E. Rowlands (Annual Letters).

Mauritius.—Rev. H. D. Buswell, Rev. N. Honiss, Rev. W. B. Chancellor (Annual Letters).

India.—Rev. W. J. Richards, Rev. F. N. Alexander, Rev. D. Gnanamuttu, Rev. W. G. Baker, Rev. M. Ratnam, Rev. F. W. Ainley, Rev. J. Cain, Rev. I. V. Razu (Annual Letters);

Madras C.M. Record, Dec. 1878, containing Bp. Sargent's Notes of Visit to Mengnanapuram, Suvisheshapuram, and Dohnavur Districts; Rev. W. Clayton for Masulipatam District.

China.—Bp. Russell, Rev. A. E. Moule, Mr. G. Lanning, Rev. F. F. Gough, Rev. J. C. Hoare, Rev. A. B. Hutchinson, Rev. Dzing Ts-sing (Annual Letters).

Japan.—Rev. W. Dening, Rev. H. Maundrell, Rev. P. K. Fyson, Rev. J. Piper, Rev. J. Williams (Annual Letters).

New Zealand.—Rev. T. S. Grace, Ven. Archdeacon Brown, Rev. F. T. Baker, Rev. G. Maunsell, Ven. Archdeacon Williams, Rev. S. M. Spencer (Annual Letters).

N.W. America.—Rev. R. Young, Rev. J. Reader, Rev. J. Hines (Annual Letters); Mr. C. Pratt (Journal, Aug. 18th to Nov. 1st, 1878).

Contribution List.

In the following list of receipts from Jan. 11th to Feb. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Pertenhall	15	12	0
Shillington	10	6	
Silscoe	9	10	3
Westoning	7	12	4
Woburn	27	9	0
Berkshire: Avington	5	10	6
Bourton	1	0	0
Chilton	12	0	4
Cookham	14	8	10
Farington	25	0	0
West Hendred	15	18	6
Letcombe Regis	6	12	6
Wargrave	16	9	1
Winkfield	11	1	0
Bristol	1000	0	0
Portbury	11	18	2
Buckinghamshire: Ashenden	9	10	9
Aston Abbots	11	0	3
Dorton	1	13	0
Milton Keynes	11	10	0
Olney	21	4	3
Penn Street	10	5	3
Stony Stratford	11	11	6
Swanbourne	16	4	4
Cambridgeshire: Coates	2	15	0
Cheshire: Davenham	16	10	0
Dunham Massey: St. Margaret's	21	14	0
Stockton Heath: St. Thomas'	5	3	8
Tilston	4	0	10
Higher Trarnere: St. Catharine's	17	10	0
Weaverham	8	2	0
Cornwall: Altarnon	2	9	0
St. Columb Minor	2	11	4
Maker	3	3	4
Marazion	9	9	
Redruth	7	15	3
Cumberland: Crosthwaite (Keswick)	29	5	2
Keewick: St. John's	39	15	4
Derbyshire:			
Derby and South Derbyshire	600	0	0
North-West Derbyshire	25	0	0
Bretby	14	16	6
Ripley	4	0	0
Devonshire: Beaford	1	1	5
Devon and Exeter	300	0	0
Silverton	3	3	0
Dorsetshire: Blandford	5	0	0
Pimperne	5	0	0
Buckland Newton	4	1	6
Langton Matravers	8	11	9
Little Bredy	13	14	9
Long Bredy	12	7	9
Sturminster Marshall: Parish Church	1	2	2
Essex: Great Burstead	16	0	
Leyton	2	0	0
Lindzell	3	8	2
Mount Bures	2	2	7
South Ockendon	12	6	1
Ramsden Bellhouse	2	16	0
Shenfield	13	2	6
Walkhamstow	78	15	5
Gloucestershire: Cheltenham	750	0	0
Chipping Campden	11	10	10
Fairford	22	4	4
Gloucester, &c.	150	0	0
Longborough	5	5	0
Queenington	30	10	0
Tewkesbury, &c.	53	4	3
Wapley-with-Codrington	5	0	0
Hampshire: Bournemouth: Holy Trinity	177	15	8
Brookhurst	1	12	6
Emsworth	131	14	3
Fareham	65	9	1
Fawley	11	11	6
Odiham	8	18	0
Southsea	310	10	0
Ile of Wight: East Cowes	27	14	4
West Cowes: Holy Trinity	10	0	0
Shanklin: St. Saviour's	11	11	0
Channel Islands: Guernsey	40	12	6
Herefordshire:			
Hereford, City and County of	50	0	0
Hertfordshire: West Hertfordshire	14	2	3
Harpenden	12	15	7
High Cross	14	19	7
Hitchin	38	9	7
Kent: South Kent	118	11	5
Bromley	26	7	5
Deptford: St. John's	42	18	4
Forest Hill: Christ Church	72	14	11
Greenwich: Parish Church & St. Mary's	19	6	6
St. Paul's	61	7	6
Kennington	3	0	0
Sidcup	7	1	9
Sydenham: Holy Trinity	65	0	0
Tunbridge Wells, &c.	450	0	0
Welling	2	12	9
Wingham	1	9	4
Lancashire:			
Bolton-le-Moors: St. Luke's	2	16	2
Astley Bridge: St. Paul's	2	6	10
Burnley	9	17	6
Hey: St. John the Baptist Church	43	18	0
Leyland	27	17	10
Penwortham	23	12	2
Skelmersdale	10	12	0
Leicestershire: Castle Donington	43	0	2
Hallaton	4	16	0
Harby	5	18	11
Hose	2	18	1
Marston Trussell	2	1	0
Malton Mowbray	20	0	0
Volvey	16	16	6
Lincolnshire: Barton-upon-Humber	44	13	7
Boston	70	0	0
Friesthorpe	19	6	
Linwood	5	1	7

Snaresford.....	12	2
Middlesex: City of London:		
Christ Church, Newgate Street.....	2	11 6
St. Bride's, Fleet Street.....	26	6 2
Bethnal Green: St. Matthias.....	17	2
North Bow: St. Stephen's.....	26	18 11
Upper Chelsea: St. Simon's.....	29	5 9
Ealing.....	31	2 3
St. Matthew's.....	8	18 8
Hampstead.....	234	11 3
Highgate: St. Michael's.....	40	0 0
Islington: London College of Divinity, St. John's Hall.....	20	2 11
South Kensington: St. Jude's Juvenile Association.....	12	14 3
Notting Hill: St. James'.....	3	1 0
Pentonville: St. James'.....	4	18 0
Poter's Bar: St. John's.....	73	2 5
New Southgate.....	12	16 1
Southgate: St. Michael's-at-Bowes.....	33	5 0
Stepney: St. Thomas.....	37	12 5
Westminster: St. Margaret's.....	30	1 7
Monmouthshire: Portskewett.....	4	3 1
Norfolk: Weeting.....	7	5 7
Northamptonshire: Bradden.....	4	0 6
Denford.....	2	8 7
Grendon.....	2	0 6
Northumberland: Berwick-on-Tweed.....	46	19 0
Nottinghamshire:		
Nottingham and Nottinghamshire.....	350	0 0
Scotson.....	12	19 0
Serby.....	10	5 9
Southwell.....	50	9 0
Holy Trinity.....	6	0 0
Oxfordshire: Lillingstone Lovell.....	1	8 6
Warmington.....	1	17 0
Witney.....	3	2 2
Rutlandshire: Exton.....	58	19 11
Shropshire: Chirbury.....	1	15 0
Macleay.....	103	9 5
Marbury.....	10	10 4
Market Drayton.....	3	0 0
Norbury.....	1	17 3
Pontesbury, Deanery of.....	41	2 10
Somersetshire: Buckland Denham.....	3	6 3
Chipstable.....	3	15 2
Clevedon.....	75	10 0
Langport and Vicinity.....	80	0 4
Mark.....	1	14 0
Wivalscombe.....	5	3 2
Weston Zoyland.....	1	14 0
Staffordshire:		
Barton-on-Trent: Holy Trinity Juve- nile Association.....	6	0 6
Fenton.....	6	3 3
Leek Ladies.....	53	8 8
Lichfield.....	50	0 0
Stone.....	12	14 6
Tamworth.....	4	18 4
Subt: Benhall.....	84	14 4
Lowestoft.....	80	0 0
Surrey: Balham, &c.....	38	6 0
Brixton: St. Jude's.....	165	16 10
St. Matthew's.....	37	13 5
Canterwell, &c.....	19	13 11
Canterwell: St. Mary Magdalene, Peckham.....	5	8 9
Cleaham Park: All Saints'.....	17	4 8
St. Paul's.....	30	15 4
Croydon.....	101	13 3
Farncombe.....	5	9 9
Gatford.....	150	0 0
Shere.....	26	5 3
Kew.....	11	8 0
Lingfield.....	2	17 7
Oakwood.....	1	10 0
Penge.....	61	15 9
St. John-the-Evangelist.....	55	16 3
Redhill.....	60	0 0
Richmond.....	16	0 0
Southwark: St. Jude's.....	28	14 7
Streatham: Christ Church.....	11	15 0
Immanuel Church.....	55	17 8
Tulse Hill: Holy Trinity.....	18	12 10

Wandsworth, &c.....	31	19 4
Wimbledon.....	11	17 0
Sussex: Ashburnham with Penhurst.....	4	10 0
Broadwater and Worthing.....	50	0 0
Eastbourne.....	68	2 3
Trinity Church.....	11	12 8
Horsham.....	3	8 3
Hove.....	124	8 2
Mark Cross.....	23	6 4
Pulborough.....	2	12 0
Sompting.....	20	6 6
Warwickshire: Birmingham.....	400	0 0
Clifton-upon-Dunamore.....	2	7 6
Coleshill.....	22	5 2
Dunchurch.....	20	11 2
Fenny Compton.....	1	1 0
Leamington.....	319	4 1
Stretton-on-Dunamore.....	28	9 2
Wiltshire: Blunsdon: St. Leonard's.....	6	1 4
Caine.....	20	5 8
East Couston.....	2	14 0
Cricklade.....	3	2 9
Potterne.....	6	18 6
Sedgehill.....	1	1 0
Swindon.....	16	9 2
Wanborough.....	13	7 8
Wootton Bassett.....	5	8 4
Worcestershire: Berrow.....	5	15 6
Hagley Church Union.....	6	2 0
Worcester Ladies.....	23	5 0
Yardley.....	6	6 10
Yorkshire: Barnsley.....	53	0 0
Batley: St. Thomas.....	2	14 1
Borobridge.....	15	2 4
North Cave, &c.....	5	0 0
Cottingham.....	89	13 0
Coverham.....	4	15 10
Harrogate: Arthington.....	5	19 0
Hawes.....	5	0 0
Heesay.....	1	14 0
Marton.....	9	16 7
Middleham.....	8	6 0
Moor Monkton.....	1	10 0
Oughtershaw.....	38	1 2
Oughtibridge.....	14	2 11
Pontefract.....	73	3 5
Rudston.....	3	10 6
Settle.....	23	8 2
Tockhill.....	13	14 2
Welton.....	28	6 6

ASSOCIATIONS IN WALES.

Brecknockshire: Glastonbury.....	1	14 10
Cardiganshire: Llangodemore.....	3	0 0
Carmarthenshire: Kiffing and Marros.....	2	3 8
Llanstephan.....	2	5 8
Denbighshire: Gresford.....	20	0 0
Gwersyllt.....	18	8 2
Llanrwst.....	19	0 0
Rosset.....	4	17 6
Flintshire: Overton.....	22	3 4
Glamorganshire: Penmark.....	2	2 0
Montgomeryshire: Llandrinio.....	2	13 8
Penstrowed.....	3	19 2
Pembrokehire: Lamphey.....	1	2 6
Lawrenny.....	12	7 3

SCOTLAND.

Edinburgh Scottish Episcopal Board of Foreign Missions.....	2	5 0
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IRELAND.

Hibernian Auxiliary.....	3400	0 0
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BENEFICIARIES.

A. A., St. Leonard's-on-Sea.....	5	0 0
A. K.....	10	0 0
Anonymous, from Jersey (including 10l. for Deficiency Fund).....	60	0 0
An Old Subscriber.....	25	0 0

Arbuthnot, H. R., Esq., Great St. Helen's	50	0	0	Sharp, Perrin, and Co., Missionary		
A. S., "Now, instead of a Legacy"	25	0	0	Society, by Mr. A. A. Mulloy	4	17 6
Buller, Captain Spencer, Cheltenham (for				Southwark: St. Saviour's Sunday-		
<i>Disabled Missionaries' Fund</i>)	5	0	0	school, by Mr. A. Cheney	2	7 0
C. M. B.	15	0	0	Stepney: St. Peter's Sunday-schools, by		
Dixon, Henry, Esq., Frankham	10	0	0	Rev. F. H. Dennis	3	12 5
E. B. T.	10	0	0	Stone, Miss F. A. F., Hayden (Miss. Box)	1	15 0
Friend	5	0	0	Waterman, Mrs., Coton Hall (Miss. Box)	1	13 6
Gorrell, Miss, Cottishall Old Hall	10	10	0	Woolley, Jno. T., Esq., Stockton	1	0 0
Hale, Mrs. W., Brixton Road	20	0	0			
Hale, Rev. W. F., ditto	5	0	0			
Hawes, Mrs., North Sodsstone	10	10	0			
"Help to those that sit in darkness and						
the shadow of death"	240	0	0			
Hubbard, W. E., Esq., Leonardalee	500	0	0			
"Mostly collected in the Box of a dear						
departed child"	5	0	0			
Porter, Wm., Esq., Hembury Fort	20	0	0			
Price, Mrs., Bault	5	0	0			
R. G.	100	0	0			
Rogers, Henry, Esq., Oatlands	10	10	0			
Thankoffering for continued Mercies	25	0	0			
Thankoffering for Mercies received, S. T.	10	0	0			
Three Friends	100	0	0			
Wainwright, Wm., Esq., Woking	25	0	0			
Walker, S. A., Esq., Hove	5	0	0			
Walker, Mrs.	5	0	0			
Wilkinson, Mrs. J.	10	0	0			
Wilson, Mrs. Georgina	10	0	0			

COLLECTIONS.

Anerley: North Surrey District School,						
by Rev. Jas. Street	2	2	0			
Beagley, Miss, Bensham Grove	16	0	0			
Brenzett: School-room Meeting, by Rev.						
J. W. Smith	2	4	0			
Caledonian Road: All Saints' Boys' Sun-						
day-school, by Mr. Griffin	11	0	0			
Deptford: Christ Church Sunday-schools,						
by Mr. Wenborn	9	11	10			
St. Paul's Church Sunday-schools, by						
F. J. Dickinson, Jun., Esq.	15	2				
Egham Hill Missionary Boxes, by Mr.						
H. Leesan, Jun.	3	3	0			
Haxby Church Sunday-school, by Mr.						
Jos. Walker	1	2	0			
Hechler, Mrs. (Missionary Boxes, &c.)	1	5	0			
Jourdan, Miss J. E., Westbourne Park						
Villas	8	10	0			
Kays, Mrs., Tunbridge Wells (<i>sale of</i>						
<i>waste paper</i>)	14	0				
South Kensington: St. Stephen's Sun-						
day-schools, by Mrs. Robt. Henry	19	8				
Mellifont Sunday-schools, by Rev. E. F.						
Hannan	16	8				
Oldham: St. Andrew's Sunday-school						
Teachers, by Robert Taylor, Esq.	6	6	6			
St. Mary's, Bryanston Square, Boys'						
Sunday-school, by L. B. Godbold, Esq.	3	0	0			
St. Thomas' Charterhouse Sunday-						
school, by W. Rogerson, Esq.	2	8	6			

Erratum.—In our last, under Benefactions, for "Daniell-Bainbridge, Rev. Reginald P.," read "Bainbridge, Rev. Reginald P. Daniell, M.A.;" and for "Daniell-Bainbridge, H. Gurney," read "Bainbridge, H. Gurney Daniell."

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Bishops Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

THE PRESENT OPPORTUNITIES FOR CARRYING THE
GOSPEL INTO THE HEATHEN WORLD.

*A Paper read at Conferences of Friends of the Church Missionary
Society at Leamington and Northampton, November, 1878.*

BY THE RIGHT REV. R. MACHRAY, D.D., LORD BISHOP OF RUPEE'S LAND.



OD, who worketh all things after the counsel of His own will, has had purposes for His own glory and the good of His creatures from before the foundation of the world. We believe that in accomplishing these, amid all the order and law with which He guides and governs the universe, He makes what seem special arrangements both in providence and grace; and, therefore, we should be attentive and responsive to what appear the leadings of His Providence. In that case we cannot but be alive to openings and preparations for the Gospel. When God is heard to call, we have an obligation specially to answer, "Speak, Lord, for Thy servant heareth."

Yet we must be careful not to rest on such a secondary consideration the duty of proclaiming the Gospel to those without it.

I remember an eminent member of one of our Universities saying that it was all very well to send out missionaries to Western Africa in the beginning of this century, but that, after Missions had proved a failure, he thought that the men and money would be better spent on the heathen of our lanes. He reasoned from his ignorance. He knew nothing of the glorious record of success of those West African Missions, purchased, no doubt, at the cost of much precious life, but full of cause for grateful thanksgiving to the God of Grace. But suppose there had been ground for what he said—suppose that, in human language and to human eyes, those Missions had been a failure—could his conclusion have been for a moment entertained? Not for a moment! There are two facts that of themselves determine the obligation of missionary effort to the utmost of our powers: those facts are the necessity of souls without the Gospel, and the command of our Lord that we should carry to them that Gospel. The necessity is clear. If One died for all, then are all dead. The necessity is only measurable by the blood and strivings of the Son of God. No wonder that St. Paul, looking into this urgency with his burning love and zeal, could only say for himself, "Necessity is laid upon me; yea, woe is me if I preach not the Gospel!" And the command is equally clear. God has provided no other way but by human effort. He has called us to the noble place of being fellow-workers with Himself in the bringing out of His people.

In opening, then, this subject, I feel it right to say that I cannot in any way recognize, in the openings or opportunities we may see for Missions, the motive-power for missionary effort. That motive-power should be as constraining if the heavens were as brass—if every door seemed closed. More than that, I dare to say that what has ever been the most impelling and attractive power in missionary work has not been openings without, but the pressure of love and zeal within. It was the overflowing earnestness for Jesus of the Early Christians that sent them to every land, very careless of the treatment they received. It was the burning devotion of St. Patrick, St. Boniface, St. Aidan, St. Chad, and that great host of noble confessors, whatever errors may have somewhat dimmed their views, that gave birth to the great missionary efforts of the Middle Ages. And it was the enkindled interest in the poor heathen of our Evangelical Fathers, in the opening of this century, that stirred up the efforts of our time till the Church is penetrated by the results of their fervour. It is not always the cheering opening—not seldom the lowering sky—that gives the truest impulse to love for souls. “The blood of the martyrs is the seed of the Church.”

But, while I feel it necessary to preface my remarks with these words of reservation and caution, I freely acknowledge that nothing so leads to success, and cheers on to success, as success. There is no truer maxim in life than this—that Fortune, taken in its tide, leads on to victory. When our heart is full and our interest excited, we are encouraged and strengthened by whatever falls in with our views and aids their accomplishment. In this way our efforts for the heathen should be much promoted by any readiness we may see in the heathen to be moved by them, and by openings for their exertion favourably and hopefully. And when we bear in mind that nothing rises out of the ground—that nothing happens by mere chance—that the spirits and ways of men are in God’s government—we may well have our hopes kindled by what we see over the world. Glowing is the language of God’s Word respecting a future time, when the knowledge of the Lord shall cover the earth as the waters cover the sea. We may well hear the words of Jesus sweetly whispering to us as we labour on, “Look up, lift up your heads, for your redemption draweth nigh.” And I think, when we thoughtfully consider the leadings of God’s Providence at those special times, when He has graciously enkindled in many hearts a love and zeal for His glory and awakened an anxiety for others, we may see that God marvellously prepared the way for great results from that love and zeal. The prayers and efforts which His Spirit begets do not come forth in vain. There seems to be the cry because God has a work to do.

I need not go over the oft-told story of the many circumstances that combined to aid the progress of the truth at the commencement of Christianity, at that great upheaving in Europe, when the barbarous nations of Germany, Scythia, and the North came in contact with the humanity and civilization of the states of the Roman Empire, and at the blessed Reformation. Let us look simply to the stirring events of

our own time. The great inventions of these days, bringing the nations so near to each other, and in so many ways stimulating intelligence and the acquisition of knowledge—the extraordinary progress of commerce—the spread of science and literature—the experience in savage nations of the love and blessings that follow on our religion—the sense of the overpowering influence of Christian nations, especially of England, which is most brought into contact with them—the general awakening of men's consciences to freedom of thought, the rights of private opinion, and personal liberty—have all contributed to the wondrous sight of the whole world being almost open to the preaching of the Gospel. Look back over fifty years. We see war and disorder in Europe—Mohammedanism exercising a relentless religious tyranny—the heathen of the islands, of Africa, of New Zealand, of many Indian tribes, only approachable at the most imminent risk of life—our Indian Government frowning down any effort in its great empire—China and Japan so sealed up that the very messengers of the Gospel could not present themselves. Nowhere could heathenism be met without the gravest peril and with any sympathy.

Turn from that dark prospect to the present position. There is scarcely a country in Europe in which there is not all necessary freedom for proclaiming the truth. The power of Mohammedanism is broken. Very extensive efforts are being made in Turkey in Europe, in Egypt, in Turkey in Asia, in Persia, in India, in Africa, to expose the delusions of the false prophet. The more uncivilized tribes of the earth, such as the islanders of the Pacific, and the Indians of North America, are so open to the Gospel that, from the experience of the past, the Christianizing of them is, with God's blessing, simply a matter of men and money. They are like fields white for the harvest.

In the dioceses of Rupert's Land, where devoted missionaries of the C.M.S. have for many years so lovingly laboured, there has not been a Mission where a clergyman has perseveringly worked in which the next generation has not become to a large extent Christian. There may be a trial of faith for a few years; then we perhaps hear—as lately in the Mission at Fort Francis—of an Indian woman and her two children making open profession of Christianity, and being baptized—first a few drops, and then the shower. There seems no limit in Rupert's Land to the success God vouchsafes, but what we make ourselves. The people are everywhere prepared to anticipate, if not spiritual yet temporal blessings from the presence of a minister of Christ. There is a sense of the coming supremacy of the white man's religion. But, above all, the poor heathen Indian feels he worships he knows not what. He is conscious that, if he speaks to his Great Spirit, he is but speaking in the air. He hears no response. He stretches out his hand and grasps nothing. The future is all darkness. Where the heart feels such a blank, if not a craving, the way is very open to the sweet story of the Saviour's love.

And do we not hear much the same generally of the more uncivilized tribes and nations? In how many islands of the Pacific has Christianity been welcomed! Or think of Madagascar. What a grand

story is that of the Christianity of that island! Its martyrs may well claim brotherhood with the noblest of the past. They loved not their lives to the death. The victory has been won. Whatever influence exists in the island—the influence of the Court—the influence of authority—is cast on the side of Christianity.

Even the dark interior of Africa invites. Till recently the obstacles were most serious, the country unknown, the climate suspected, the tribes ever at war, their hand against every man, and every man's hand against them. Yet, to-day, so experienced a friend of Missions as Sir Bartle Frere writes, "It would be difficult to find elsewhere so wide and favourable a field for missionary labour as the East African Coast and islands present at this moment. In no other country that I know do artificial obstacles to success appear so small." There is indeed no little promise. Travellers have stripped the interior of much of its terrors; the slave-trade is on every hand discouraged; missionaries have been invited and cordially received. Large gifts have been made for this effort. The advice of Livingstone has been acted on, and a bold advance made from the unhealthy sea-coast inland. God has, indeed, seen it well to try our faith and perseverance by various providences that bid us look more to Him, but there is no cause for discouragement. Rather there is a renewed call for men to consecrate themselves to the Lord's work—to throw themselves into the breach. The C.M.S. has had its trying providences before. How often, in a few months, did fresh labourers fall in Sierra Leone! but the Society never faltered, and, as one standard-bearer fell nobly at his post, God raised up another. And now we see that young Native Church, with its self-supporting parishes and schools, sending forth its own Missions. God continues to prosper it.

And if we pass from the uncivilized heathen to those great countries of a heathen culture, as India, China, and Japan, we find that Christianity has made the deepest impression, and that great opportunities are presenting themselves for missionary effort. The Government of India has laid aside its attitude of coldness, and acknowledged the priceless blessings that Christian Missions have brought to the Indian people. "The self-denying labours of the six hundred missionaries" are recognized as "infusing new vigour into the stereotyped life of the great populations under English rule, as preparing them to be in every way better men and better citizens of the great empire in which they dwell." The rapid strides made in the conversion of the inhabitants to Christianity are pointed out, and it is confessed that an immense amount of good has been done by the zealous and earnest agents of the missionary societies in the education of the people. The ablest civilians have been unstinted in their praise. Lord Lawrence "believes that the missionaries have done more than all other agencies combined to benefit India." Lord Northbrook "considers the agents of the C.M.S. worthy of all support, encouragement, and admiration." He "knows of no single exception to the general esteem in which the Society's missionaries are held in India." Experienced missionaries review with wonder the changes they have seen. Education has

swept away the very foundation of much of the religion of the Hindus. This can be seen in the whole life of the people. For example, to an old missionary, Benares seems a different place. It has ceased to be to the people themselves, according to their system, the centre of the earth. The former reverence for the holy Brahmin has gone. Belief in his power over God and man has passed away. The sacred Brahminical bulls, that used actually to impede progress in that city, have been banished to the jungle across the Ganges, where many of them have fallen a prey to the tiger; they have even been brought to the city to assist in carrying off its refuse; "yet not a Hindu," says Mr. Leupolt, "was heard to say a word against it."

Gradually the Christian Missions creep on through the whole land. The non-Aryan races are waiting for the Gospel. An opportunity of casting the good seed upon the virgin soil of Beluchistan has been given. The converts are to be counted by hundreds of thousands. And it must be felt by every one, at all acquainted with Mission labours and work, that the mere mention of 318,363 souls, as Christian, would be a very delusive and inadequate statement of what Christianity has effected in India. These are surrounded by vast numbers whose belief in the old superstitions is shaken and gone. In a late tour of hundreds of miles, scarcely a village could be found in which there was complete ignorance of Christianity. There were Bibles and tracts in almost every one. We can, therefore, well understand Sir Bartle Frere saying, "I assure you that the teaching of Christianity among one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your forefathers have witnessed in modern Europe." May we not hope that the great movement towards Christianity in the Tinnevely Missions of the S.P.G. is but an example of what we may see elsewhere? In public and in private we hear of great opportunities. The missionary can now go out to the bazaar and speak of Jesus without any longer seeing a sneer on the countenance of the people. The name of Jesus is generally mentioned with reverence by Hindus and Mohammedans. In private, again, the prison doors of the zenanas are thrown open. "If any one had told me," writes Mr. Leupolt, "twenty-five years ago, that not only should we have free access to the Natives in their houses, but that zenanas would be open in cities like Benares, Lucknow, Agra, Delhi, Amritsar, and Lahore, and that European ladies with their Native assistants would be admitted to teach the Word of God in them, I should have replied, 'All things are possible to God, but I do not expect such a glorious event in my day.' But what has God done? More than we expected and prayed for! His name be praised!"

Then, again, China now is opened to Missions, and I cannot but think that there is promise of still more rapid and signal success than in India. The Chinese are fond of inquiry and instruction, and seem less subject to prejudice. Then there is such a reaction from their old exclusive life. The Chinese now go in great numbers into every land.

They mix with the people in all works. They are not afraid of looking into a strange religion—in fact, a chief obstacle in the way of their enlightenment abroad is not from themselves, but from the strong feeling against them of the white labourer, and the ill-treatment they constantly receive. Three or four Chinese came lately to Winnipeg, in Manitoba. One of them has attended regularly every Sunday one of our Sunday-schools, giving on every occasion a shilling to the collection that is made. This is simply for instruction; but we cannot but hope it may lead to his having spiritual light. Thus many Chinese are being prepared to carry back God's Word and Christian teaching to their own land. Of course, as China is an independent country, and the foreigner has only access to certain places, there may be at times an active persecution of converts from which our Missions are protected in India; but, on the whole, I should regard the Chinese Missions as giving great promise.


And if this can be said of China, how much more may it be said of that remarkable people inhabiting Japan! It may be questioned whether there has ever been an instance of such rapid development in a nation as is now being seen in that country. In a few years European institutions have been established, and every disposition shown not to be behind the most advanced Christian State in liberty, education, and science. In European and American schools, Japanese youth have shown the highest intelligence and ability. They are behind none in promise. Still, up to the present time, though Missions are being established and pushed on in Japan, yet the laws against Christianity still remain, and converts to Christianity subject themselves to punishment. It is, therefore, difficult to speak of the future. We may hope the work will be allowed quietly to move on. But there may come a reaction, and the Christian Church in Japan may, like that of Madagascar, be called to a baptism of blood. No mission-work requires more prayer—more faith—more wisdom.

Now, what do these facts say to our Christian Churches? What should be their lesson and teaching? What obligations rise out of them? I have not left myself much time to speak on this, and I do not think it necessary. If we feel that God has been opening a way and giving a work, then we have to endeavour to rise to that work with all our power; we have to consider what abilities, what means, what talents God has given to us, that we may consecrate to His glory in this great cause. But I think the great obligation we should feel—the one that in fact includes every other—is to seek for more faith—to cast ourselves more on God—to recognize, humbly and sincerely, the presence of *His Hand*, whose overruling Providence ordereth all things in heaven and earth. This should lead us to adoring gratitude to God for the past. But it should also awaken a more real spirit of self-denying sacrifice in this great work for others. If we are partakers in His joy, we should seek to be more wholly consecrated in all that we are and have to this end. For this we need to cultivate reality in our spiritual life. We must not only feel the infinite importance of the work theoretically, but see that we feel it practically. This will bring us with a whole

heart to God. The great need for all mission-work—mission success—is the baptism of the Church with the Holy Ghost. And if we pray for this, we should have an expectancy of its coming. God cannot refuse the entreaties of His people for such spiritual gifts. We have the outward form for such supplications from the Church in the Day of Intercession. We should prize such a season, and seek personally in our sphere to make it a reality. God, who opens the door, can alone give the men to enter in, and the means to send and support them, and He alone can give the increase. I know really of no other obligation than this—that we recognize God's hand, and, recognizing it, should be earnest and sincere with God. Let us bring ourselves, then, to Him believingly and expectantly. If the Spirit of God move in the Churches and touch hearts—and we have most to expect this in answer to prayer, which He has Himself given birth to—then, in the words of the Society's last Report,—

“The rich shall no longer hold back their wealth, but rejoice in the privilege of casting it into the treasury of the Lord. Parents shall no longer seek to dissuade their sons and daughters from the life of a missionary, but render up their children as a free-will offering to God, and gladly send them forth, saying, with full hearts, ‘Go, and the Lord be with you ;’ and these shall no longer refuse themselves. Home ties, home comforts, and home prospects shall be esteemed as dust in the balance, when weighed against the constraining love of Christ. And the word of the Lord by His prophet Malachi shall have its blessed accomplishment,—‘Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.’”

ON FALLEN AND FALLING CHURCHES.

ALT is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.” This might be deemed a stern condemnation if we did not reverently and thoughtfully remember from whose lips it proceeded. Moreover, that we may be at no loss to understand who they are who are presented under this figure, our blessed Lord applied it to “His disciples” (Matt. v. 1). It was to be their function to arrest the putrefaction of the world by the impartation of true for corrupt doctrine, and by the substitution of holiness for profligacy. Just in proportion as any body of professing Christians constituting a Church propagates corruption of doctrine or manners, it becomes more and more liable to the Saviour's awful malediction. It may be spared for a longer or a shorter time. Its external appearance may still survive, but that which constitutes its usefulness disappears. To have become a Church, it must have had the gifts and the graces of the Holy Spirit, without which, neither

individuals nor Churches can be members of Christ. What the savour is to salt, the energizing influence of the Holy Ghost is to those who experience it. But as the savour may depart from salt, as is plainly contemplated by our Lord's words, so the Holy Spirit may depart from Churches or individuals. Hence the solemn injunctions not to "Quench the Spirit." It is, of course, not in all cases easy for man to determine when, in either Churches or particular persons, the savour has so completely departed that nothing but insipidity is left. What is much more practicable is to judge by effects that no result is produced by the salt in that whereunto it is cast.

The history of Christianity is a perpetual witness that the words of our Lord and Master are not mere idle denunciations uttered in terrorism. Secondary causes may be adverted to to help to explain away the total disappearance of once flourishing Churches, which, after the lapse of comparatively brief periods, have hardly left the records of their names behind them, and are only imperfectly known to ecclesiastical antiquarians. When all due allowance has been made for these, they are insufficient to explain away all the facts of the cases, and assuredly no Christian would fail to discover, in the language of the Lord Jesus, the true cause of their disappearance, and of their being "trodden under foot of man." It is a ghastly thing to pass in review the wild heresies and the foul corruptions which pulled in so great abundance throughout the Churches of the East more especially. There is hardly any kind of fantastic subtlety or abominable evil which was not rife in them until the Mohammedan scourge lashed them to death; scattered and mouldering ruins are the only index that they once existed. Where is the Church of Babylon, the scene of an apostle's labours, and teeming with its multitudes of proselytes to Christianity? It is now but a name and a warning. Where is the Church of Antioch? Nominally Christian, it was the seat of voluptuous gaiety and vulgar profligacy; sectaries of all sorts—Eunomians, Novatians, Protapaschites, Manichæans, Gnostics—abounded in it. It is on record that the heathen were deterred from Christianity by the inconsistent behaviour of those who professed its creed. That which was once the "Eye of the Christian Churches," where apostles met, where Chrysostom preached, and where the name of Christian was first given to the followers of Jesus, now contains no edifice for public worship, and the Christians are obliged to meet in a cave at the east of the town for the performance of their devotions. There are about one hundred and fifty families—Christians—of the different and conflicting Oriental sects. It seems almost like a mockery to add that it has three non-resident prelates, who all claim the title of Patriarch of Antioch, viz., the Patriarch of the Greek Church, of the Syrian Monophysites, and of the Maronites! Three exalted shepherds, with high-sounding titles, none of them looking after or caring for the few straggling sheep left to them!

Memory will easily supply other instances to those who are familiar with the story of early Christianity, in which the utter extinction of Churches has verified the fact that not one jot or tittle which proceeds

from the Lord Jesus Christ fails in its most full and exact accomplishment. The time occupied in the fulfilment of these woes varies. In some cases the process of destruction is rapid, in others there is lingering decay; but where there is corruption, unless it can be arrested sooner or later, death follows. Where this death has ensued, any attempt at regalanizing is impracticable. The problem which occupies the attention of many is, whether, when salt is in the process of losing its savour, it is possible to arrest its corruption, and, if so, by what means can this be best effected. It is not a case precisely identical with that upon which the Saviour has pronounced irrevocable doom; to some, therefore, it seems that there is room for the correction of evil. One opinion favours attempting the restoration of that which is unsound, by bringing it into immediate contact with that which is wholesome, in the expectation that the good will predominate over the evil, and that, when light is admitted into darkness, it will almost, as a matter of course, dispel it. It is maintained that, where there is not complete and absolute spiritual death, there must still be some life remaining, which, by tender and judicious management, can be so fostered that, even when the heavenly flame is almost extinct, it can be re-illuminated. The prolonged duration of such Churches is pointed to as convincing proof that there are yet functions for them to fulfil in the providence of God, otherwise they must long since have lapsed into irrevocable decay. While the corruptions are not denied, and the dangers are admitted, it is yet thought that, as medical men often endeavour to restore the general health of a sick patient in order that, with returning strength, particular evils may be shaken off by the strength of a renovated constitution, so, in the case of falling but not fallen Churches, timely support may so regenerate them that they will rid themselves of grievous evils seriously impairing their constitution. Our own Reformation from the foolish superstitions and foul abominations, which in Papal times checked and well-nigh extinguished spiritual life in England, is adduced as a proof that a Church may be in an almost hopeless condition, and yet be revived. The assistance in this process, given from foreign sources, is referred to as an instance of what help may be furnished by those who, for the time, may be in possession of more light and more truth. It is therefore asserted that judicious intervention is practicable, and is attended with good results.

Another and an opposite view is also entertained. Those who take it are ready to admit that interference with other Churches should not be undertaken upon light grounds, and that there may be much spiritual life in bodies whose doctrine and discipline are by no means identical with our own. While blemishes may be conspicuous and undeniable in them, it is not for outsiders to disquiet the adherents of such Churches because all may not be in exact conformity with Scriptural teaching and primitive practice. In its fullest sense the statement enumerated in the XXXIVth Article is allowed, that "it is not necessary that Traditions and Ceremonies be in all places one or utterly like, for at all times they have been divers, and may be

changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word." Also that there is, and should be, most perfect freedom and authority for every particular or National Church "to ordain, change, and abolish ceremonies of the Church ordained only by man's authority, so that all things be done to edifying." Mere outward differences of this kind would be no justification for meddling, however strange and, perhaps, repulsive or unmeaning they might appear to those trained in a different school. But it is held that the case is altered when the authority of Holy Scripture is impugned, when for doctrines are taught the commandments of men, and superstitious ceremonies have so completely taken the place of rational devotion, that men are led to rest in human devices for salvation rather than in the finished work of Christ. Such Churches are viewed as having the "sentence of death" within themselves, and when it is evident that no wholesome influence is exercised upon the consciences and the conduct of their adherents, it becomes necessary to furnish a fresh rallying-point for those who can be rescued from them. Attempts at internal reformation may be tried in the first instance, but when these are rejected, or clearly hopeless, the cases may be looked upon as desperate, and a fresh (*ἐκκλησία*) calling out is the indispensable necessity for the salvation of souls. As when the plague broke out in Israel, there must be a separation between the living and the dead, if the former are to survive. While the success of our English Reformation is freely admitted, it is asserted that it has been at the cost of separation from the mass of Western Churches, and of practical isolation not conspicuous from the vast extension of the English Communion and Protestant bodies deriving from it. By this extension English Protestantism has been placed throughout the world in open and not unequal antagonism to the Church of Rome. But it has been through separation from the Western Churches, not by the Reformation of them, that this has been accomplished. They have been left to their doom; a free, separate, and independent body has been constituted, instinct with spiritual life, and rejecting with abhorrence the superstitious developments which are the gangrene of the Romish apostacy. Moreover, it is remarked that while in Western Christianity there has been reforming and recuperative power, in the whole history of the Church of Christ from its first origin, there has hitherto never been any proof of corresponding capacity in Oriental Churches. In them corruption set in early, and has increased continually and without intermission. Death has already gathered a rich harvest in them, and such is the abject condition of spiritual degradation to which the remainder have been alike reduced, that independent effort is necessary to raise up fresh Churches in the room of the old, which are past remedy and incapable of relief.

Such may, in brief outline, be considered to be the main arguments by which those concerned in the treatment of falling Churches justify their respective courses of action.

There is, however, another question which has to be considered in order to come to a right conclusion. It is what may, for convenience

sake, be termed the Ecclesiastical question. It may, perhaps, be fairly stated thus:—Is it lawful and right, under any circumstances, for a particular Church to interfere actively, and beyond the influence of example, with the concerns of other Churches against their own will, or, at any rate, except on their own express invitation? This, if answered negatively, might seem a breach of Christian charity, and, indeed, a *reductio ad absurdum*. If it were acted upon in the circumstances of every-day life, it would inhibit interference with a person bent on committing suicide, and would stop all active effort to repress evil, no matter how dangerous it might be to the community. Certainly this active interference to rescue what have been deemed falling Churches has been extensively acted upon by professing Christianity. This practice will be found fully stated, with sufficient examples, in the following extract from Bingham:—

It was a rule in the primitive Church that no bishop should ordain in another's diocese without his leave; and though this was a sort of confinement of the episcopal power to a single diocese, yet for order's sake it was generally observed. But then it might happen that in some cases there might be a necessity to do otherwise, as in case the bishop of any diocese was turned heretic, and would ordain none but heretical clergy, and persecute and drive away the orthodox; in that case, any Catholic bishop, as being a bishop of the universal Church, was authorized to ordain orthodox men in such a diocese, though contrary to the common rule; because this was evidently for the preservation of the faith, which is the supreme rule of all, and therefore that other rule must give way to this superior obligation. Upon this account, when the Church was in danger of being over-run with Arianism, the great Athanasius, as he returned from his exile, made no scruple to ordain in several cities as he went along, though they were not in his own diocese. And the famous Eusebius of Samosata did the like in the times of the Arian persecution under Valens. Theodoret says he went about all Syria, Phœnicia, and Palestine, in a soldier's habit; ordaining presbyters and deacons, and setting in order whatever he found wanting in the Churches. He ordained bishops also in Syria and Cilicia and other places, whose names Theodoret has recorded. Now, all this was contrary to the common rules, but the necessities of the Church required it; and that gave them authority in such a case to exert their power and act as bishops of the whole Catholic Church. Epiphanius made use of the same power and privilege in a like case; ordaining Paulinianus, St. Jerom's brother, first deacon, and then presbyter, in a monastery out of his own diocese in Palestine; against which, when some of his adversaries objected that it was done contrary to canon, he vindicated his practice upon the strength of this principle, that, in cases of pressing necessity, such as this was, where the interest of God was to be served, every bishop had power to act in any part of the church: for, though all bishops had their particular churches to officiate in, and were not ordinarily to exceed their own bounds, yet the love of Christ was a rule above all: and therefore men were not barely to consider the thing that was done, but the circumstances of the action, the time, the manner, the persons for whose sake, and the end for which it was done. Thus Epiphanius apologizes for the exercise of his episcopal power in the diocese of another man. Now, from all this it appears that every bishop was as much a universal bishop, and had as much the care of the whole Church, as the Bishop of Rome himself; there being no acts of the episcopal office which they could not perform in any part of the world, when need required, without a dispensation as well as he.

The exercise of this authority has been perpetually claimed by the Roman Church. However incapacitated by internal corruption from doing good to others, still, upon the principle of "*Salus Ecclesiæ, suprema*

lex," Rome has sent forth her emissaries into what rightly or wrongly she deemed falling Churches, and has taught her own dogmas in them. Those who might be disposed to claim prescription can find abundant confirmation for it in the annals of the Papacy. Notably, there has been this interference with Eastern Christianity, and it must be conceded that the puerilities and corruptions of Rome have not been, as a rule, so flagrant or absurd as those of the Oriental Churches whom she has invaded. Still, so inveterate are the evils of Romanism that no benefit has accrued, but only exasperation and alienation have been engendered. The fault has been in the inability of the dying to communicate life to the dead. The importance of the principle remains, however, unaffected by these futile and mischievous attempts, which were rather made to reduce the East to bondage than to restore spiritual life to it. Here, as in so many other ways, Rome has done injury by discrediting, through her intemperate and mistaken action, what is in itself wholesome and right. It is right for those who are in possession of Christian truth themselves to propagate it among those who have it not, whether professing Christians, or still in the bonds of heathenism. The mistake of Rome is that she propagates error instead of truth. This error cannot, and does not, correct error, as is manifest by failures in the East; in the West it has only been fraught with every species of evil, inasmuch as, so far as it had power, it has tended to eclipse light, and to intensify the gloom of ignorance and worldliness.

The important ecclesiastical principle which is under consideration has received distinct recognition among some very influential members of our own Church. The recent Episcopal Conference at Lambeth does not profess to deliver any utterances binding with authority. It did, however, enunciate, so far as publicity has been given, the sentiments of many eminent English and other prelates, on topics of interest. Moreover, it took some active measures to put in force the principle of interference with falling Churches. We are assured, upon competent authority, that "in virtue of the great commission which the Episcopate has received from Christ for the preservation of the faith and the government of His Church, and for the protection of those who should suffer for it, the Bishops of the Anglican communion, convened at Lambeth, authorized a Committee of their own number to offer such help as they might need to Churches and Christian communities which, seeking to free themselves from the intolerable yoke of Papal usurpation, and from the compulsory acceptance of novel and uncatholic doctrines enforced upon them by their own bishops, were striving to reform themselves on the model of the primitive Church, and should appeal to them for assistance." In conformity with this, a Scotch Bishop has undertaken "a provisional oversight" of the attempt of M. Loyson to found a Gallican Church in Paris, separate from the Romish communion there. The extent of interference may be measured by the proposed preparation of, and Episcopal sanction for, a reformed Liturgy to be used in France, purified from a certain amount of extreme Popish error. It should also be borne in mind that the interference is to be exercised at the request of an individual excommunicated by the

authorities of the Church to which he had formerly belonged. With the policy or impolicy of this proceeding we have nothing to do. Indeed, the less demand there was in France for this particular movement of the Anglican Episcopate, the more important is the distinct assertion of the Catholic right (we use the term in its true and proper sense) to substitute truth for error, and to deliver souls from superstitious bondage. The emphatic recognition of "a principle of yet higher obligation" than "those principles of Church order which are essential for discipline in ordinary times" could not be more fully vindicated, except, indeed, by some general Council speaking in the name of the universal Church, if such could be summoned. It is upon this principle that years ago the Jerusalem Bishopric was most properly established, with the view of rendering assistance to those who were galled with the follies and superstitions of the erroneous and lapsed Churches in those regions. In addition to the many prelates who were already claiming to exercise jurisdiction over these adherents in the Holy City, one more was added, who should have the honourable distinction of proclaiming primitive truth instead of all sorts of error and corruption, and exhibiting apostolic practice in the midst of the festering mass of decaying and ignorant bodies squabbling and contending for various forms of degrading superstition.

So much for the ecclesiastical principle, which just now has received this abundant confirmation, and has been so prominently brought forward by the Episcopate of the Church of England. In connexion with it they have affirmed that the Catholic union of Churches exists in "One Divine Head; one Catholic and Apostolic Church, holding the one faith revealed in Holy Writ, defined in the Creeds, and maintained by the primitive Church; one and the same canon of the Scriptures of the Old and New Testaments, as containing all things necessary to salvation." With this few would be disposed to quarrel. It makes a clean sweep of subsequent developments, which may be, and usually are, developments of error, and leaves the Christian with the Bible, and without the Pope. Fallen and falling Churches may be described as those which have departed from this definition, just in proportion as they have gone furthest from it.

The Christian, however, who is impressed with the importance of truth and the deleterious nature of theological error, would, even if canonical rules were more rigid and extravagant than they prove to be, feel that for him the "higher obligation" was a paramount duty. The difference between those who are sunk in superstitious delusions within the pale of nominal Christianity, and those who are sunk in superstitious delusions outside it, is not very clearly perceptible. So it was with the Founders of the Church Missionary Society. When they established it, it was to remedy evil in "Africa and the East." Amongst the very earliest Missions of the Society were those to the Mediterranean and to Travancore, which brought them into immediate contact with the fallen and falling Churches of the East. The efforts in these directions have exposed the Society at various times to much obloquy among those who were not prepared to recognize the "higher obligation," and

whose sympathies were with ignorant and superstitious formalism. Still they have been persevered in, although in many respects the work has been an uninviting sphere of labour, and has called forth an unusual exercise of faith and patience, both on the part of those who have laboured, and from the Committee and supporters of the Society.

As regards the Churches in the Levant and Asia Minor, it has been from the outset proved impracticable to stimulate anything like internal reformation. Like the Church of Sardis, though they still have a name that they live, yet they are dead. "Fetish-worshipping atheists" is the description given of Levantine Christians by Mr. Palgrave, a shrewd, well-informed, and highly competent observer. It represents, we believe, compendiously and truly, the condition of the mass of what is termed Christianity in the Turkish empire.* Nor is the condition of the clergy superior to that of the laity. The horrible scandals which occasionally come to the surface are deeply-seated in the constitution of these Churches. Only very recently four archbishops, if death had not snatched away one of them, would have been arraigned before a criminal tribunal. The survivors, even with the lax and confused administration of the East, have, if we mistake not, had to expiate their offences in jail. Certainly it was their appropriate sphere. Nothing short of intense and inveterate ecclesiastical prejudice, which looks only at outward names and forms instead of substance, could recognize in these Churches members of the body of Christ. Corpses in an advanced stage of putrefaction are as much component elements of the society of living men. Out of them, as out of the heathen world, there may be gathered, by the influences of God's Holy Spirit quickening the dead, and by the faithful preaching of His Word, a living community; but there seems no alternative for its being anything else than a fresh community apart from the decaying organizations around it. This conclusion is the result of experience, not of wish or desire. The object proposed, when these Missions to the Levant were undertaken, was "not to break down the candlestick, but to rekindle the extinguished lamp;" it was neither destructive nor proselytizing in its intention. The desire was to evangelize, not to proselyte. Furious opposition was the response made by the intolerant spirit of the ecclesiastical authorities. Doctrines irreconcilable with the truths of Scripture, and wounding to the conscience, were insisted upon, and processes of an inquisitorial character were instituted to ascertain what was believed. "Mulcts and penalties were inflicted, deprivation of liberty and persecution followed upon conversion; in many instances, death. Others were excommunicated and driven forth. The old Church refused them and expelled them." What, therefore, was not originally intended had to be undertaken. These blind ones, who had received sight, and were cast out, were received by the missionaries in imitation of our Lord's example; reformed congregations, evangelical in their maintenance of pure

* A painful account of the condition of the Greek Church in Cyprus is given by Mr. Hepworth Dixon in his recent volume.

Gospel truth, Protestant as testifying against prevalent errors and corruptions, episcopal in form, have been of necessity constituted in the midst of surrounding corruption. Thirty years ago the statement was put forth by the Society, "The decayed Churches of the East have set themselves against the introduction of Scriptural light. From Abyssinia and Smyrna the missionaries have been expelled . . . longer and more intimate acquaintance with the Oriental Churches has served to show the tenacity with which they cling to their superstitious opinions and practices, and to suggest a doubt whether the friendly overtures of foreign missionaries be the proper mode of attempting their reformation."* These doubts have since been converted into certainties. It would not be easy for those who, by the assumptions of the Greek Church, more exclusive, if possible, than the Roman, are viewed as "unbaptized heretics beyond the hope of salvation," could be instrumental in any work of internal reformation. Yet was this all-important work to be relinquished? Most assuredly not! It is, we believe, a profound truth that "we may not hope for the conversion of the Mohammedans, unless true Christianity be exemplified before them by the Oriental Churches. To them the Native Christians represent the Christian religion, and they see that they are no better than themselves. They think them worse; and, therefore, the Moslem believes the Koran to be more excellent than the Bible. . . . It is needful that Christianity should be no longer associated in the Moslem mind with all that is sordid and base."† What could not be accomplished within has had and will have to be effected from without. Living witnesses to the power of a living Christianity will have to be raised up in the old Gospel lands, if they are not to be for ever spiritual Sodoms and Gomorrahs, beacons of warning from Christianity, not examples of it, to the Jew and the Mohammedan. The best excuse for those who are hopeful of reformation of Oriental Christianity by internal effort can be found in their profound ignorance of the real state of feeling of their ecclesiastical officers the moment the limits of complimentary verbiage are overpassed and errors are touched, no matter by how friendly a hand. What is really needed in the lands we have been specifying is a re-introduction of genuine Christianity into them, and a republication of the Gospel of our Lord Jesus Christ.

It is, however, in the relations of the Church Missionary Society to the Syrian Churches in Travancore, that the methods of dealing with falling Churches can best be exemplified. There is not in that country ceaseless political intrigue to be encountered, and there are not national jealousies, such as those which ferment in Asia Minor, to complicate difficulties. The questions involved are purely ecclesiastical, and can be discussed on their proper merits. In the history of these Churches there is much that is most interesting and attractive. Their origin is lost in

* Jubilee Volume of the C.M.S., p. 241.

† History of the Missions of the American Board to the Oriental Churches, Vol. I. pp. 1, 2.

remote antiquity, and mixed up with much that is legendary and uncertain. "When they first came in contact with Western Christians, they were Nestorian in doctrine, and had been so for a thousand years or more. It was not until 1665, when all communication with the Nestorian patriarch had been effectually prevented by the Romanists, that they came under the jurisdiction of the Patriarch of Antioch, who is a Monophysite in creed."* Previously they had been under the authority of the Patriarch of Babylon: now the members of the Churches in Travancore are all connected with the Jacobite or Monophysite party. Many, if not all, of our readers will be familiar with the disgraceful intrigues carried on by the Jesuits under the auspices of Archbishop Menezes for the subjugation of the Syrian Church. It is a dark chapter even in the dark annals of the Church of Rome. The result was a complete splitting asunder of the Syrian Church, and the establishment of a rival communion, more corrupt in doctrine, and more tyrannical over consciences, than the Syrian had been. Even the Court of Rome itself found it difficult in Travancore, as in China, to reduce the Jesuits to obedience to its own rule. The quarrels between them and the Carmelites added to the existing confusion and disorder, and have been a notorious and shameful scandal in the Romish Church.

It is not, then, wonderful that the Syrian Church, which, in its best state, needed reform and enlightenment, and which certainly exercised no aggressive influence on the heathendom around it, should, when thus harassed and oppressed by Romish intrigue and persecution, have fallen into a very low condition. It may have been more sinned against than sinning, but the spiritual declension in it was very great. The light which it gave forth was flickering and uncertain, and seemed to be upon the point of going out.

Interest in the Syrian Church was first excited by Dr. Buchanan. He was a man of enthusiastic temperament, and the sight of these Churches claiming apostolic origin, and surviving for two thousand years the united attacks of heathendom and Romanism, transported him almost into the region of romance. At his instigation the Church Missionary Society undertook the task of restoring the Syrian Church to its primitive truth, purity, and vigour. The task to which they were invited is carefully defined in a letter dated September 23rd, 1817, addressed by Colonel Munro, the British Resident at the Court of Travancore, to the then Church Missionary Committee:—

With regard to the Syrians, our general views will be to pursue the use and promote the study of the Syriac language, and to extend the ancient simplicity and purity of the Syrian Church. It is now deformed by many Popish superstitions and ceremonies, which should be banished without delay. When purged from these dregs of Popery, it will, I trust, present such a spectacle of pure Christian doctrine and conduct as will accelerate the return into its bosom of the Syrian Churches that are still united to the Roman Catholic communion. *The Syrians are themselves willing to follow any plan of reform that may bring them back to their primitive principles.*

The first missionaries to the Syrians were Messrs. Norton and Bailey,

* *Lingerings of Light in a Dark Land*, by the Rev. J. Whitehouse.

who were heartily welcomed by the Metran, and were hailed by the people as protectors and deliverers. Two years later they were joined by Messrs. Fenn and Baker, the Rev. Joseph Fenn taking charge of the college. The description of the early days of the Mission, and of the real condition of the Syrian Church, as given by Mr. Whitehouse in his *Lingerings of Light*, is so full of interest that we gladly extract it:—

These early days of the Cottayam Mission were indeed happy days—which the brethren in later years lived to recall and descant upon—when, with one heart and one mind, they sought to serve the Lord in all simplicity, and provoked one another to love and good works. The refreshing seasons of Christian communion which they enjoyed were much valued. The pure Word then read, the fervent, believing prayer offered, and the joyous Christian hymn, formed a striking contrast to the dead forms and discordant utterances of the heathen temples, and hardly less lifeless service of the professing Christian Churches round them. They “had light in their dwellings,” and their hearts were full of gratitude and praise to Him whose grace alone had made them to differ.

A closer and more intimate acquaintance with the Syrian community led to the discovery of many moral and social evils—the inevitable results, partly of the dark and cruel tyranny under which they had long groaned, and partly of their close contact with heathenism. The Sabbath was totally disregarded, the name of God profaned, and drunkenness and adultery (even among the Cattanars) were most prevalent. But there was one hopeful sign amid this degradation—they acknowledged these things to be crimes, and did not, as the heathen, in any measure seek to excuse or justify them.

“Mingled among the heathen, they had learned their works,” for many superstitious customs and caste prejudices were also rife among them, and needed exposure and rebuke. The writer has seen a small heathen altar in the bazaar at Mavelicâre, half-way between the Indian pagoda and the Syrian church, at which, in those days, many of the Syrians used to make such offerings as their Hindu neighbours did, to propitiate the goddess Bhagawati; and strange stories are still current about the singular relations which at times subsisted between the church and the pagoda. On one occasion the Travancore Rajah took possession of a bell belonging to the Syrian church at Mavelicâre, but it was restored under very peculiar circumstances. The Hindu functionary at the neighbouring temple, who was supposed to speak the mind of Bhagawati, complained that the goddess could get no peace, since the saint of the Syrian church was continually tormenting her on account of this act of sacrilege!

At Cottayam the same goddess is said to have been so annoyed by the sound of the great bell of the Syrian church, that at last she vowed vengeance, which was supposed to have taken effect when the bell was shortly afterwards cracked; and the saint of the church is said, in return, to have retaliated upon the idol. At the feast held in honour of St. George, the patron saint at Pûthûpally church, the heathen congregated in great force, with their vows and offerings of fowls, as to an idol; and so gross were the recreations encouraged by the Cattanars for the entertainment of those who came, that the Malpan Abraham of Marâmanûr, when light broke in upon his soul, used to suspend any of his people who attended this demoralizing festival.

For ten years the assistance proffered by the Church Missionary Society was gratefully accepted by the authorities of the Syrian Churches in Travancore. It was so completely within the strictest limits of ecclesiastical order, that Churchmen of the type of Bishop Middleton and Dr. Mill, the Principal of Bishop's College, Calcutta, could and did find no fault with it. Probably the course of events would still have been uninterrupted but for the unexpected death of the Metran, Mar Dionysius,

and the mission of a Syrian Bishop from Antioch, who was on his way to Travancore before the illness of the late Metran, who died of cholera within twenty-four hours, could have been anticipated. This interloper, who, by high-handed violence, threw the whole Syrian Church into confusion, and who strove to annul all the acts done in it during the last nineteen years, was ordered by the Dewan of Travancore to quit the country and to return to his own land the year after his arrival. About the same time, the Mission lost the valuable services of the first Principal of the College, the Rev. J. Fenn, who was compelled by ill-health to return to England.

It would occupy too much space to detail the particulars of the reaction which ensued. All the influence and authority of Bishop Wilson, exercised in the most loving spirit, failed in remedying the evils which had sprung up. His earnest desire was that "the Syrian Church should shine as a bright star on the right hand of the Son of Man, holding fast the faithful Word," but superstition and ancient abuses could not be eradicated. There were only too many whose interest it was to maintain them. After well-nigh twenty years of patient, self-denying labour, carried on in a spirit of marked forbearance and brotherly kindness, during which much light had been diffused among surrounding darkness, the alternative was forced upon the Mission of separation or withdrawal from the country. In this crisis, when, in the most marked manner, the Metran broke faith with the missionaries, separation was resolved upon as the least of two evils, and from 1837 an independent Church became essential. When Bishop Wilson revisited Cottayam, in 1843, he found that all the measures he had suggested for the improvement of the Syrian Church had been absolutely rejected. To add to the confusion, an English chaplain had visited Travancore, and told the people that crucifixes, prayers for the dead, and the superstitions learned from Rome were right, and that the missionaries and their doctrines were all wrong. He had gone beyond the errors of the Syrian Church in his zeal for false doctrine. It was by the authority of Bishop Wilson, as Metropolitan of India, that the separation took place. He decided that "it must be, and that the Mission should be conducted as the Society's Missions in Tinnevely and elsewhere, treating the Syrians as we did all other castes and classes—that is, receiving into our Church such individuals as were anxious to join it, but declining all connexion with them as a Church." These decisive measures received further Episcopal sanction by the ordination, on various occasions by our Bishops, of Syrian Christians to the ministry of a reformed and Scriptural Church.

As an accomplished fact, there is in Travancore a branch of the Church of England numbering more than 20,000 adherents. When no longer permitted to reform from within, it now seeks to reform from without, by exhibiting primitive doctrine and primitive practice to the surrounding bodies. The means of salvation are freely and truthfully imparted to those who join it, and it is a not ineffectual witness against the corruptions which mar the usefulness of unreformed Native Churches, whether Syro-Jacobite or Syro-Roman. A remarkable

testimony to its value will be found in the census published by the Travancore Government, which declares, "By the indefatigable labours and self-denying earnestness of the learned body of missionaries in the country, the large community of Native Christians are rapidly advancing in their moral, intellectual, and material condition. The proportion of the educated among them (which is considerably higher than among the Hindus and Mohammedans) will be much greater before long." A further illustration of the value of the Reformed Church in its indirect influence upon those who still hold by their ancient Church is presented in the following testimony by the Rev. H. Baker in 1862:—

Natives of all classes have repeatedly stated to me their disbelief of their own systems and full conviction of the truth of ours. I know very many who habitually read our books with a feeling of respect, and numbers of Syro-Romanists and Jacobite Syrians who read and pray with the understanding. They use our Bibles and Prayer-Books, but remain in communion with their own Churches, saying, "There is no real difference, excepting that they have put on much hard plaster, which conceals the truth, for do we not refer to the same book and believe in the same cross?" The work of the Church Missionary Society in Travancore has been to draw out a protesting Church for God, in enlightening the members of the existing dead Churches; and also, in a less degree, to disburden the minds of the thinking portion of the heathen of that mass of rubbish which they had laden themselves with. In each of these three duties the missionaries, by their teaching and books, have performed a vast amount of work. We anxiously now wait the quickening breath of God's Spirit. Silently has the movement been going on, little has been written about it, and far less have we liked to indulge in anticipation; but, as surely as Christ's kingdom shall shortly come, so certainly shall we soon have a vast increase of spirituality in the country. The Syrians may not reform as Churches, but there will be many living Christians among both bodies.

The real hindrance to the growth of spiritual religion in the unreformed Church was also well described by Mr. Beuttler in 1862:—

In every good and reformatory work the laity are far in advance of their priests. As to the present three Metrans, no good is to be expected from them. They spend their time and money in intrigues and jealousies and litigation, and have no interest in the spiritual state of the flocks committed to them. Owing to their party strifes and animosities, almost every parish is split into two, some going with the two Native Metrans, and the others with the Syrian. Though from this point of view the Church offers a most deplorable aspect, yet there are advantages connected with it also. The principal parties, biting and fighting and devouring each other, there can be no united action for the keeping up of hereditary feasts and ceremonies. If one party desires to keep a feast, the other is opposed to it, and *vice versa*: thus their whole Church fabric sinks lower and lower, the Metrans and priests enjoy less and less the confidence and respect of their parishioners, and the more piously-disposed not only stand aloof, but direct their eyes towards us.

While, then, the whole influence of English interference has been the elevation of the Christian community, precisely the opposite has been that from Antioch. Even the abundant liberality of Bishop Cotton remarks:—"There is not much help to be hoped for from Antioch, where the Church is sunk in superstitious bigotry, and whence a prelate named Curilow has been sent to check and watch the reforming tendencies of Athanasius." In his life, the Syrian Church is fairly enough described as "an ancient ecclesiastical relic rather than

as a living member of Christ's body." As for the Romanists, it is to be feared that Mr. Beuttler's testimony concerning them is too true—"They exhibit the worst features of heathenism. I would rather deal with the lowest heathen than with any of them." A curious illustration of the inextricable and complicated bondage in which the Chaldæan Syrians would be held by the French and Italian priests, if they could by any means coerce them, is furnished by Mr. Baker, who transmitted many letters for them to Mosul, in order that "they might not be stopped by Jesuitical influence," and so "in a little way he helped them"! Of late years there have been occasional and partial symptoms of tendency on the part of some of the Syrians to live in amity, and to profit by the example of their English brethren. In 1870 the Rev. H. Baker wrote:—

The Syrian Metrans and clergy now ask that, as of old, the Mission will furnish them with trained schoolmasters for all the Churches north of Cottayam, about forty in number. Those Churches south of Cottayam and eastward are influenced by our own schools and agency, and generally are twenty-five years in advance of the northern portion, where for thirty years no direct Protestant influence has been at work. Laity and priests treat me with the greatest kindness, and urge me to befriend them by the memory of the old labours of my father among them, their want of unity, and mutual distrust. The Metran promises every help, and asked me to preach and teach in his churches.

The Syrian Church, then, is now really awakening, and the resident, Mr. Ballard, thinks we should give such aid as, while imparting some vigour to its spiritual machinery and educational system, shall leave it still a free, independent Church, worked by its own laity and clergy. There is a growing vigour of thought, and, if we could get the body to be less litigious and more united, all would be well.

On the other hand, it was reported by Mr. Maddox, in 1876, after an itinerating tour through the northern portion of Travancore:—

The Syrian Christian Church in this district has not been touched by the wave of reformation and revival which, in God's good providence, has rolled over the Churches of the south. The people have never had much intercourse with the missionaries. The Catanars, as a body, are careless, ignorant, worldly-minded men. The recent visit of the Patriarch to this country has apparently confirmed both Catanars and people in their superstition, while it has all but effectually closed the door to all Protestant missionary work amongst them. Nearly all the Syrians in these parts have disclaimed Mar Athanasius and his reforming policy, and have submitted themselves to the Patriarch. Bibles have been put out of the churches; Syrian services, and other superstitious observances, where they had been abolished, have been restored. The Patriarch, before he left the country, laid a strict charge on all Catanars and people under his authority to beware of missionaries, and neither to entertain them nor wish them God-speed. Difficulty of access to the Syrians, therefore, is extremely great.

What, then, is the conclusion of the whole matter? In the southern portion of Travancore, where the evangelistic efforts of the Church Missionary Society have been conspicuous, some stimulating effects have been produced upon the slumbering Native Churches. There have been attempts at Reform, and there have been Revivals, not always under proper control. Now there is a reforming party with a Metran at its head, but there is also a strong opposition to all reform which would strenuously uphold all superstitious usages. This is headed by a Syrian Bishop from Antioch; his spirit was displayed by trampling the books under his feet in one of the churches. Indeed, a little while ago there

were three rival Bishops on the Malabar coast (no uncommon occurrence since 1665), each laying claim to the obedience of the Indo-Syrians—the principal aim of those from Antioch being to extort money from their flocks. There is, therefore, very little prospect in all this confusion that the Syro-Chaldæan Churches, if left to themselves, would, of themselves and apart from extraneous influences, make successful efforts towards internal reformation. The superstitions which have from remote antiquity been rife among them might only too readily, from the greed of gain and ignorance of their clergy, resume their pristine sway, and the assimilation to idolatrous heathenism already existing might become intensified. The dangers from Romish aggression, which are still most unscrupulously pressed, would be without sufficient check, and the bondage thence arising become an imminent danger. There is now, through the persevering instrumentality of the Church Missionary Society, light in the dark land of Travancore. It would be a fearful responsibility to extinguish it. If ever there was a country and there were Churches in which what has been appropriately recognized at the Lambeth Conference as “the higher obligations” should be recognized, it is in Travancore. The principles enunciated in Bingham, which we have already quoted, find here full scope. It would be much to be desired, and should ever be borne in mind that if the Syrian Churches could be induced thoroughly and finally to reform themselves, that would be the more excellent way; but of this the prospect is very doubtful. We fear there is still too much truth in the statement that “every effort to reform the Native Churches has proved abortive.” It is difficult to restore its savour to salt. Hope for the future must be in the emulation created between a pure and reformed Church, with a Scriptural liturgy, an open Bible, a married clergy, with all idolatrous and superstitious observances discarded, and Churches lacking many essential requisites of purity, and encumbered with a dead weight of antiquated ignorance. It may reasonably be expected that the prospect of a Bishop to be set apart for the superintendence of the Christians in Travancore, in connexion with the Church of England, which seems likely shortly to be realized, will further this reformation work which is so urgently needed in Travancore. A wise prelate, ready to help those in the Syrian Church who might be willing to be reformed, and opposing his Scriptural conduct and teaching to the hireling emissaries from Antioch, would do a very great and blessed work in Churches which have been so long falling away from primitive truth and practice. Whether the good influence thence resulting arises from accessions to those who are reformed, or from a godly jealousy springing up in those who are still unreformed, is a matter of comparative indifference. Anyhow, God, who is a Spirit, will be honoured by those who worship Him in spirit and in truth; there will be salvation instead of formalism in Travancore; light instead of darkness; truth instead of error; and a multiplication of those in whom the Saviour will see of the travail of His soul and be satisfied therewith.

GOVERNMENT OFFICIALS ON GOVERNMENT EDUCATION IN INDIA.



T may not be inconvenient to supplement a recent article in our pages, on the important question of higher education in India, with the following remarks. Our first extract forms part of an article in the *Friend of India* (January 24th, 1879). It will be seen that Lieutenant-Governors and Inspectors of Schools are in direct accord with us, as to the utter unprofitableness and heavy cost of the present system. They would probably differ from us, inasmuch as their main desire would be, if they could, to get a better article at less cost. We object on more general and higher grounds. But Lord Lytton, and the Hon. Ashley Eden, Governor of Bengal, as Sir George Couper is of the North-West Provinces, distinctly state that the article is not wanted, and that there is already a superfluous stock on hand. What is thoroughly useless must be dear at any price. The statements, therefore, of these well-informed officers, who have no motive but a sense of duty to decry the system which they are carrying out, ought to have great weight. It will be evident that there is abundant necessity for immediate and extensive retrenchment of Government Colleges, which, at an immense expense to the State, are turning out "storehouses of ill-digested facts," and flooding the country with them. Why should "several thousands of rupees" be expended on manufacturing one B.A., when he is of no use after the process is completed? At the same time, there are tens of thousands of children getting no sort of education at all. In the midst of this senseless cramming, where is the opportunity for Christian education, or, indeed, true education of any kind? Cramming is a very doubtful advantage, even for those who are in some measure already educated. What must be its value where cramming is really the substitute for education?

"Sir George Couper is dissatisfied with the very low view which his Inspector-General of Schools takes of the Calcutta B.A. degree. It will be remembered that Mr. Croft recently commented, in very strong terms, on the average character of the students who pass this test successfully, but do not carry their studies any further. His criticisms were so pointed, and at the same time so just, that we make no apology for again bringing them before the notice of our readers. 'The ordinary B.A. graduate'—such were his words—'learns many things, and nothing well. He is allowed none of those intervals of study which are essential to sound progress in any branch of study; he cannot pause to verify, or reflect on what he has gained, for fear he should be left behind in the race after facts. Kept at high pressure during the whole period of his study, he runs serious risk of coming out, at the end of his course, an uneducated man. I do not mean that he is liable soon to forget the elements of knowledge which he has not had time to assimilate. I mean rather that the process by which he has amassed those facts is something essentially different from education; while, at the same time, it leaves him in ignorance of deficiencies, and causes him to regard the degree which he has gained as satisfactory evidence of culture.' Mr. Griffith

has embodied these remarks of Mr. Croft's in his last Annual Report, and adds that he heartily agrees with them. At the same time, in accordance with the usage of the Department, he had to submit a statement showing the cost to the State of one of those valuable educational products—a full-fledged N.-W.-P. Bachelor of Arts. This amounts to several thousand rupees; and Sir George Couper naturally thinks it impossible that he can have been guilty of such a waste of public money. It seems to him either an exaggeration, or a satire on the entire University training, to describe the B.A. graduates of our colleges as coming out of their course 'uneducated,' and he plaintively adds, 'if this were true, the expenditure of the State on higher education would be *very (sic)* profitless.'

"Every practical educationist is more or less dissatisfied with the B.A. course. The multiplicity of the subjects to be studied makes a scholarly acquaintance with any one of them an impossibility. It is doubtful whether the Syndicate could have devised anything more admirably calculated to act as a deterrent from genuine scholarship, or illustrate the advantages of stolid, laborious cramming. An enthusiastic thirst for special knowledge at other Universities, so helpful to the student, is sure to be fatal to a candidate for the Calcutta B.A. degree. Has he the misfortune to be attracted by the beauties of Eastern literature, this weakness must be carefully guarded against, or the common pump will one day throw very cold water on his hopes. The mathematician, again, must tear himself away from the fascinating problem, in order to commit to memory unintelligible peculiarities in some English author, of whom the mass of his fellow-countrymen know no more than the name. As a rule, the Indian undergraduate quickly realizes and placidly accepts the situation. He negotiates for the purchase of the examiner's notes (for the University knows nothing of the morbid sensitiveness which would prevent a man from examining in a subject on which he had previously lectured), and, by fair means or foul, he generally manages to obtain a copy of them. For the rest, he is willing enough to hand himself over to any crammer who will be good enough to operate upon him; but he avoids, like poison, the professor whom he believes to entertain the sinister design of educating him. And then his patrons affect to regret that so few students go up for Honours, whereas the marvel is that any go up at all. There is a fragile element in the material of which all true scholars are made, which cannot stand a course of rude, unsympathetic cramming, carried on for two years continuously at the highest possible rate of speed. In rare instances, it does, indeed, survive the process: but such escapes are almost miraculous.

"Two Directors of Public Instruction have told us what the result of this mistaken policy has been, and it should be remembered that they are particularly well qualified, both by experience and ability, to pronounce judgment on the matter. Our B.A. candidates, as a rule, 'come out of the course' (to use the elegant diction of the N.-W.-P. Secretariat) storehouses of ill-digested facts, rather than fairly-educated human beings. And if Sir George Couper, and those who think with him, would be at the pains to look into the matter, they would find that the language to which exception has been taken is neither an exaggeration nor a satire, but a literally accurate account of a state of affairs which calls for immediate *action* (not Committees and tall talk and clap-trap) from all who are interested in the advance of higher education in India."

In addition to these more recent statements of the action and views

of present Government officials, we append a few extracts from the "Bengal Administrative Report" when that province was under the able government of Sir George Campbell. It will be advantageous to have them upon record for reference, as they furnish matter for serious reflection. It appears, then, that in 1871-2 "about 7 per cent. of the Government grant was spent on primary education, while about 30 per cent. was spent on middle and higher schools, and about 13 per cent. was spent on Colleges." The grant being thus divided "within thirty miles of Calcutta," $4\frac{1}{2}$ per cent. only of the population could read, write, and count; 7 per cent. more could count a little, or sign their names; while 88 per cent. of the population had no education whatever. Not a single woman in the whole tract of country (part of the twenty-four Pergunnahs) could either read, write, or count. In another tract of the same country, about forty miles from Calcutta, six women out of 17,907 could read or write. While 7 per cent. of the Government grant was bestowed on schools for these classes of the population, 30 per cent. was assigned to "comparatively well-to-do people," who could afford to pay monthly fees for their children, and were educating them for Government employ, or what we term in England liberal professions. The cost of maintaining professors, &c., for students in Colleges, excluding "the cost of buildings and of inspections," which makes "the real cost to the State in Government Colleges considerably greater," was in

Government Colleges (general average)	Rupees 435
St. Xavier's College (Romish)	592
Free Church College	289
General Assembly's College	231
Cathedral Mission College (C.M.S.)	314
London Missionary College	379

At one of these Government Colleges at Berhampore, there were six students, while the staff of European professors alone, for educating them, cost Rs. 13,000, or 215*l.* for each, on one item of expenditure. It was reduced by Sir George Campbell to a "First Arts College." At Krishnaghur, which was only a few hours by road and by river from Calcutta, there were, in 1872, only twelve students in the third and seven in the fourth year. As the College had had a full and fair trial, the third and fourth year classes there were closed also. A vast pile of sumptuous buildings is empty. In the Sanskrit College, where the annual cost of a student is Rs. 620, in 1872 there were twenty-three students, and for them a "principal, three professors, two lecturers, and a subordinate staff." To heighten the absurdity, this Sanskrit College was under the same roof as the Presidency College, where hundreds of undergraduates were daily lectured to in the same subjects as were taught in the Sanskrit College. By the simple expedient of requiring the students of the Sanskrit College to attend the same lectures in another room, Sir George Campbell effected a large saving. These measures caused "dissatisfaction among the upper and literate classes of Bengal," who memorialized his Excellency the Viceroy. In explanation, Sir George made the following remarkable statement, that

the annual cost to Government of each College student, during his College course, from among the higher classes was as follows :—

Dacca College	Rupees 765
Krishnaghur College.	„ 1076
Berhampore „	„ 3446
Patna „	„ 1313
Sanskrit „	„ 1000

But “as half only of the students succeed in obtaining a B.A. degree, if we take the education of two students for two years for each B.A., we must multiply the above figures by four to get the cost to Government of each B.A.” in Government institutions. The cost of a Berhampore B.A. to India for his two years’ course in College was, therefore, 1378*l.*, exclusive of all the cost of his previous education ! When manufactured, he was not wanted. We honour Sir George Campbell for the reductions and improvements which he effected ; but will any one undertake to say that there is not room for a radical change in expenditure in a country where nearly 2000*l.* is spent on producing one B.A., a superfluous luxury, while 88 per cent. of the population “have no education whatever” ?

BISHOP RUSSELL'S ANNUAL LETTER.

Ningpo, Dec. 20th, 1878.



ANOTHER year is rapidly hastening to a close, reminding me of the duty which again devolves upon me to send you a report of our proceedings here, so far as I have been personally associated with them.

1. The first matter of importance which I have to notice is the annual meeting of the Native Church Committee, which began on the 14th of February, and a second meeting of the same body, which was convened in the month of July. I enclose the minutes of these meetings, kindly taken by Miss Laurence, which will give you all the information you require respecting our proceedings there. The rules for the Native Church Council, which were accepted here, and forwarded to Salisbury Square for the Committee’s approval, will, I hope, with perhaps some slight modifications, be finally adopted, and so Native Church organization in this district be fairly started.

2. The next thing which I have to mention are the confirmations which I held during the year. These were seven—one at Ningpo, February 24th, when I confirmed 18 ; one at Z-ky’i, March 17th, when I confirmed 6 ; one at Kwun-hoe-we, March 24th, when I confirmed 18 ; one at the Lakes, April 14th, when I confirmed 9 ; one at Hang-chow, May 19th, when I confirmed 15 ; one at Great Valley, in the Cü-Kyi district, May 22nd, when I confirmed 32 ; and one in Shanghai, December 1st, when I confirmed 15. The last were Europeans, all the others were Chinese. In all, then, during the year, I confirmed 113 candidates, which makes the whole number, since the commencement of my episcopate to the present, exactly 300—284 Chinese, and 16 Europeans. This, no doubt, is a small number, and indicates but too distinctly the tardy progress we have been making the last six years. But we must not despise the day of small things.

3. I had occasion to hold only one ordination during the year, which took place on Trinity Sunday, when I ordained to priests' orders the Revs. 'O Kwóng-yiāo, Wóng Yiu-kwóng, and Dzing Ts-sing. To the information which you have already received respecting this event, I have only to add that the subsequent demeanour of these three men has fully justified their elevation to the priesthood, and their appointment to the pastorship of Native congregations, and to separate and independent spheres of labour. They do, indeed, in every respect, seem to be well qualified for the very important positions which they now occupy in the Native Church, and give abundant proof of their having been set apart for their work by the Great Head of the Church Himself.

4. The following are a few of the incidents which occurred during the year in connexion with my work, which I think it well to put on record:—

(a) In the month of April I visited a market-town called Pen-K'eo-wóng, having a population of about 15,000 souls, and situated about twenty *li* to the south of Ningpo. Here I met a retired officer, who, more than twenty years ago, had heard the Gospel in the city of Canton, and received from the preacher—whether foreign or Native I do not know—a copy of the Holy Scriptures. What he heard from the preacher, and subsequently read in the Holy Book, made such an impression on his mind that he abandoned all idolatrous practices, and daily worshipped the only living and true God. Moreover, from having been a polygamist he was led from the study of God's Word, without any extra teaching or influence brought to bear upon him, to become the husband of one wife. For the others, whom he felt called upon to put away, he made ample provision. He and his wife are now applicants for baptism, and also several of his townsmen, who have been taught and influenced by his example. His knowledge of scriptural truth is very considerable, and his fondness for the Holy Book unmistakable. His ability, moreover, in communicating its contents to others, and his zeal and energy in doing so, is quite edifying.

(b) From Pen-K'eo-wóng I went on to another place in the Vong-hwó Hills, where there is a large paper manufactory, the paper being made in a rather curious manner from the bamboo. Here I was brought into contact with an old gentleman, over seventy years of age, six feet high, very large in proportion, and as deaf as a poker. After trying in vain to communicate to him Christian truth, by means of speaking, or rather shouting it as loud as I could into his deaf ears, I laid before him a copy of the New Testament, and asked him if he could read. "I should like to know," he answered, "what book I couldn't read? Why, I have been a schoolmaster half my days; and the rest I have been a physician, when I also read much. I can read anything." I turned to the story of the Prodigal Son, and asked him to read it to me. He did so, freely commenting upon it as he went along, somewhat as follows:—

"A certain man had two sons'—well, that's just my case—'and the younger of them said to his father, Father, give me the portion of goods that falleth to me.' Now, that is queer; why, that is exactly what my younger son has done! 'And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.'" Here he put down the book, looked at me, and said, "This story exactly fits my case; this is just what that scamp of a younger son of mine has done. He has just gone and spent all I gave him on opium-smoking. Oh! how is it that you foreigners have brought us that dreadful thing which brings such

misery and ruin upon us?" "We deserve to be beaten," I replied; "but go on with the story." He read on until he came to the words, "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants,"—when he again put down the Book, and told a bystander to go at once and call his younger son to him, that he too might hear the story. The messenger went, and after a short time returned, saying that his son could not come now, as he was engaged in opium-smoking. "Oh!" said the old man, staring me again in the face—and this time with tears trickling down his cheeks, presenting one of the most affecting sights I have ever witnessed in China—"Oh! tell me how it is that you foreigners have brought to us such a thing as this opium, which has ruined my son and millions of others too?" "We do indeed deserve to be beaten," I replied; "we are altogether inexcusable. But pray finish the story."

He went on, "And he arose and went to his father. But when he was a great way off, his father saw him, and had compassion on him, and ran and fell on his neck [here, to illustrate it, he threw his brawny arms round my neck] and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him.' Well, now, if that wretched son of mine would only act in this way, I too would treat him well. I wouldn't long leave him in his present ragged, half-naked condition. I would gladly give him a good suit of clothes to wear, and good food to eat."

"Finish the story," I said.

He continued, "'and put a ring on his hand.' Oh, no! I wouldn't do that—that would be treating him with too much courtesy—with good clothes and good food the scamp ought to be well satisfied."

He then read the remainder of this wonderful story without much additional comment, when I attempted to lead him from its earthly to its heavenly meaning. Some months afterwards the old man succeeded in inducing his prodigal son to come to Ningpo, where he was cured of opium-smoking by Dr. Barchet, of the American Baptist Mission; and our earnest hope and prayer is that both father and son may be cured of the still greater plague of sin by the great Physician of souls.

(c) A few days after the above incident occurred, I visited Hang-chow, and from it went with Mr. A. E. Moule and other friends to Great Valley in the Cü-Kyi district. On our way to this place, as we were walking one afternoon along the bank of the Dzeen-dang river, about twenty miles from Hang-chow, we fell in with a company of fishermen, who were rolling up their nets in bundles to stow them away for the night. Feeling tired, and wishing to have some conversation with them, I asked them to let me sit down on one of their nets. To this they readily assented. I then took the opportunity of telling them some of the leading truths of Christianity, and of asking them whether they had heard these things before. One of their number, who listened to what I said with marked attention, replied that he had. "Where did you hear these truths?" I inquired. "Both in the city of Hang-chow and also in Ningpo," he answered. "Where in Ningpo?" I asked. "In Grace Church, close to the old temple of the city god," he replied. (Grace Church is one of our Ningpo city churches.) "From whom did you hear of Christianity there—from a foreigner or a Native?" I

asked. "From a Native," he replied. "Describe his appearance," I said. He then gave a very good description of the Rev. Dzing Ts-sing, the Native pastor of Grace Church. "Well," said I, "do you believe what he told you to be true and important?" "I do," he replied. Feeling that he spoke with more reality than Chinamen are wont to do under such circumstances, I took him aside, leaving Mr. Moule to speak to the others, and, to my surprise and delight, I found that he was not only well acquainted with all essential Christian truth, but that, as far as I could judge, it had wrought a saving change on his mind and soul. The fact of meeting this poor fisherman in such a place, so remote apparently from all Christian influence—who had never been brought before this time into direct contact with a foreign missionary or even a Native Christian, as far as I could gather—who had only casually, so to speak, heard the Gospel in our preaching places, and yet who seemed to have such a clear knowledge of its leading truths, and such a firm hold of them—led me to feel that the precious leaven of divine truth was now spreading in this region, and doubtless in others too in China, amongst classes and in directions of which we knew nothing and could form no conception.

(d) But, while the above incident was to me deeply interesting and very suggestive, a still more startling surprise awaited me on our arrival at Great Valley. In an upper room of one of the houses of that village I found a large company of Christians and inquirers assembled, who only a few months before had heard the Gospel. The intelligent replies they gave to questions put to them—their solemn appearance and devout behaviour during the solemnization of the rite of confirmation and the administration of the Lord's Supper, together with the remembrance of all the persecution they had already endured on account of their Christianity—deeply impressed me with the conviction that God was amongst them of a truth. And what struck me as worthy of especial notice in their case is the fact that this most interesting condition of things which I found amongst them was mainly the result of Native instrumentality, under the direction of Mr. Moule, and with only an occasional visit from him. This feature of the matter seems to me to demand especial attention, illustrative as it is of the possibility of the largest and most blessed results in this country, and doubtless in all other countries, coming from the smallest foreign agency—showing, as it does, that we may at any time expect to see here and elsewhere the grandest Christian movements in connexion with the most inadequate and unsatisfactory means, if God will only vouchsafe His blessing, and condescend to put forth His own mighty power. Since my visit, and up to the present time, as far as I can learn, this work in Great Valley seems to progress; the number of the baptized has been doubled, and everything indicates steady and substantial growth. Difficulties, no doubt, continue to exist—causes of discouragement show themselves from time to time—the missionary's fears are occasionally awakened lest, after all, his hopes should be disappointed—Satan, in all probability, has succeeded in sowing tares amongst the good seed; but the work seems to bear upon it unmistakable marks of having come from God, and He will do with it what seemeth best to His own godly wisdom.*

5. The next point to which I desire to call your attention, and the attention of the Committee, is the present aspect of our little Training

* Fuller accounts of the work in Great Valley, and of the Bishop's visit, appeared in the *Intelligencer* of April and October, 1878.

College. This, under the able direction and superintendence of Mr. Hoare, has already assumed such proportions, and promises such results, that I cannot speak too highly of its importance, not only in an educational point of view, but more especially as regards the future of our missionary work in this province. In fact, it presents to my mind the one ground of hope, to which my thoughts continually revert, for enlarging and developing our educational, evangelistic, and pastoral machinery in this part of China. But, in order to effect this properly, it needs to be greatly extended beyond its present dimensions, both in the way of additional accommodation for pupils, and also as regards the teaching staff. Our present buildings are already full to overflowing, and the consequent calls upon Mr. Hoare's time and attention, even within the walls of the college, to say nothing of his outside duties in the superintendence of stations and general evangelistic work, are now beginning to be altogether too much for a single individual to sustain, however strong and willing he may be—in which qualifications our dear brother is certainly not lacking. Now, what I want the Committee to do is very seriously to take this matter into their most earnest and prayerful consideration, and to ask themselves and their supporters whether they could not supply us with adequate means, both as regards men and money, for undertaking this work on that scale which the necessities of our present and prospective operations here seem imperatively to demand. After much anxious thought and earnest prayer in connexion with this matter, I have been led to feel that I ought not to shrink from the responsibility of laying it before you, and now I look to you and to God for the result.

You will wish to hear from me some approximate estimate of the amount of money, and the number of men, which would be necessary at the outset for putting matters on a satisfactory basis. First, then, we should have a suitable site—one which would meet the wants of the College at its most advanced stage—sufficiently large, say, for a series of buildings to accommodate 200 pupils. For this we should need at least 1000*l.* To enclose it with a suitable wall we should probably require 500*l.* more. Then we should need to have a suitable house for the Principal and his European assistants, which would cost at least 1500*l.*; and the buildings necessary for the pupils—say for 100, to begin with—including, of course, class-rooms, and possibly a College-chapel, could not be erected under 2000*l.* To start the institution, then, we should need a preliminary outlay of at least 5000*l.* Is this too large a sum to ask and to expect for such an undertaking? I cannot think that it is. I cannot believe but that there are many friends of Missions—many of the supporters of the C.M.S.—who would gladly contribute this amount for such a purpose, if it were fairly laid before them, with the Committee's approval and recommendation. And then, as to men, at first we should only ask for *one* first-class University man to be associated with Mr. Hoare in the conduct of the College. As time went on, and the number of pupils increased, we should, no doubt, need more; but for the present, and to begin with, we should content ourselves with *one*. This is not, you will admit, a very large demand upon you; but with two able European heads to the institution, aided with such Native help as in a short time we may expect to be forthcoming, we should consider the teaching and superintending staff fairly sufficient, at least for the present. What, then, you will ask, is to be done with the existing buildings? We should still use them as a very suitable place for a high intermediate school, to be in affiliation with the College. In the above, then, you have a bald outline of a scheme which I am convinced, if fairly carried out, would, with the Divine blessing upon

it, greatly tend to the furtherance of God's kingdom in this land. May He who is the source of all wisdom guide you aright in your deliberations and conclusions with reference to it!

6. As regards the girls' boarding-school for the daughters of our Native Christians, it is also a very useful and important institution for the training of suitable wives for our Native ministers and catechists. It is already very efficiently conducted by Miss Laurence, and will, no doubt, be still more so with the help of the two young ladies who have just arrived to join her. One difficulty which has hitherto existed in the way of its fuller development is the want of appreciation of the value of female education which has characterized our Native Christians, even the most advanced amongst them. They have felt, and I regret to say to a considerable extent still feel, that while education is very important for men, it is comparatively useless, if not absolutely pernicious, for women. In the estimation of many it would only make them more difficult to manage, whether as wives or daughters, while it would accomplish nothing towards fitting them for the performance of those menial duties for which Providence has designed them. This indifference to female education I am endeavouring to remove by letting our young men know that the fact of their having uneducated wives will be regarded by me as a very serious drawback, if not a complete hindrance, to their being promoted to the office of the ministry, or even to lower grades of usefulness in the Church. And the effect of this is already visible in the increasing desire which is being manifested on the part of parents and intending husbands to secure for their daughters and future brides the advantages which our girls' schools offer to them for this purpose.

7. As to our Anglo-Chinese School at Shanghai, which is superintended by Mr. Lanning, I have to report that I visited it a few days since, and was much pleased by the tokens I witnessed there of very decided progress. The total number of boys on the school register now amounts to forty-eight, and the average attendance during the past year to about forty. These boys are the sons of influential Chinamen, compradoms and merchants, who are destined hereafter to occupy influential positions themselves amongst their countrymen; and though very few of them as yet have manifested any tendency towards Christianity, yet the Scriptural teaching they receive cannot, we trust, be wholly lost upon them.

8. And now, as to matters in general during the past year, I am happy to be able to say that, as regards our special work, we have had a large share of encouragement. Not to mention the remarkable Christian movement in the Cü-Kyi district, where our dear brother, Mr. Arthur Moule, has had the privilege of admitting to Church membership nearly if not quite one hundred persons, the number we have baptized in this locality during the past year has also been considerably more than on any of the three or four previous ones. Moreover, I see round about indications of various kinds that a change favourable to Christianity is taking place in the minds and conduct of the people generally—and this is not only my own impression, but is also the feeling of most missionaries. During the last thirty years much seed has been scattered in many places in this province—scattered in faith and with many prayers for the Divine blessing to rest upon it; and now it is our privilege to hope and believe that this has not been done in vain—that God's word "shall not return unto Him void; but shall accomplish that which pleaseth Him, and prosper in the thing whereto He sent it."

W. A. RUSSELL.

RECENT LETTERS FROM KRISHNAGAR.



It seems desirable to print the letters which have lately been received from the Rev. J. Vaughan with regard to the caste difficulties in the Native Christian community of Krishnagar, and which were referred to in the article on the general subject of Caste in our last number. The first outbreak of feeling on the matter was recorded in the *Intelligencer* of March last year. The following letters carry on the narrative, which is deeply interesting, and presents some remarkable examples of the power of Divine grace in subduing natural prejudices and self-will.

The first letter, written in June last, gives a touching account of what we may call the turn of the tide:—

June 20th, 1878.

Cheering events have occurred. I will speak of these first. My last letter told you of the collapse of the caste revolt; the opposition congregations had been closed, and the people had returned to their old churches, though under a protest, declaring that they never would surrender their caste prejudices.

From that time onward I have been going in and out among them pleading, reasoning, praying with them.

As the months have rolled on, I have been cheered by clear tokens of progress. Instead of flying into a towering rage at the mere mention of the subject, the people gradually came to discuss it in a calm and reasonable way. This was an immense advantage, for reason, Scripture, the teaching and example of our Lord, were all so dead against them, that no sooner were they brought calmly to listen to their testimony than they were literally "shut up." At length it has come to this, that the most resolute upholders of caste virtually admit that, on principle, we are right and they are wrong. They admit that our arguments are unanswerable, but such is the force of deep-rooted prejudice, that very many who make this admission with the same breath declare, "Although we can't defend it, we will never give it up."

As might be expected, our greatest success has been achieved amongst the more enlightened of our people. Nothing during the whole of this struggle has so deeply interested me as the effect produced upon the best of our people. I can now safely say—and I say it with deep thankfulness—that the whole body of our enlightened and pious people are one with us in this

matter. They have come not only to see that caste feeling is wrong; but resolutely to fight against it. I assure you it has been at times most touching to watch the struggle between the old evil and newly-awakened conviction; the decision has, in many cases, been long suspended, and at last, when the moment of surrender has come, it has been like the cutting off a right hand, or the plucking out of a right eye.

I have repeatedly blessed God for those instances of moral courage in our people. They have convinced me that there is real spiritual life amongst them. Nor can I doubt that this very struggle, this self-subjugation which this caste controversy has forced upon them, has been in itself helpful in quickening their dormant spirituality.

Ever since the sad outbreak in October, 1877, I have been looking forward with anxiety to the next Church Council Meeting. It was to be held on the 1st May. Would the sad scenes of the last gathering be repeated? Many said they would. I hoped they would not; but, whether or not, I felt that the right thing was to go forward and leave the result with God. The meeting was fixed to be held in Boloobpore, where it was held in October last, and delegates from all the congregation, the "mouchies" included, were invited. As on the last occasion, it was arranged that the day should begin with service and the Lord's Supper—a common meal being prepared for all the delegates in the middle of the day.

As the day approached, murmurings and even threats were heard. Several congregations declared they would send no delegates unless the abhorred "mouchies" were excluded. Boloobpore, the largest of all the

stations, presented the greatest difficulty. Here the Conference was to be held, and up to the last week the people were hostile; they declared that no representative of their congregation should attend the council. I spent the last week at that place. Several meetings were held, one lasting until three o'clock in the morning; but all seemed in vain. I was in perplexity, for I knew that other congregations would take their cue from Bollobpore. Four days before the meeting I was obliged to pass on to Kapasadanga. An hour before starting, I called several of the leading members together; I prayed with them, and pleaded with them most earnestly. They said, "Sahib, you shall hear from us in a day or two." To my great joy, two days after, I received, at Kapasadanga, a letter in which all the leading men of the Bollobpore congregation agreed to attend the council.

Besides the delegates of the congregations, I invited all the Society's agents. No sight could be more charming than that which greeted us at the early morning service. As I looked at the devout and attentive congregation before me (the Church was literally crammed), and remembered the scenes of fierce commotion in October last, which made a service impossible—above all, when I beheld 133 communicants gather around the holy table—when I saw numbers of those who had been most bitter on the last occasion kneel side by side with their once-loathed brethren, and partake with them of the supper of love—my heart was full; I could only look to heaven and say, "Thank God!" My dear young brother Williams was deeply affected. When the service was over, we fell on our knees and blessed God for His goodness.

Prominent amongst those I have spoken of were the representatives of the Ratnapore congregation. These very men, ten months ago, when a "mouchi" brother ventured to enter their church, fiercely protested, and said to their pastor, "If you will allow the mouchies to enter our church, we will get up and leave it!" On the very morning of the Conference, several of

the disaffected party tried hard to shake their constancy; but they had taken their stand; their reply was, "No! we will not listen to you; we will go with God and our pastor!"

In the afternoon we again assembled in church; this was the business meeting. I opened the proceedings with an address; the contributions of the different congregations for the last six months were then received; these represented a total of Rs. 290—a sum truly collected in troublous times, but a larger sum than has ever been realized before. The Rev. A. Sartok, Native pastor, then read a paper on "the present state of our Mission, and the best means for improving it." Discussion followed, and several most sensible speeches were delivered. After this, another paper was read by our Native Christian school inspector, on the subject of education in the district. Both papers were good and practical. The services of the day were summed up by a deeply spiritual and earnest address by the dear old patriarch, Jadu Bindu Ghose, whom it was my privilege to baptize five years ago.*

Before the meeting broke up, one of the principal men of Bollobpore—a man who has been fighting against us for months—in a very pleasing speech alluded to the letter which the Home Committee had addressed to them a few months before. He suggested that the Conference should send a reply to that address. His proposal was unanimously approved, and you have, I believe, already received a translation of their reply. Two months ago, Molam, the Native pastor of Kapasadanga, was removed to Kistopore, near Calcutta. It so happened that at the very time he begged to be removed, the dear old patriarch mentioned above was most anxious to join me. I felt I could not do better than place him at Kapasadanga. No sooner had Jadu Bindu settled at Kapasadanga than, besides caring for the Christians, he began to preach to the heathen around. The dear old man has several times repeated his visit, and has wisely induced one or two of the teachers to accompany him. Adjoining the Hindu village is a village of heathen mouchies.

* Jadu Bindu Ghose's remarkable history is given in the *C. M. Gleaner* for the present month.

Their headman is a man of respectability and wealth; he is worth Rs. 50,000. As Jadu Bindu was preaching, the headman and several of his brethren came up and listened. They were deeply impressed. At the close they begged the preacher to visit their village, so that their friends and wives might hear the wondrous story. He went and found almost the whole village assembled. The story of redeeming love seems to have captivated them; they begged him to come and instruct them more perfectly in the truth. The last tidings I had from him speak most hopefully. He says those people have already discarded their idols, and dismissed their heathen

priest; they say, "We will have no more to do with idols, we will only worship Him who died for us." Jadu Bindu says he quite hoped in a short time to be able to present about 100 of those people for baptism. God knows whether his hopes will be realized; but I have strong confidence that this is a genuine movement, and that God in His goodness is about to vouchsafe a new blessing to this district—the ingathering of fresh converts. I may mention that, without doubt, the two most hopeful students in Blckett's theological class are the two young men we had the happiness of baptizing last year.

In the same letter Mr. Vaughan refers to a Romish aggression into the district. At such a critical time it added much to his anxieties; but, through the mercy of God, it entirely failed to draw away any number of the people, notwithstanding the inducements offered them:—

But I must now come to a dark feature—a matter which is causing me trouble and anxiety. A number of Romish priests (Jesuits) have been turned loose on the district. For three or four months back they have been going from village to village amongst the most ignorant and prejudiced of our people. They never go to the heathen; their sole effort is to pervert our people. They present themselves to our poor ignorant Christians as champions of their rights and liberties. The manifold evils which we are striving to remedy, they endorse and justify. They say to the people, "Your Sahibs wish to destroy your caste; join us, and you may retain all your caste distinctions. Your Sahibs tell you to abstain from secular toil on the Sunday; join us, and you may work in your fields on Sunday as on other days. Your Sahibs won't marry your girls till they are twelve years old; join us, and we will meet your wishes on this point too." Certain idolatrous usages, moreover, which we are striving to abolish, they advise the people to retain.

Other inducements, in the shape of secular aid, are held out to complete the bait. There seems to be no limit to their finances. I hear that they promise to revive the old boarding-school system for the feeding and clothing of the children of their proselytes.

I grieve to say that they have already

met with a measure of success; in several villages a number of our Christians have yielded to their seductions, and little chapels are now being built in those villages. In several instances the chief leaders in this secession are persons who are living in gross sin, and have been excommunicated. As regards the rest of the seceders, they all belong to the most ignorant and godless of our people. They make no secret of their motive in joining the priests; they say plainly,—and some of them say this to the priests—"We join you for what we can get; give us more than our old pastors gave, and then we will remain with you." Numbers of those who are building the little wattled chapels say, "The priests are giving us nearly double what we ordinarily get for a day's pay; why should we not enjoy it?"

I fancy not more than 200 have joined the priests. All depends upon the money; should that be dealt out liberally, our numerical losses are sure to increase. But the blessing of God can never rest upon such a movement. It is worth while mentioning that at Bohirgachee, where the first chapel was commenced, the seceders have already returned to us before the building is completed. I went over to the village, and gathered the people together; I prayed and pleaded with them, and they decided at once to "cut" their new connexion.

July 1st.

This Romish aggression is not likely to do us much harm. It seems probable that God will make this unprincipled onslaught recoil upon its authors. In two villages, about which I had special fears, things have turned out better than my fears. In one of them our teacher went over bodily with his school to the priest's side. Another man was appointed, and I learn with joy that the new teacher has recovered the greater part of the children; the renegade is left with almost an empty room.

The priest, seeing this, was *riled*, and

In the next letter Mr. Vaughan describes another half-yearly meeting of the Native Church Council, and vindicates his treatment of the caste difficulties:—

Oct. 28th, 1878.

Last Thursday, another "Krishnagar Church Council" was held at Bollobpore. It was the anniversary of the caste outbreak. Again the church was crammed full with worshippers, and a more devout and attentive congregation one could hardly wish to see; 122 gathered around the Table of the Lord, and amongst them was a goodly number of those whom all, without exception, a year ago, regarded as outcaste and vile. I preached from the words, "My grace is sufficient for thee;" and truly it was my privilege to speak from the heart, for never have I realized the gracious truth which these words involve so forcibly as during the past twenty months of sore conflict and trial. I can truly say to *His* glory, "Having obtained help of God, I continue unto this day."

No one, I think, who remembered how the manifold forces of the wicked one had been battling against us for a year past, could see and hear all that took place at that Conference without a conviction that God was with us.

Outsiders have seen the bush burning, and thought its destruction was at hand, but those who have come near enough have seen that *it is not consumed*.

I verily believe that, under God's good hand, a slow but sure consumption of the wood, hay, and stubble has been going on; but here and there a bright nugget, overlaid and obscured by these, has issued from the furnace, not only uninjured, but purged and purified.

Amongst the *material* tokens of progress, I feel that the item of contribu-

actually seized a little boy in the village, and tried to force him into his school. But he "put his foot into it" with the Christian women, and I was not sorry to learn that those spirited sisters *pitched into him*—I mean, of course, *verbally*—and read him such a lecture as may, perhaps, have left him a sadder but a wiser man. Throughout the district our women have hitherto stood by us right nobly; they say, "Let our husbands and brothers go if they like, but we will have nothing to do with those strange teachers!"

tions to God's cause is one of special importance. At the council in May, after six months of deadly strife, Rs. 280 were cast into the Lord's treasury—a much larger sum than had ever been collected before.

The six months following that gathering has also been a period of sore struggle, but the amount realized on Thursday last was Rs. 320—Rs. 40 in advance.

One feature in the free-will offerings of the people may be called new to this district—that is, *thankofferings* for special mercies. These offerings have multiplied at a rapid rate within the last six months.

Some persons have got the notion that I have instituted a common meal as a caste test. This is a pure mistake. It is, as you can perceive, a necessary adjunct of a Conference, the members of which are brought many miles from their homes.

There is the Lord's Supper open to all who wish to partake, and there is the common meal to which all the delegates are invited. No attempt at coercion has ever been made. All who decline are free to withdraw, and no other penalty ensues except that which they inflict upon themselves in refusing a good and wholesome meal.

But, whilst I use no coercion, I confess I use a good deal of loving persuasion. I know full well what the refusal to eat with their Christian brethren implies. I know it indicates a *heart disease*, to the healing of which the balm of Gilead must be applied. I dare not pass by it as a matter of pure indifference; I should

wrong the people and injure God's cause if I did so. I say, "Well, you are free to do as you choose in this matter; but tell me, now, if the dear Saviour were here, would He turn with scorn from those brethren? would not He sit and eat by their side?"

Perhaps the best way of putting this matter in its true light will be to tell of a discussion which I had with some forty members of one of the central churches. They began with the firm declaration, "We will neither take the Lord's Supper nor eat with those people."

Long and patiently did I plead with them on the *first* point. Step by step they felt the ground giving way beneath them. "Well, then," said they, "we will take the Lord's Supper with them, but we will never—no, never—eat with them."

Now, I am well aware that some of my friends would say, "Surely that is sufficient; why push the matter any further?" I knew, however, perfectly well that the nature of the disease called for another thrust of the knife. Turning to the most intelligent of their number, I said, "Nepal, tell me, now, what is the reason that you refuse to eat with your brethren? Is it not that in your heart of hearts you hate and despise them?" His answer was as

honest as prompt: "*Of course it is; that is the very reason.*" I replied, "And supposing that hatred were once banished from your heart, would you object on any other ground to eat with your brethren?" "Of course not," said he; "there would be no other objection."

Now, this is the true diagnosis of the disease. When those brethren brought themselves to consent to take the Lord's Supper, it was with the full conviction that such a concession would in no sense touch the question of caste; it was not, in the ordinary sense, *eating and drinking*; accordingly, their caste pride and prejudice might live on to the end of the chapter, notwithstanding such a concession. But actually to sit with their brethren at a common board, in the sight of all around, would be laying the axe to the root of the tree: caste must henceforth be surrendered.

I am sure you will not censure me for thus pressing the matter, nor will you think it a mean advantage gained, when, after another hour's pleading and reasoning, and after many a struggle in their minds between conscience and prejudice, the cry of those people went forth, "Then we will both take the Lord's Supper and eat with those brethren."

Mr. Vaughan also again refers to the incursion of the Romish priests:—

I believe I am right in saying that the priests have not re-baptized *half a dozen persons*, though in this district they insist upon re-baptism as a *sine qua non*. Their so-called converts steadily refuse to be re-baptized; they say, "First prove to us the necessity of the thing." The priests reply, "We will baptize you first, and then prove its necessity."

Three months ago, at Kapasdanga, the priests boasted of 100 converts; of these, all but some ten or twelve have returned to us, the rest are pretty sure to follow.

Another passage gives a very happy account of one station, Joginda, a "bright oasis" in the district:—

I will now show you one bright oasis in the Mission. That oasis is *Joginda*, the most northerly of our stations. I have told you before of a little knot of godly men there, simple day-labourers, who are doing the Lord's work. *Joginda* has three dependent villages, and these devoted brethren spend their evenings

Very uncomfortable must the priest have felt a fortnight ago, when he visited that place, and beheld his desolation. But he was not left alone, for a number of our faithful men set upon him and read him a wholesome lecture on the guilt of his intrusion. The old catechist—the patriarch I brought up from Calcutta—in burning words, called upon him to repent of his sins, to forsake his refuge of lies, and to lay hold on the only hope of sinners. They tell me the poor man was almost dumfounded.

in visiting and instructing the Christians of these villages.

Joginda is the one station at which the Jesuits have failed to gain even a temporary footing. When, some two months ago, the priest presented himself there, these good men at once confronted him. "Sahib," said they, "pray

what has led you to invade our fold?" "I have come," said he, "to make Christians." "What!" said they, "are we not Christians? are we not disciples of Christ? have we not been baptized in His name? We have got a pastor and a church of our own; we don't want you, and we won't have you; but if you really want to make Christians, go to the thousands of heathen around, who have never heard the Saviour's name."

Hereupon the priest set off to another of our villages, but he found these faithful brethren at his heels; he tried another village, but, wherever he went, there they were to tackle and baffle him. At last, in disgust, he beat a retreat.

I may mention, in passing, that, aided by the liberality of that good man, Mr. Dudley Smith, and the generosity of the Corresponding Committee, I have been enabled to refurnish, and in various ways improve, the interior of all our central churches. Such improvement was sadly needed, and already a more reverent demeanour of the congregations shows that such things, though very secondary, have a wholesome effect.

But the Joginda church calls for more than improvement; it demands *enlargement*. Once it had room enough and to spare for its scanty congregation; now it will no longer hold the numbers who flock in from the villages on the Sunday.

I am going to do a bold thing—I fear I have not money for it—yet I am going to add to the church a new transept.

Mr. Vaughan's last letter mentions the recent visitation of the Bishop of Calcutta, and also gives two illustrations of the power of religion as manifested in the conduct of the despised "mouchies":—

Jan. 21st, 1879.

The Bishop has just completed his *first* visitation of this Mission. He has spent ten days with us; and I am thankful to be able to state that it has been a time of enjoyment and, I trust, profit to us all.

Nothing could be more kind and cordial than the Bishop's tone and bearing. He seemed thoroughly to make himself one with us in our work, our cares, and trials.

In the Confirmation Service he rose most sensibly above form and ritual. Instead of reading out *verbatim* the solemn questions to the candidates in the Prayer-Book—which in the Bengali are certainly stiff and unexpressive—he delivered in each case a practical and

I doubt not the money will come. It is a novel necessity in the history of this Mission.

All this is, under God, the fruit of the labours and prayers of those few godly men. *They are strong in faith, and believe in prayer.* I cannot withhold from you a beautiful and touching illustration of this fact.

Nearly three months ago, a poor woman of Joginda was dying. I knew the woman, and knew her to be utterly dark and indifferent. I was not there at the time, but these faithful brethren did all they could to arouse the poor woman to spiritual concern. All seemed in vain; she remained entirely unconcerned. They then said to each other, "What can we do? we must not let her pass into eternity in this state." At once they resolved to spend a whole day in fasting and prayer for her awakening.

They did this, and mark the result. That very night did the poor woman awake, as out of a deadly slumber; she began to cry for mercy and forgiveness through the blood of Jesus; and those brethren assured me, with thankful joy, that they had every hope of her salvation.

Only the other day did the catechist of Joginda mention, in a note, that those men were spending the greater part of the night for some days past in united prayer. Who shall say how much we owe to the prayers of that little flock?

impressive address, which I translated, and in that address broke up the usual questions into a series of searching and weighty queries, to which the candidates were required to give a full and clear reply. He then followed the laying-on of hands by another address, equally appropriate and impressive.

It may be well to state, as regards the charge of unclean eating, that, when I first went among these poor people, I found that a small proportion were open to this charge. Of course I used all my influence to eradicate the practice. At once the great majority went with me in denouncing it. They themselves have dealt with and punished offenders. And now I may say that the thing complained of has no existence—*it is a thing*

of the past. Our blessed religion is well able to correct this and other evils of a more serious kind, if we will but bring its influence to bear.

One thing may rather surprise you, and will certainly show you how much more of a Christian spirit marks those despised ones than their despisers.

Their profession as dealers in skins and leather is not a point on which I should have laid my censure. That is

The following is the entry or minute written by the Bishop of Calcutta himself in the record book at Krishnagar, respecting his visitation and his impressions of the Mission generally:—

On Monday, Jan. 13th, I commenced a tour through the Mission district, during which I visited the principal stations in the following order:—Chapra, Solo, Ballabhpur, Ratnapur, Joginda, and Kapadanga. I was accompanied throughout by the Rev. James Vaughan and the Rev. William and Mrs. Blackett, and in the Ballabhpur neighbourhood by the Rev. H. Williams, who is residing at that station. At Ballabhpur I admitted Matthew Sarthak Biswas to the order of priest, and he will be stationed at Ratnapur. He is, I trust, a faithful man, and likely to do good work in our Master's cause; but I hope that he may somehow have the opportunity of carrying on his theological studies, as his examination showed that he needs much further instruction.

A confirmation was held at each one of the centres. At Chapra were confirmed 82; Solo, 73; Ballabhpur, 104; Ratnapur, 46; Joginda, 63; and at Kapadanga, 64. A much larger number of candidates had been prepared at Chapra, and would have been presented, but for a painful exhibition of heathen prejudice shown by the leading men amongst the Christians against a certain class of persons who were to be admitted to full Church membership.

On arriving at Chapra I found that many of the candidates were to be withdrawn, and, in consequence, I felt it my duty to postpone the confirmation until I had investigated the whole matter, and had ascertained the cause, hoping thereby to bring about a reconciliation, as well as to satisfy myself as to the course which I ought myself to pursue. Simply stated, the facts, as elicited at a meeting with the Mondols of the village, are these:—

only disgraceful because an idolatrous reverence for the cow has set a brand upon it. But three months ago did those brethren, without any reference to me, call a meeting of their brethren, and unanimously resolve entirely to renounce their trade, and become simply cultivators; and that loss they accept—and it is no small loss—simply that they may remove the least ground of offence from the other Christians.

Shortly after Mr. Vaughan took charge of the Mission, he found a considerable number of the children and descendants of Christians converted many years ago from the Mouchi or skinner's and leather dealer's caste anxious for baptism; but on proceeding to receive them, he discovered that many of the leading Christians objected to their being received at all, and further inquiry exposed a most lamentable state of feeling within the Christian body, who, as it seemed, had been for years retaining caste prejudices amongst themselves, and doing homage to the caste prejudices of the heathen around them. The baptism of these persons gave rise to much persecution, and some of the leading men (notably Ram-poti, of Chapra) used all their influence as headmen in their villages to compel their fellow-Christians to renounce all connexion with these newly baptized. The Christians, having very generally retained their caste prejudices, were dependent upon the heathen to perform such duties as that of midwife and barber, and the objectors were able to induce the heathen to forbid the midwives or barbers to attend upon any of the Christians who had received the despised brethren. Thus it is known that two infants perished because no one amongst the Christians would or dared to perform the office of midwife, and the heathen midwives, upon whom the Christians had been dependent, refused to render the usual assistance.

The persecution had naturally extended to the refusing work to those who had received the despised brethren, and preventing any from working for such persons; thus the catechist at Chapra had no servant, his servant having been warned not to work for him.

I found that the Mondols, who stated their case to me, persisted in regarding the despised Christians as unclean because they ate the flesh of animals that died a natural death; they declared that they smelt offensively, and on no account would they sit with them in church, or partake of the Holy Communion with them.

On inquiry I found that the despised Christians had, for several months, abstained from eating such flesh; they had gone so far as to give up altogether their trade as skimmers, and their extremely respectable and clean appearance (those who presented themselves before me having a much more cleanly and Christian-like appearance than the accusers themselves) made it plain that the objection arose only from caste prejudice; and, failing to bring the objectors to a better mind, I explained to them that I could not exclude these persons from membership in the Christian body without directly violating that main principle which characterizes our Lord's kingdom that in it all are alike acceptable to Him.

Accordingly, I held the confirmation, and I regret to say that the objectors carried out their threat, and absented themselves altogether from the service.

At Ballabhpur I had an opportunity of meeting a large number of the catechists and Native agents, and, as might be expected, it was very plain that many shrunk from a faithful resistance to this spirit of prejudice, and from the persecution to which they might probably be subjected. Some few, however, were more true, and all evidently felt that such a spirit was contrary to the Christian profession. I exhorted them to be bold as teachers, to rise to the highest standard, and encourage their brethren to count all things as loss for the maintenance of the Truth. Some were, I hope, prepared to set an example, by themselves showing a willingness to perform acts of Christian charity which were regarded as degrading—Chintamoni declaring that he would allow his wife to act as midwife to any man's wife.

I have entered thus fully into this subject in order that it may be placed on record, and that I may justify myself in supporting fully the action of

Mr. Vaughan in dealing with the serious evil which he found to exist.

I am thankful to be able to add that already there are signs of better things; some members may be lost for a time, but the faithful are coming to the light, and many will, I trust, be recovered.

The consciences of all clearly bear witness to the real truth, and by degrees God's grace will work out a deliverance from the tyranny of the spirit of caste prejudice. A firm but calm attitude must be maintained, and the result cannot be doubtful.

I now turn to note more agreeable features in this Mission. At every centre I found attentive congregations, and was introduced to many specimens of well-trying and established Christians; the 400 and more persons presented for confirmation seemed to be in earnest: the schools (though attempts have been made to withdraw children from school in consequence of the spirit above described) are generally well attended. Christian teachers are almost solely employed; the authorities have borne testimony to the good quality of the instruction given, and the young men and women seemed to be full of promise.

I must note that, with the exception of that at Joginda, which is about to be taken in hand, all the churches have been repaired, new and more suitable fittings provided, and I found them, one and all, looking extremely neat, and calculated to inspire the congregation with ideas of order and reverence. This has all been accomplished by Mr. Vaughan, and I understand that he has been much assisted by Mr. Dudley Smith, who contributes so munificently to the support of this Mission.

This Mission has gone through many phases since its first commencement, and many lessons have been learnt by experience. I confidently believe that it is, at the present moment, in as hopeful a condition as at any previous period; the present trials will, I trust, act as a wholesome discipline, and the Christian community will become more true than it has ever yet been able to show itself. That this may be the result, and that all concerned may have grace to persevere, must be my prayer for them.

THE GENERAL MISSIONARY CONFERENCE REPORT.

REPORT OF THE CONFERENCE OF FOREIGN MISSIONS, held at the Conference Hall in *Mildmay Park, October, 1878.* Edited by the SECRETARIES to the Conference. JOHN F. SHAW AND CO., PATERNOSTER ROW.



OUR readers will recollect that it was determined, after an interval of nineteen years from the last Conference, held at Liverpool, to have another gathering of the labourers in the Evangelical field of Missions, to take, as it were, stock of their labours, and to communicate the result of their experience of the past, and take counsel for the future. The Conference accordingly took place, and was largely attended by English, American, German, and French missionaries of the different Protestant Churches.

Many persons were prevented from attending all or any of these meetings, but no sincere friend of Missions will fail to supply himself with a copy of the instructive Report, which has followed rapidly upon the conclusion of the proceedings, and which we consider to be in every point of view a satisfactory Report. The reader will find many subjects calmly discussed, and a great variety of opinions expressed by earnest and good men, who, agreeing in principle, differ in detail; and we could not wish it to be otherwise. Not only is the idiosyncrasy of man's nature susceptible of infinite varieties, which are widened by educational, national, and denominational circumstances, but the field of labour differs materially, and a picture is here unfolded of the whole world, and its nations, tribes, religions, and languages, some in the languishing stages of an effete and exhausted culture, and others in a state of unmitigated savagery.

Two considerations press themselves upon us—1st. How much work remains to be done. 2nd. How good God has been to us in these last days in giving us the opportunity of serving Him. We will consider these two points separately. The good people of the last and preceding centuries knew little of the great world outside Europe and the Anglo-Saxon colonies of America. It is only within the last forty years that we have become aware of the teeming populations of Mohammedans, Hindus, Buddhists, and Pagans, who have never heard the sound of the Gospel—who have never had the opportunity of being saved—who have lain outside, as it were, of the great scheme of Salvation. Generation after generation have gone to their last home in absolute ignorance of the blessed truths which alone can make life valuable. And, just as the greater power of modern telescopes reveals to us new constellations, so the closer inspection of modern travellers, colonists, and explorers reveals to us the existence of new nations, to whom the Message must be conveyed. How shall they hear if they are not preached to?

If it had entered into the hearts of the men of the last century to undertake the great task, could they have done it? Certainly not. To us has the great privilege been reserved. Peace and war, commerce and religion, good motives and bad, the restlessness of the traveller, the fervour of the evangelist, the crimes of the pirate and the slave-

trader, have all combined, under the inscrutable providence of the Almighty, to throw open to this generation the uttermost parts of the world. While we are writing, explorers are on their way into tracts not hitherto visited, the advance guard of Missions and Commerce; for Missions sanctify Commerce, and Commerce popularizes Missions, and the two, hand-in-hand, will conquer the world.

This book tells us how European Churches have awakened to the grandeur of their duties and their privileges: they feel it written in their hearts that a Church is dead which has no foreign Missions, and they vie with each other in this noble controversy, where each can admire the success of the other without envy or rivalry. And when the Christian mounts a tower in his mind, and looks out on the broad plains of Heathendom, how petty, how ridiculous appear the "shibboleths," the "anise and cummin" of the different Churches of the Evangelical Alliance, and how encouraging are such reunions as that of the Conference at Mildmay, where each man stepped forward, and in the quarter of an hour, or ten minutes, or even five, which the inexorable bell allowed him, told his story of sanctified efforts, partial success, hopes made brighter by disappointments, failures accepted as righteous chastenings, deaths counted as martyrdoms, and making room for new confessors!

Lastly, this book is a reply to the doubter, the faint-hearted, the sceptic, the Gallo, who asks what has been done. The statesman may reflect that a new factor has come into existence in the world's politics which can no longer be overlooked. The low white, who oppresses aboriginal races, the Arab man-stealer and land-pirate, who learnt that, wherever there is footing for his baneful step, there is also ground to hold a man of God—a missionary of one of the Societies of Protestant Europe—who, with a fearless trumpet-tone, will publish the iniquities committed in a distant land upon a people no longer friendless.

R. N. C.

BISHOP FRENCH AT UMRITSUR.

[The following is a copy of Bishop French's own entry in "the Church Missionary Society's Ecclesiastical Record Book of the Umritsur Mission," respecting his Visitation in November last.]



ARRIVED at Amritsar rather late in the evening of November 2nd, and was very kindly received at the station by the chaplain, Mr. Stamper, and several of the missionaries, Messrs. Clark, Baring, Reverends Imadooddeen and Sadik Massih. On Sunday, 3rd, the services opened with a celebration of the Holy Communion at the Station Church, after the usual Parade Service at 8 a.m. The sermon was preached by the chaplain.

At eleven I met my missionary brethren and the Native clergy in the vestry of the Native Church, which, during the last two years, by the help of many friends, has been considerably improved as to its general arrangements internally, with such modest decoration and beautifying as its present plain and unornamental design is capable of. The service was to me full of deep interest; everything seemed to betoken real life and progress. The hearti-

ness and spirituality of the service, joined in by so many worshippers, with so large a band of missionary clergy and Native pastors assisting to render it effectively and with oneness of purpose, was affecting and gladdening. There was a very large number of communicants, in proportion to the congregation, which was good, not omitting one or two long rows of heathen, Sikhs, or Mohammedans from without, who watched and listened, apparently with real and unabated interest throughout. I preached on 1st Timothy, "The Church of the living God, the pillar and ground of the truth," showing in what senses we are taught the Church is such, the conditions of its being such, and the duties incumbent on its individual members, as belonging to so privileged and responsible a body. After evening service at the Station Church, I had the pleasure of meeting, at the house of my honoured and beloved host and hostess (H. E. Perkins, Esq., Commissioner of Amritsar, and Mrs. Perkins, now old friends), a gathering of most of the missionary brethren and sisters of Amritsar (only Mr. Keene and Mrs. Clark being absent through ill-health, which I much regretted), including the lady workers, Miss Wauton and Miss Tucker, of whom it is a high privilege to be able to say what an apostle in a grander and more inspired sense could say, "My fellow workers unto the kingdom of God, who have been a comfort unto me." Mrs. Weitbrecht, too, of old and revered Burdwan memories, as well as of many more recent and self-denying labours, was of our party, and was truly welcomed. I can hardly help mentioning the many devotional and missionary hymns in which many voices joined in the later evening, including "Through midnight gloom from Macedon."

Monday, 4th, was principally devoted to the examination of the Lady Lawrence Girls' Schools, and the Mission Anglo-Vernacular School. Of the former I will say little here, as there is a special Visitors' Book in which I hope to enter a few remarks. Let me only say that, as compared with the growth of the school, such as I found it when I visited it in 1870 with the beloved Archdeacon Pratt, and without any disparagement of the old labourers, who nobly and patiently laboured to pave the way under early thwartings and discouragements for the present more advanced state of things, the stage now reached is vastly in excess of the results as they were visible then: and one can only say that the Lord has laid to His hand, and unbared His holy arm, or such a moral and social revolution could never have been accomplished as that to which these schools testify. The examination of the Lady Lawrence School took some two hours and a half. Miss Wauton and Miss Tucker were present, and the former helped most kindly and effectively in the examination; her knowledge of Punjabi greatly supplementing my less perfect acquaintance with the language.

We visited next the Anglo-Vernacular School. I gave an address of some thirty or thirty-five minutes to some of the head classes collected in the large room for the purpose; after which I felt I had only strength left to examine at all, in detail, the work of one of the classes. I quite hope to visit the school, and gauge its work and results more accurately, at some future period not very distant, as it is a school which has done good work, and whose depression to a lower class and standard of school would leave a grievously missing link, I believe, in the complete and well-riveted chain of Mission-work in Amritsar.

The 5th (Tuesday) was spent partly in an address to, and somewhat incomplete examination of, Mr. Rodgers's important school for training vernacular masters, and partly in an address to the Native clergy and staff of

catechists, whose work lies in Amritsar and in some of its neighbouring out-stations. There was an encouraging attendance, and I could not but feel at home among so many old faces, of Christian workers and confessors, on whom Mr. Clark and his brethren (some now at rest, and others still standing armed at their various sentinel stations, and in the battle field) have bestowed many long years of loving and toilsome labour.

On Wednesday, 6th, the Native Confirmation of twenty-two young persons took place. The service partook in large degree of the brightest features of the Lord's Day service. One of the most interesting features was that among the confirmees were two or three recent converts given to the Zenana lady workers, who have thus had their hope, joy, and patience much quickened, and have been refreshed in the Lord by these signs of His gracious presence and approval.

In the evening I inspected most of the missionary staff, as well as, the chaplain kindly accompanying me, the noble building, rapidly approaching its completion, intended for the Alexandra Normal Girls' School, with a large boarding-school for the Christian Native girls of the upper classes, whose stipends enable them to pay a sum which (it is hoped) will, before very long, render the school self-supporting. I can only say here what I have more than once said before, that I regard this school (with the partially corresponding one at Batala, to which Mr. Baring is devoting his energies, and the resources at his command) as of the very pillars on which God's work in the Punjab will very shortly rest; and to be ranked among those diocesan objects to which the attention of the clergy and bishop, as well as lay Churchmen and women of the diocese, may well be most steadily and seriously directed. For the present it needs propping and supporting with liberal almsgiving, so that the building may speedily reach its top-stone, and the needful furniture and fittings be secured. It is during the next two or three months that the greatest burden of anxiety rests on Mr. Clark's shoulders; and it would be heartless and unworthy of the community he has so long and faithfully served by word and deed were friends to be laggard and reluctant at this crisis to press forward to take their share in lifting that burden.

I earnestly hope that the Society's Secretaries and Committee at home may see their way to give a fresh impetus to the Anglo-Vernacular School, so that its old reputation may be sustained or increased. With one additional missionary (ordained), and one lay English professor, skilled and zealous in conducting science and philosophy classes, set on a distinctly Christian basis, the school would still, I believe, as of old time, hold its own against any rival institutions, and render good service still to the Church of Christ. I deprecate extremely its being sunk to a third-class school.

I must not do more than mention now a lecture delivered at the Town Hall in English to a mixed European and Native audience on "Early Celtic and Saxon Missions and Evangelists." I was much cheered by the numbers present, and their kindly-sustained attention in the main. Also on Thursday morning (7th) a conversational conference at the City Mission House held on many points of interest with the missionary brethren and the Native labourers.

THOS. V. LAHORE.

RECORDS OF THE MISSIONS.

NIGER MISSION.

(Continued from page 182.)

Akassa.



HIS station is situated at the mouth of the river Nun, and is under the charge of a Native lay agent. The only notice we have received of the work there, which has always been one of much difficulty and discouragement, is embodied in Bishop Crowther's Annual Review of the whole Niger Mission, which it is our purpose to print in full in the *Intelligencer* shortly.

New Calabar.

Between Bonny and Brass is *New Calabar*. This is one of the newer stations, having been first occupied in 1874. We are glad to hear of the baptism of four men here on Easter Day last, the first-fruits of the Mission. It may perhaps be remembered that the work was begun by opening a boarding-school, towards which the chiefs promised 200*l.*, besides giving some of their children to be educated, and paying 10*l.* a year for their board and 2*l.* as a school-fee. In the *Intelligencer* of Nov., 1877, we inserted a somewhat amusing account of the difficulty the Bishop had experienced in getting these promises fulfilled, notwithstanding that he afterwards agreed to reduce the 12*l.* a year to 6*l.* At last, in that same November, he succeeded in "shaming" (as he expresses it) King Amachree into paying the portion of the original sum still due, which he did in the shape of 524 pieces of Manchester cotton cloth, and also in obtaining some casks of palm-oil on account of the annual fees; but king and chiefs alike were very unwilling to pay, believing that "Queen Victoria supplied provisions for the children!" Certainly, they could not plead poverty; for a feast given in February last by a chief rejoicing in the name of West Indy cost him 200 casks of palm-oil, worth 2400*l.* Of this feast, of the great fire which brought it to an untimely end, and of the perplexity of "Prince George" as to whether "Juju" or God sent the fire, the account sent by the Native missionary, the Rev. W. E. Carew, is well worth reading:—

He invited all the European friends in the river, and also invited me, and asked also the loan of my harmonium. This play was to take place in the Ebo markets, where all the friends invited were to proceed to. I thanked him for his kind invitation, and told him that, as a missionary, it was unbecoming for me to join in heathen festivals, which are not agreeable with my profession, and, as for the harmonium, it was made to sing sacred songs, and not to sing praises to Juju, and for that reason I would decline lending it to him. Two days passed away, and on the third day

he had his war-canoes dressed up with flags, and also, with the war-canoes of his brother chiefs, who were accompanying him to the country for the same purpose—about thirty in all—with the Europeans in the river with their gig-boats, started for the Ebo markets. The first day of their arrival at the place, everything went on to their satisfaction, and so on the second day also; but on the third day—Friday, the 15th of February, about one o'clock in the morning—a fire broke out in the town, which commenced from West Indy's quarters, and a strong breeze

was blowing at the time, which carried a speedy destruction throughout the town. All the chiefs had gone up the Ebo with West. With the exception of the king and a few chiefs who were not on good terms with him, there was scarcely any one left in the town. The fire was seen for miles away; even they themselves saw it at the Ebo markets. No one could stand before the fire, and every house in the middle of the town was reduced to ashes. Even their great pride (the Juju-house) was burnt to the level of the ground; Juju and all were consumed. The play was broken up, and every one returned to town to mourn his loss.

The Juju priests attributed the fire to the Mission; that, as the country begins to learn book and to hear about God, the people do not give much heed to Juju, as before; and because Prince George does not care about Juju, and refuses to give him rum, for that reason Juju is angry, and commands fire to consume the whole town. You would pity poor Prince George, as every one reviled him—even women and children—putting it to his face that it was his fault that the fire destroyed the town.

I paid visits to the town since the fire four times, and on each occasion I went to see George. He was very much cast down at first; but, by constantly speaking words of comfort to him from

God's Word, he is greatly relieved in his mind. I told him that it was the will of God that he should suffer such troubles and losses, and that it is for his good; although it seems dark at present, yet, at the set time, God will make him see that it was good for him to be afflicted. He then asked, "You say it is God who has done this thing—not Juju?" "No," I replied; "how can Juju set fire to the country, and, at the same time, burn his own houses and himself in it? Even this is not the first time that the country has been destroyed by fire, nor yet is it the first nor second that your house has been burnt." "This," said he, "is the third time." "Well," I said, "and during the first and second time, did you never give rum to Juju?" "Yes," he said, "I always give him rum." "And how is it that he burned your house, if you had always done so?" "I do not know what make so," was his reply. "Well," I said, "it is time for you to try now the new religion, as your Juju is all burnt up now. Do not make or erect new ones. Try the religion of Jesus, and you will find much comfort in that religion. Christ does not want rum; God does not want any sacrifice from your hands—the only sacrifice that you can give is a broken spirit and a broken and contrite heart, and that God will accept."

Osamare and Alenso.

Ascending the river, we come first to *Osamare*, on the left bank, and then to *Alenso*, a little higher up on the opposite side. *Osamare* is in the charge of the Rev. J. Doring, who is assisted by Mr. T. Samuel and Mr. D. R. C. Peeler. *Alenso* was only occupied last year by the Rev. John Buck. He has met with no little opposition, the prejudices of the people being excited by reports that Christianity was an epidemic that would kill their children, and prevent the birth of more. But he reports, in July last, that a better feeling was growing up; that many who were afraid even to look into the room set apart for Christian worship, for fear of instantaneous death, were attending the services regularly; and that two school-children had been baptized (on their own confession, as we gather), *and were still living*. And a later letter, dated Aug. 30th, states that the services were now attended by large numbers of eager listeners. Mr. Buck has visited several villages in the neighbourhood, and invited, with some success, the chiefs to send their sons to be educated. The people belong to the Abo tribe, which was the first to welcome the Niger Expeditions of 1841 and 1854, though since then there has been no opening among them.

Painful accounts are given by Archdeacon Crowther of the human sacrifices at *Alenso* and *Osamare*. A leading man at the former place died lately,

and an attendant was to be provided to accompany him into the world of spirits:—

A slave, who professed to be a doctor, was bought, and decoyed from a neighbouring village, under the pretence that he was appointed to offer sacrifices to the dead, towards which a goat was also bought, and brought to Alenso.

On his arrival at the house where the corpse was laid out, the goat was taken away from him, the movements of a few men around were suspicious, and at once the doctor was pounced upon by two stalwart men, and, before he could ask the reason why, was fast in chains. What an amount of treachery abounds in the worship of Satan! The poor man knew then that the victim was himself, and not the goat. Looking around, he calmly addressed the people, that he was quite willing to die, and need not be put in chains. A pipe was brought to him, which he smoked, a new cloth was exchanged for his rags, and, while he was having his last smoke, the daughter of the deceased chief stood before him, and began to eulogize her deceased father, telling of his former greatness and achievements before all

the people. The address was directed to the victim, as if to the deceased father, in order that he should be well informed to repeat the same to the inhabitants of the world of spirits when in attendance.

The news of the intended sacrifice was soon circulated; it reached the ears of the missionary, Rev. J. Buck, who, with some Sierra Leone friends in the factories, hastened to the spot. A large hole had already been dug; the poor man was led into it, and ordered to lie on his back with his hands expanded. The missionary and friends used all arguments, entreaties, and pleadings possible in behalf of the release of the man, but failed. Bullocks were offered in place; these they flatly refused; and while they stood begging, the corpse was brought and laid on the poor slave, and an order given that he should embrace it, which was obeyed. Our friends could no longer bear the remaining sight, but turned away from the horrible scene, for the grave was being filled up, and thus a man was *buried alive* as a sacrifice to the dead.

At Osamare, not long ago, one of the kings died; and nine men and women were buried alive with him. "But," says Mr. Crowther, "the leaven of the Gospel is at work. At Alenso, the people confessed that they now know it to be wrong; and at Osamare, the second king has given orders that on his death no human sacrifice shall on any account accompany his obsequies."

Onitsha.

As Alenso is the youngest, so *Onitsha*, twenty miles higher up on the left bank, is the oldest of the Niger stations, having been occupied in the autumn of 1857. A long account of *Onitsha* is given in Archdeacon Henry Johnson's narrative, separately published last year. Here, too, a hard battle has been waged with varying success against the most degraded heathenism; and the influence of the traders from the coast has not always been beneficial. A treaty was concluded with the king by Mr. Consul Tait in 1877; but despite its provisions for the security of both traders and mission agents, Archdeacon Crowther has to report cases of unprovoked outrages upon more than one of the latter. Bishop Crowther visited the king in July last, and, although he was fortunate enough to find him sober, "a thing of rare occurrence with his majesty," a very deep impression does not seem to have been made upon him.

It is, however, pleasing to note that, amidst so much gross darkness, the Christians at *Onitsha* have continued to give signs of steadfastness and spiritual growth. A spirit of liberality in contributions, too, notwithstanding their poverty, has been manifested. The following, from the Annual Letter of the Rev. S. Perry, the Native missionary in charge, will illustrate this:—

From Report of Rev. S. Perry.

Just before the Bishop left for the coast, he opened a subscription list to repair the church, which is very leaky. In fact, it has not been completed yet since it was first put up. We exerted ourselves to see how much we could collect before the Bishop's return, and I must say that the willingness with which the people subscribe, or rather make promises, quite rejoices our heart. They grudge it not, but, poor as they are, out of their poverty they subscribe not only to the utmost of their power, but beyond their power. The reflections this circumstance raises in my mind are serious and encouraging. The people are known to be very greedy of gain; they would not give to their own bowel-brother a single grain or cowrie without good reason. Whence comes it that the poorest of them give nothing less than a shilling, and those

who might be regarded as well to do give from one to two pounds ten shillings, so that from the pure Natives alone we raise a sum of 28*l.* 10*s.* 6*d.*? In this also the Sierra Leone traders are not behind-hand. I am happy to find that some feeling of religious obligation still exists among them, because, from the very serious opposition we have experienced, and do still experience, from them, I was afraid that, so far as they were concerned, the Word of God was preached in Sierra Leone, and has been preached here, in vain. From them and one or two friends in the shipping we have collected a sum of 64*l.* 19*s.* 6*d.*; and if we add to this the Sunday church collections from November last to September this year, which come up to 8*l.* 7*s.* 0*½d.*, we shall have collected at Onitsha the sum of 101*l.* 17*s.* 0*½d.*

Asaba.

The new station of *Asaba*, five miles above Onitsha, but on the right bank, will probably in future be one of the most important centres of the Mission. Here Bishop Crowther and Mr. Ashcroft propose to form a general depôt for supplies, and an industrial station for teaching brick-making, carpentering, &c. *Asaba* is also a place of importance as being a starting-point for journeys westward to the Yoruba country. An account of the general work of the Society at this station will be found in the subjoined letter from the Native clergyman, the Rev. E. Phillips:—

From Report of Rev. E. Phillips.

Our work may be arranged under three principal heads, viz., Sunday duties, school-work, and visiting and itinerating. From financial difficulties, we have not been as yet able to build a chapel or church for the services, so that the front piazza of the Mission-house is used, for the time being, for such purposes.

How pleasant is, then, the sight to see the small room from Sunday to Sunday crowded with some fifty to eighty humble worshippers, who, a few years ago, had no knowledge of their Maker, but turned the honour of the Almighty to the adoration of carved images! Some of these, however, are timid worshippers, for, fearing to be laughed at by their friends and relatives, they halt, as it were, between two opinions, and seem as yet undecided whether to cast away their idols as

things of nought, or to stick to the traditions of their fathers; but this we know is the first step; and we are persuaded that that Power, which led them to give attendance and hearing to the glad tidings of Salvation, will, in His own good time, lay open before them the danger of delay.

A certain young man, the son of chief No. 3, of Onitsha, who is staying near us, is at first a staunch and determined idolater, and used to laugh at our religion and worship as foolish and vain; but, by constantly visiting us, and hearing the truths of the Gospel preached Sunday after Sunday, his heart was touched; a new light dawned on his soul; he saw the folly of bowing down to idols of wood and stone; and so, on one Sunday morning, he gathered all his gods, cast them into the river, and came to us with the joyful news

that he is ready to become a Christian. May the Holy Spirit guide and assist him in this desire, and strengthen and confirm him in his new faith!

School-work.—The extension of the industrial house has given us a small room for school-teaching, which hitherto had been conducted in Mr. Spencer's house. There are about thirteen names in the list, nine of whom are regular attendants.

One great evil of heathenism we are contending against in this place is *human sacrifice*. One's heart would bleed to consider the quantity of blood that is here shed annually. The death of any chief would send six or seven souls unprepared to the grave. Men,

women, and children, without any regard to age or sex, as long as they are slaves, are sometimes ruthlessly massacred to satisfy the caprice of a monied chief.

One of these massacres we were eye-witnesses to. Some time in July last, the chief Igweri was so sick that all hope of his recovery was given up, when suddenly, without any remedy, he got well. He immediately gave orders that a slave should be taken out of the town and offered up as a thankoffering to his god. The poor man, at the appointed day, bound and gagged, was taken to the root of an old cotton-tree, and there beheaded. Help us, Christian friends, to pray for these benighted people!

It will be remembered that in our number for February (p. 103) we referred to a journey taken by Mr. J. Spencer, a Native teacher at Asaba, to the territories, still scarcely known, lying between the Niger and the Yoruba country. The journey was made in March of last year, and Mr. Spencer, accompanied by two Native guides, reached Ubulu, a large town of about 10,000 inhabitants, about sixty miles west of Asaba, with "not the slightest touch of European or Asiatic civilization." We now present his interesting narrative, recording the incidents of his journey, his reception by the king, and his general impressions of the country, as an encouraging field for missionary enterprise:—

The agitated state of Ubulu, occasioned by the death of the old king and the accession of his son, the Prince Nwadersi, prevented me from visiting that place last year, as had been arranged. But, as I was informed that things have all been settled since the close of last year, I determined to pay the prince a visit, which determination I was enabled by God's grace to put into practice in February last. The results of my observations will be seen from the following journal:—

Feb. 27th.—Started this day from Araba or Asaba at 3 p.m., accompanied by two Native guides, and arrived at Okpanam, a rural village, about 9 p.m. Guide No. 1 took us to the house of a chief, a distant relative of his, where we were very glad to find that some accommodation had been made for us. Okpanam is situated on an elevation; here you will find a hill, and there a hillock. On the outskirts of this village is placed an eminence, which, led by curiosity, we ascended, whence a most beautiful view met our eye. The whole landscape was covered with tall, majestic trees, on the tops of which the

wind kept up an incessant roaring. On our left hand are to be discerned, at a great distance, the towering heights of Benin country; whilst on our right lay the Niger like a tremendous snake winding its course towards the sea. We sat down for a time under a friendly bough, and, fanned by the soft breath of the wind, we silently admired this grand and picturesque scenery. We went afterwards for a stroll round the village, and called at the houses of several chiefs. I took occasion to tell them of the nature of my visit to their village, and the object of the C.M. Society in establishing us at their neighbourhood (Araba), and withal impressed on their minds the folly of heathenism and its heinousness in the sight of God. They listened with marked attention, but replied in the stereotyped phrase, "It is the custom of our ancestors;" and, having made some presents to two or three chiefs, we left this place at 10 a.m., and arrived at Iselle about 2 p.m. The road was pretty good, and the branches of the trees that abounded on either side of the road, entwining themselves over our heads, formed a sort of

pleasant avenue all along the way, which effectually shaded us from the fierce rays of the mid-day sun; we were, however, heartily glad when we entered the town of Iselle. Before we reached the town, the report had gone that an "Oyibo" was coming, so that crowds were gathered to meet us by the way. We were conducted by Guide No. 2 to the palace of the regent, the king being but an inexperienced youth. But the press that followed us was so great that we were asked to retire to an inner chamber, whilst the door was locked to keep out the crowd. On this account I was advised to remain indoors until the crowd should disperse, when I shall have a fair opportunity of making my observations of the place. I went after dinner to the house of the governor, who is a brother of the regent, followed by a multitude of people who kept constantly crying out, "Our fathers and grandfathers never saw an 'Oyibo,' and we beg to be excused if we be found guilty of taking any liberty with him." I made some presents to the young king, regent, and chiefs, consisting of some tobacco, cloth, pipes, plates, and tumblers. In the morning, I sent a message to the regent and governor, announcing my intention to proceed onwards to Ubulu. They very kindly procured me five men as escort. After returning my thanks in the best language possible, we started from Iselle about 9 a.m., and arrived at Okitti, one of the divisions of Ubulu, at twelve o'clock at noon. Ubulu consists of three divisions, viz., Okitti, Uno, and Ubulu proper: the king, of course, resides at the capital. Okitti is governed by a viceroy of the King of Ubulu. As we never meant to make any prolonged stay in this town, we only touched at the viceroy's to pay him our respects, but, nevertheless, yielded to his persuasion to stay for an hour at least, so as to give the townspeople (who, by-the-by, had completely blocked up all passages) an opportunity of looking at an "Oyibo." The pleasure the town enjoyed by my presence was manifested by loud shouts, clapping of hands, and screams on the part of the women and children, and by furious, continued deafening blasts of the ivory horns from the men, which would make one at a distance think that the whole race of elephants were at war with themselves, and that one party was trying to master

the other by the fierceness of their bellows. There being no spring water in this place, the town is supplied with water by means of reservoirs dug deep in the earth, called "Ommis," where rain-water is caught and preserved for daily use. You can guess that water kept in such a stagnant state for so many months together will be anything but healthy and refreshing. We left Okitti at 1 p.m., followed for some time by a great many people, and were completely protected from the burning mid-day heat by the overhanging branches of the tall majestic trees which lined our path until we arrived at the capital, which was about 5 p.m.

We received a hearty welcome from Moadi, the king's brother, who received us into his spacious house, and immediately gave orders that all our wants should be attended to.

In the evening, after the multitude had dispersed, the Prince Moadi and myself retired to a private apartment, and there, undisturbed, we held a friendly converse for three hours. I took occasion thereby to make a close inquiry about the route to Benin, and the result of my inquiry is as follows:—That the King of Ubulu, as well as all those on the route to Benin, are tributaries to the king of that place; that his brother, Nwadsari, the present King of Ubulu, having lately succeeded to the sovereignty on the death of their father, is about to send messengers with presents to the King of Benin to announce the same, as well as to have his accession confirmed; that the Natives inhabiting the countries along the way to Benin are all peacefully disposed to each other; and, if even they are otherwise inclined, the mere announcing oneself as bound to the king is a sufficient passport and guarantee for his safety; that there is a continued communication between the King of Benin and the King of Ubulu throughout the year; that it will take no more than seven days, making all allowances for stoppages, &c., to reach to the town of Benin; and that in cases of emergencies, when there was need for extra despatch, the distance had been gone through in five days. He further informed me that there is a town on the sea-coast, west of Ubulu, about three days' journey inland, called Ohòbo or Oshòbo, where there are English traders:

from this, it may be a trading-station on the Warri branch. I then gave him some presents for himself and the king, consisting of two beautiful rugs, a piece of Turkey red prints, some plates, tobacco, tumblers, pipes, &c., &c. The king could not see us to-day, as it had passed his hour of audience; in the morning, therefore, accompanied by the Prince Moadi and a host of the inhabitants, I proceeded to pay my respects to the king.

The royal residence is a massive structure, built of mud, but so well-tempered that it could at first sight be taken for brick-work plastered over with mud. The whole building occupies a whole square. Its walls are supported by gigantic pillars of wood and mud, placed in regular succession, on the former of which are carved various grotesque figures. The front apartment is the council-hall, and a very commodious place; on both sides are raised mud seats for the members of council, and in front is the throne, raised to a conspicuous height above the rest. An elevated seat covered with mat was allotted me; and there I sat for about a quarter of an hour, waiting for the coming of the king, who at last made his appearance, attended by twelve eunuchs, stark naked, carrying the sceptre and other insignia of royalty; the greater part of the nobility and gentry also followed in his train.

The king is a man between thirty-five and forty, a little above the middle stature, and of noble appearance. His head was adorned with three tremendous feathers jauntily stuck on the coronet that graced his brow. His neck, arms, hands and feet were covered with costly beads that glittered in the distance like diamonds. His features are regular, and somewhat approaching to handsomeness; his eyes are bold and piercing, and his thin lips, when shut, show a resolve of will never to be overruled. He was clad in a loose garment of beautiful brocade that hung gracefully on his shoulders till it swept the ground in a long train behind. His general carriage bears that careless confidence that marks the character of a monarch whose slightest nod is the law of the realm.

After mutual salutations, the king presented me with the kolah-nuts, some cowries, and a large sheep, which, he suggested, might be useful to me, as fish

was rather scarce then. The animal was immediately slaughtered by some of his attendants, which was divided, and a portion taken in a basket to my lodging. The king then made a fine speech, thanking me for exhibiting so much courage as to come so far inland to his town without any security whatsoever. He said that as long as ages and traditions last, it shall ever be remembered that in his reign "Oyibo" penetrated thus far; that I had done him no small favour in paying him this visit, and that a special escort would be at my command whenever I should be ready to proceed to Benin, &c. I advanced to the foot of the throne and made a suitable reply, returning my thanks for his presents, and assured him that if it be the Bishop's wishes that the countries along to Benin be visited, and their resources made known, I shall be ever ready to offer my humble services for the benefit of the C.M. Society and the community at large, &c. In the meanwhile my attendants held my umbrella over my head (though in the shade) as a sign of honour, and now and then gave it several rapid whirlings to give zest to my words, which action called forth loud acclamations of approbation and applause from the delighted people. Soon after, the king bade me good morning, and I returned to my abode full of joy and thanksgiving that the Lord was indeed with me, and had predisposed the hearts of these potentates to receive me with gladness. I made a first-class dinner with my mutton.

At about 4 p.m., the king sent for me, and earnestly entreated me to get for him certain things whenever I shall be coming this way on my route to Benin. His kindness was so great that I could not flatly refuse him, so I promised to exert myself on his behalf to the best of my ability.

I returned home rather tired, and found the prince's house quite crowded with visitors, who came to have a look at an "Oyibo," some of whom have come home from fifteen to twenty miles away—the news of my arrival having reached to those places and beyond. After breakfast in the morning, being Sunday, I collected a small number of people together, with the Prince Moadi and his brothers, and addressed them for about an hour from John iii. 16.

They listened with wonder and amazement to the story of Adam's fall, and God's inestimable love in sending His only Son to bear and expiate our sins on the cross. I then impressed on them the fact that God desires no more burnt-offerings and sacrifices, but that we are simply to believe and be saved. Not a word was uttered during my long address, and then burst forth the exclamation 'from every lip, "We never heard of such wonderful things before."

The inhabitants of Ubulu are very industrious; they weave cloth of every description, some of which is nearly equal to civilized making in texture. Their houses are covered not with bamboo mats, but with a sort of broad leaves, which they say could last from seven to eight years before they decay. Their streets and roads are well-planned and laid, as if under the supervision of a civilized surveyor. The population

of the capital alone, at the nearest guess, might be about 10,000. There are constructed several porches at the corners of the principal streets, where royal guards, armed with swords and muskets, are kept during the day, to see that order is established in the town. On the whole, Ubulu is a good criterion of a purely Native town that has not the slightest touch of European or Asiatic civilization.

We started from this place at 5 a.m. on the morrow on our return home, and reached Okitti about 9 a.m.; thence we proceeded to Iselle, where we stayed for some time and prepared luncheon; at 5 p.m. we left Iselle, after paying a passing visit to the old regent, and arrived at Okpanam at 8 p.m. We spent the night there, and started at 5 a.m. for Araba, where we arrived at 11 a.m., after being absent for seven days.

Lokoja.

Still ascending the river, we come to two places occupied in the early days of the Mission, but subsequently abandoned. Idda, the chief town of the Igara tribe, on the left bank, was given up because, after the forcible detention of the Bishop by one of the subordinate chiefs in 1867, the Atta (king) refused to promise protection to mission agents; and Gbebe, on the same side of the river, at the Confluence of the Kworra and Binue, where the first-fruits of the whole Niger Mission had been baptized in 1862, was entirely destroyed in 1865, in a civil war which followed the death of a friendly king. From both these places invitations to return have lately reached the Bishop; and at Idda, the captain of one of the trading steamers not long ago found the old mission premises in good preservation, the people having taken anxious care of them for ten years in hopes of their being re-occupied.

It will be remembered that on the destruction of Gbebe, *Lokoja*, on the opposite bank, at the foot of "Stirling Hill," and near the site of the old Model Farm established by Government in earlier days, became the Confluence station. It has often been remarked that Lokoja is a confluence of peoples and languages; and it has proved an important centre for the preaching of the Gospel in the Haussa, Foulah, Igara, Igbira, Kakanda, Nupe, and Yoruba tongues, and a starting-point for expeditions up both the Kworra and the Binue. The direct results of the Mission here, however, are small in comparison with those at Brass, Bonny, and Onitsha; a good many of the seventy-six Christians being Natives from Sierra Leone engaged in trade.

The Native missionary at this station is the Rev. T. C. John, whose advocacy of the claims of the African race upon the sympathy of English Christians, in the years 1876-7—the time when Bishop Crowther was in England—will be remembered by some of our friends. His Annual Letter, from which we extract portions, breathes a spirit of hope:—

From Report of Rev. T. C. John.

On my resuming the charge of the station, after an absence of two years, I found the two congregations of Trinity Church and Bunu Chapel in a fair con-

dition, notwithstanding their reduction in number by the death and removal to other places of residence of some of the members. Happily, amongst those who have removed from this place were a war-chief and his followers, who in former years had been in the habit of plundering the farms of the industrious poor, and of persecuting our converts, under cover of their giving offence. In consequence of this, the population of Lokoja is considerably reduced in number, having a small community of Christian emigrants, the resident converts of Bunu Chapel district, the resident Hausas and Nupes, and the refugees from Gbebe and Shimtaku, commonly known here as the waterside people.

The duties of the station have been regularly performed by myself and four assistants, besides Mr. Thomas, who has immediate charge of Bunu Chapel, receiving only occasional visits from us.

Kipo Hill (Egan).

Kipo Hill is the most northerly of the Society's existing stations in the Niger territory. It lies about half-way between Lokoja and the old station at Rabba, on the northern shore of the Kworra, and is immediately opposite Egan, the great ivory and shea-butter market town on the southern shore. An interesting account of both places will be found in Archdeacon Johnson's *Journey up the Niger*. The station is in charge of the Rev. C. Paul.

From Report of Rev. C. Paul.

The services of the station are conducted much in the same way as at Lokoja, by addressing in Nupe and Hausa alternately. The average of attendance in the morning is twenty-one, and in the afternoon, fifteen.

The people of Kats'a, a market village about two miles north-west of this station, have asked us to come over and hold service for them on Sunday morning. I often send the schoolmaster, Mr. Joseph, for the service they require.

During the month of March I paid a visit to Bidda overland—a ride of ten or twelve hours to Wanangi, the ferry of Bidda, about thirty miles from this place. I found that between Wanangi and Kipo there is extensive cultivation of corn, rice, yams, beniseed, &c., belonging to the people of Bidda, and worked by slaves. Some of the farms are actually villages, with some 200 to 300 people. The slaves on the farms are not generally sold, unless they have committed some grave offence, or when

The services, class-meetings, early morning prayers, have been conducted by turns. I take the morning services on Sundays, in which one of the lessons for the day and a few prayers are read in Hausa, and the address, also given in English and Hausa, longing for the day when the whole service will be performed in Hausa, not excepting the singing. Already the "Gloria Patri" and "I will arise"—or "Yabo ga Uba" and "Ni tasi"—are chanted. The Church of Lokoja had the greatest pleasure of welcoming among them the late E. C. Buxton, Esq., nephew of the great Sir Fowell Buxton, friend of the negro, on his arrival here in July last. He was seriously ill on the 1st, and expired on the 6th of August of this year. He was present at church when the Gospel of St. Mark in Hausa, of which he was bearer, was for the first time read on the banks of the Niger.

their masters are hard pressed by heavy taxation to meet the wants of the Sultan of Gandu; then some of the slaves are given as payment of the taxes.

I spent five days at Bidda. One of these days was occupied in a profitable conversation between an old friend, who is a Mohammedan priest, and myself. This friend, whose name is Tairo, was well known to me when I was at Lokoja. I gave him an Arabic Testament, the Gospel of St. John, one of those which were sent to us some years ago by Mr. Arthington, of Leeds.

Whilst at Bidda, on March 18th there was a heavy shower of rain in the evening, and it was most pleasing to see that the king was the first to get to his farm, early the next morning, to plant his corn—a bright example to all his subjects, and to many other kings.

Three candidates will soon be admitted into the Church by baptism, and four probationers will soon be received as candidates for baptism.

THE MONTH.



SATURDAY, the Twelfth of April, will be the Eightieth Anniversary of the establishment of the Church Missionary Society. We are told on very high authority concerning "the days of the years" of human life, that "if by reason of strength they be fourscore years, yet is their strength labour and sorrow." But it is not by reason of its own strength that the Church Missionary Society has attained to fourscore years. If it were so, the strength of its eightieth year might very well be labour and sorrow. But because its strength is not its own—because its desire is, and always has been, to "go in the strength of the Lord God," to "make mention of His righteousness, even of His only"—therefore it can look back over its fourscore years with thanksgiving, look around in this its eightieth year with confidence, and look forward to the years that are to come with hope.

In the retrospect of the past it is interesting to compare four periods of twenty years. The number of European ordained missionaries at the end of the first twenty years was 26; of the second, 86; of the third, 177; and now 203. The Native clergy were, at the respective dates, 0, 2, 45, 135. The communicants were, 120; 2721; 18,613; 27,080. (This last figure is a year short, our returns for the year just closed not being complete; and it does not include some 5000 transferred at different times to the Sierra Leone Church, &c.) The income was, in 1818-9, £27,704; in 1838-9, £67,771; in 1858-9, £122,089; in 1878-9—what shall we say?—it is an uncertain item as we write. Many other interesting comparisons may be made by referring to the new edition of the *Church Missionary Atlas*.

In one respect at least, the fourth era stands out in prominent contrast to the others, and that is, in the wonderful openings on all hands. Is it not time for a fresh scale of giving to the Lord's treasury altogether? Cannot the stereotyped guinea subscription be expanded into a guinea for India, and a guinea for China, and a guinea for Africa?—to say nothing of Japan, and Ceylon, and Palestine, and the Red Indians. "He that giveth to the poor (and are not the heathen 'poor indeed'?) lendeth unto the Lord; and look! what he layeth out, it shall be paid him again."

THE Selections from the Committee Minutes in our last number will have prepared our friends for the announcement of a new Bishopric on the North Pacific coast. The Bishop of British Columbia has been charged by his Diocesan Synod to take steps for dividing the Diocese into three, which together would form an ecclesiastical Province on the west side of the Rocky Mountains, just as, on the east side, the four Dioceses of Rupert's Land, Moosonee, Athabasca, and Saskatchewan, form the Province of Rupert's Land. As the northernmost of the proposed divisions, which is to be called Caledonia, will comprise the field of the Society's North Pacific Mission, the Committee agreed to guarantee the income of the Bishop for this division, provided that they were satisfied with the appointment made. We have now great pleasure in announcing that the Rev. William Ridley, Vicar of St. Paul's, Huddersfield, and formerly a C.M.S. missionary in India, has been nominated to be the first Bishop of Caledonia.

Mr. Ridley was ordained June 11th, 1866, on a well-remembered occasion,

when the late Bishop Smith of Victoria, under commission from the Bishop of London, held a special ordination at Mr. Cadman's church for C.M.S. missionary candidates, among whom were also the Revs. J. Piper, R. T. Dowbiggin, J. Bates, and G. Shirt. The same year he proceeded to Peshawar, but after three years' labour, the trying climate of that place proved too much for his health—as it has done in so many other cases—and he returned to England. In the colder air of British Columbia he will, we trust, be long spared for the missionary service to which he desired to dedicate his life; and his presence and co-operation will, by the blessing of God, be of the greatest advantage to our expanding work among the Tsimsbean and other coast Indians.

YET another new Bishopric—one of a still more distinctively missionary character than Caledonia—will, we trust, be shortly announced. It has for some time been considered that a highly beneficial influence might be exercised over the C.M.S. Missions in East Africa by an Episcopal leader; and one result of the visit to Frere Town of the Society's old friend and Secretary, Bishop Royston—an informal visit, of course, for the Colonial Diocese of Mauritius, which is for a part of the Queen's dominions, does not extend to Africa—was a decided expression of opinion by him to the same effect. The Committee accordingly approached the Archbishop of Canterbury on the subject, and also communicated with Bishop Steere, of the Universities' Mission at Zanzibar. A most cordial letter has been received from Dr. Steere, heartily approving of the proposal to appoint a Missionary Bishop for that part of Eastern Africa which is the sphere of the Society's work, and proposing arrangements for the division of the field which are eminently satisfactory, and will afford great scope for the extension and consolidation of our Mission. Concerning these arrangements we shall have more to say hereafter. Meanwhile we trust that the Lord Himself may separate unto this responsible work a man after His own heart.

ON Dec. 22nd, Bishop French ordained Yakub Ali, of the Lahore Divinity College, for the pastorate of the Native congregation at Lahore. The Rev. C. P. C. Nugent received priest's orders at the same time.

THE new Mission church and school at Hakodate were opened on Nov. 24th. The church, which will hold 300 comfortably, was filled with Japanese at the evening service. A promising young convert named Sano was baptized by Mr. Dening, receiving the Christian name of Stephen.

JUST after our last number went to press, news of the Nile party came to hand; and later letters have since then been received from them. They only reached Lado, opposite Gondokoro, on Oct. 10th. After three weeks' stay there, they went forward on Nov. 2nd, and were at Regiaf on Nov. 7th; so that they would barely reach Mtesa's by the end of the year. The cause of delay has been that the Nile has been exceptionally high, and the immense quantity of water loosened great masses of reeds and papyrus, which formed floating islands and blocked up the river; besides which, owing to a deficiency of fuel, the steamer between Khartoum and Lado remained fast bound, during the whole month of September, in the midst of marshes

some distance south of Sobat, and our missionaries saw no living beings (besides the men on board) but "pelicans, fishes, and a white-headed eagle or two." Readers of Sir S. Baker's books will remember his similar experiences on the same part of the river. The country is one of the most unhealthy in all Africa, and, although Mr. Felkin suffered a good deal, the others kept well, and the telegram mentions that they all left Lado in excellent health. Let us thank God that their way has been so far prospered.

THE Rev. C. T. Wilson's detailed journal of his voyage from Uganda to Kagei—the voyage mentioned in our February number as having taken him two months—is in type, but its great length compels us to defer it. Some private letters of Mr. Mackay's have also been placed at our disposal, which add some interesting particulars of his stay at Kagei. It is a remarkable and very encouraging fact that he found the equipment of the expedition, which had been in the care of Kaduma, the Chief of Kagei, ever since Lieut. Smith's death, quite intact, although in dire confusion. Engines, boiler, tools, types, chemicals, toys, agricultural implements, pumps, tins of bacon, garden-seeds, &c., &c.—"almost everything was complete even to its smallest belonging, after a tedious transport of over 700 miles," and after being seven months without any member of the Mission to look after it.

THE Annual Reports from Ceylon speak of good and steady work in the various branches of the Mission. The number of persons on the congregation lists is 6370, and the communicants 1512. The baptisms last year were—adults, 194; children, 217. There are 373 Native agents, 222 schools, and 9500 scholars; also 140 Sunday-schools, with 2666 scholars. The Native Christians contributed to religious purposes last year Rs. 13,321, and from European friends there was received Rs. 45,081; making some 2500% raised in the island. One half of the adult baptisms were in the Kandy Singhalese Mission, and eighty-nine of these in connexion with the Itinerancy, respecting which the Rev. S. Coles writes:—"I doubt if ever there were before such a promising Mission, whose progress and development was retarded from lack of men to do the work." He has 1278 Singhalese Christians, grouped in 27 congregations, 40 day-schools, and 24 Sunday-schools; for which work, scattered over the Central Province, there are himself, 14 lay agents, and 42 teachers. The Kandy College has prospered under the able charge of Mr. Dunn, who occupies Mr. Collins's place. The educational work at Cotta continues most satisfactory. At Baddegama there have been some interesting conversions. At Jaffna, 14 Tamil youths in the various schools have been baptized, and have had to endure much opposition. Of the Tamil Cooly Mission we have as yet no account.

It may be convenient to note here some changes of location and *personnel* in the North India Mission. The Rev. J. Welland being now back at Calcutta, he and the Rev. H. P. Parker have assumed the Joint Secretaryship and charge of the Old Church; and the Rev. D. T. Barry, who has laboured so energetically for nearly three years as Secretary, has left for China and Japan, the Missions in which countries he proposes to visit before returning home. The Rev. A. Clifford, released at length from the Old Church, has come to England for a short visit before throwing himself into direct missionary work. The Rev. E. K. Blumhardt is now in charge of the Native congregation and Mission at Christ Church. Mr. R. J. Bell is again at his old post in the

Cathedral Mission College, and he is to be ordained shortly; but this College still greatly needs another European in addition to Dr. Hoernle. The Rev. F. J. de Rozario, of Agurpara, has retired after a lengthened missionary career, and Miss Neele is returning home in weak health; and their work will in part be taken by the Rev. E. H. and Mrs. Thornton, who, however, reside at Burdwan for the present. In Krishnagar, the Revs. J. Vaughan, W. R. Blackett, and J. Williams are at work; and the Rev. H. D. Day is also there, studying the language. There is no change at Bhagulpore. The Rev. R. Elliott has joined the Santál Mission, and the Rev. W. T. Storrs has returned to England. In this Mission there are also some transfers, Mr. Stark taking Taljhari, Mr. Cole Bahawa, and Mr. Tunbridge Bhagaia and Godda.

Turning to the North-West Provinces, some changes are rendered necessary by the approaching return to Europe of the Rev. C. G. Daeuble and the Rev. C. E. Vines. The Rev. J. P. Ellwood removes to Lucknow from Faizabad, and the Rev. A. W. Baumann to Faizabad from Benares. The Rev. B. Davis will take general charge of Benares, where are also the Rev. H. M. M. Hackett to train Native agents, Mr. J. Treusch (about to be ordained) for the schools, and Mr. J. Baumann for the orphanage. Mr. Davis's place at Allahabad will be taken by Mr. G. H. Weber (also to be ordained); and at Lucknow, where the Rev. G. B. Durrant also remains, the school work is to be committed to Babu W. Seetal. The Rev. H. Stern of Goruckpore being now at home, the Rev. B. H. Skelton has removed thither from Azimgurh, which place is without a missionary. Mr. and Mrs. Vines's return leaves their interesting female school and zenana work to the Rev. J. A. and Mrs. Lloyd, Mr. Lloyd already having St. John's College on him, assisted by Mr. A. H. Wright. Mr. P. M. Zenker takes the evangelistic part of Mr. Vines's duties. The Rev. J. Erhardt is again in charge of the Secundra Orphanage, the Rev. S. T. Leupolt having returned on sick leave some months ago. The Rev. E. Champion, at Jubbulpore, has been joined by the Revs. T. R. Hodgson and H. D. Williamson, with a view to the Gônd Mission. There is no change at Aligurh or Meerut.

The difficulty of maintaining our position in these most important parts of India is significantly illustrated by these changes of location. Men and means are as sorely needed for the old Missions as for the new.

THE Reports from the Hudson's Bay Missions tell of steady work, but contain little of special interest. Bishop Horden writes, "I can make my statement with thankfulness and joy, inasmuch as the progress announced in former years has been fully equalled in this." Archdeacon Kirkby visited Churchill, the *ultima Thule* of the district, last summer, and we hope shortly to find space for his journal; and the Rev. T. Vincent in Albany and the south-west, the Rev. J. H. Keen on Rupert's River and in the south-east, and the Rev. J. Sanders at Matakumme and in the south, have thoroughly visited their respective districts. Mr. E. J. Peck, the lay agent (formerly a seaman in the Navy) who went out in 1876 to labour among the Esquimaux on the eastern side of Hudson's Bay, and whose letters from Little Whale River were printed in our February number last year, returned to Moose in the autumn of 1877, and, after some months' instruction from the Bishop, was ordained deacon on Feb. 3rd, and priest on May 19th, 1878. In July he went back to his remote post, visiting several of the Hudson's Bay Company's stations *en route*, and ministering to the Indians. He was warmly received at Little Whale River by the Esquimaux, and writes very happily of the

work amongst them. "Jesus is known to many," he writes; "and the Spirit's sanctifying influence is felt, I trust, in some hearts. Let us press on in faith, nothing doubting, and God will give a still greater blessing."

OUR readers may have noticed, in the recent news in the public papers from our Afghan frontier, a statement that the fierce Wuziri mountaineers had sacked the town of Tank, which is on the extreme border of British territory (as hitherto drawn), north-west of Dera Ismail Khan. At this place it will be remembered that we have a Medical Mission, worked by the Rev. John Williams, a Native doctor and clergyman. His influence with all the Afghan population of the neighbourhood has always been very great; and a most remarkable illustration of this has now occurred. *The Wuziris, when they destroyed Tank the other day, spared the C.M.S. Mission Hospital, avowedly on account of their affection for our Native brother.* The Government dispensary was not spared. The Rev. R. Clark, in sending this intelligence, justly says, "It is one of the most striking facts connected with mission work that I have ever heard."

In view of such a fact as this, the following extract from the last Annual Letter of the Rev. W. Thwaites, of Dera Ismail Khan (written before the attack), will have a special interest:—

The work of John Williams, at Tank, went on steadily till May, when he found it necessary to take a holiday. When he went on leave to his native place, Goruckpore, he was of great use during an outbreak of cholera in July.

During the year ending February, 8764 patients attended his hospital in Tank. He talks to them about their souls' health at the same time that he prescribes for their bodily ailments, and it is a most interesting thing to witness his mornings' work in the hospital. He is often sent for to visit the houses of the more well-to-do inhabitants, and never loses an opportunity of letting some seed drop in the arid ground of zenanas. His work of a body healer sometimes, too, carries him a considerable distance into the district. There, too, he seeks opportunities to sow the seed of truth.

We may mention that a portrait of John Williams, with a very interesting account of him by Mr. (now Bishop) French, appeared in the *C. M. Gleaner* of Jan. 1877.

Some of the servants connected with the hospital, the dresser, and the *chaprasi*, have attained to a considerable knowledge of Christianity, and it is his prayer and ours that they may have boldness to confess Christ. He has many visitors from the hills—wild, fierce-looking men, not pleasant to have as enemies; but they look upon John Williams as their very good friend, and many of them hear, and God grant that they may remember, about Him who was lifted up to draw all men unto Him.

John Williams speaks of being very much in want of some surgical instruments, and I mention it here because, perhaps, some generous friend of Medical Missions at home might present him with a set. English medicines too are a great requisite, and our funds will not always allow of our getting them.

THE second annual meeting of the Provincial Native Church Council for the Society's congregations in the North-West Provinces was held on Oct. 1st and 2nd, at Benares, under the presidency of the Rev. B. Davis. At the opening service on the first day, the Rev. Aman Masih Levi read prayers, and the Rev. David Mohun preached from the words, "Son, go work to-day in My vineyard." In a prayer-meeting on the second day, the Revs. D. Mohun, David Solomon, and Madho Ram took part. Papers were read, by the Rev. D. Mohun, on the Duty of Church Members; by Mr. T. Williams,

on the Native Ministry; by Mr. W. Mohun, on the Training of Native Agents; and by Babu John Dass, on the Best Means of Promoting Godliness. The Revs. D. Jeremy and Katwaru Lal, and twenty other lay delegates, were also present; and the Treasurer, G. E. Knox, Esq., C.S.

THE Rev. F. J. De Rozario, who has just retired from active labours after forty-four years' service, reports the baptism of a Brahmin, twenty-one years of age, at Agurpara, on October 31st. Another Brahmin youth, from the school there, was baptized a few months ago at Calcutta by the Rev. Piari Mohun Rudra.

At the eighth Synod of the Diocese of Wellington, N.Z., in October last, Bishop Hadfield, who is still one of the Society's missionaries, spoke favourably of the progress of religion among the Maori population, and of the four Maori clergymen labouring in the Diocese. An endowment fund for the support of these Native clergy (now partly paid by the C.M.S.) is contemplated; and the Rev. Samuel Williams (son of the late Archdeacon Henry Williams), who is now an honorary missionary of the C.M.S. in the neighbouring diocese of Waiapu, has offered 500*l.* towards the fund.

THE Rev. James White, Native Pastor at Otta in the Yoruba country, reports the death of one of the first-fruits of the Abeokuta Mission. This was "Princess Sarah Bikotan," daughter of the King of Igbesa. "She was married," says Mr. White, "to Legegere, of the royal family of Ake, whose house afforded accommodation to the first missionaries on their arrival at Abeokuta in 1846." She was, with Samuel Crowther's mother, in the first group baptized by Mr. Townsend, on February 5th, 1848. After her husband's death, she removed to Otta, and "became the head of our female converts, to whom she was exemplary for her patience, humility, zeal, and devotedness, and on whom she has exercised a most salutary influence, until her death on the 26th June."

FROM the Rev. R. Bruce's Annual Report of the Persia Mission, we find that his work among the Armenian population of Julfa continues to make progress. The adherents have increased from 130 to 170, and the communicants from 35 to 54. The schools prosper under the care of Mr. Carapit Johannes. Mr. Bruce is establishing an industrial institution, where boys in the schools and orphanage can learn the trades of blacksmith, carpenter, and weaver. He has also a small theological class, with a view to future Native agency. Building has again taken up much of his time; but the mission premises are now complete, and comprise house, chapel, playground, orphanage, and schools. Mohammedan work has suffered by the multiplicity of other operations, but Mr. Bruce has received Mussulman visitors, and he has now completed the revision of the Persian New Testament, and made a first revision of Genesis and some Psalms. A Revision Committee for the Old Testament has been formed of two American missionaries at Teheran and himself. Mr. Bruce is eagerly anticipating the arrival this year of Mr. E. Hoernle, the Medical Missionary lately appointed by the Committee to Persia.

THE Rev. J. Quaker, the Native Principal of the Sierra Leone Grammar

School, in his Annual Letter, refers to the fact that June 25th last completed the thirtieth year of his connexion with the School as a teacher:—

Thirty years! a period of a generation! Prospectively viewed, how very long! but how very short they seem when contemplated retrospectively! I am now teaching boys whose fathers had been taught here by me! No less than 890 boys and young men have been admitted here during that period; and when to this number I add the seventy-four pupils with whom I had lived here before

that appointment—making a total of 964—how very dreadful it is to think that I have been placed in the Divine Providence in a position to exercise some influence over such a host of human beings destined for eternity! I must confess I feel the magnitude of the responsibility, and therefore to God my eyes are ever being lifted for all necessary grace and strength.

The present number of pupils is 89, of whom 40 are boarders. The curriculum of the School comprises all the ordinary branches of a good English and classical education. In addition, there are weekly prayer-meetings, Sunday Bible-classes, and a Missionary Association. Four of the elder pupils are Sunday-school teachers at Christ Church, Pademba Road, one of the principal of the Native Pastorate churches. The School has long been more than self-supporting, and invests its savings.

An important pamphlet, entitled “Bombay, as it was, 1668, and as it is, 1878: an Appeal for Labourers,” has been prepared and published by that devoted friend of Christian Missions, and of Western India in particular, Lieut.-Col. R. Marsh Hughes; in which he most earnestly urges upon us the duty of doing more for the 644,000 souls in the city of Bombay, of whom 427,801 are Hindus, 137,502 Mohammedans, and 44,091 Parsees, according to the Census of 1872. He states that there are, counting all Protestant societies, “only twelve European and five Native ordained ministers, one European schoolmaster, four female missionaries, and a few Native teachers and catechists, engaged in really evangelistic work” among those multitudes; and quotes an appeal for more labourers, presented to the Church Missionary Society as far back as 1854, signed by the then Bishop of Bombay, the Commander-in-Chief of the Indian Navy, the Chief Secretary to the Bombay Government, Sir Bartle Frere (then Commissioner of Sindh), and no less than sixty other civil and military officers of rank in the Presidency. Certainly the claims of Bombay upon us are most urgent.

TOPICS FOR THANKSGIVING AND PRAYER.

SPECIAL, on April 12th.—Thanksgiving for the guidance and blessing of God so graciously vouchsafed to the Church Missionary Society during its career of eighty years. Earnest prayer that men and means may be supplied for the wonderful openings everywhere inviting the Society to move forward. (P. 244.)

Thanksgiving for the prospect of further development in the North Pacific and East Africa Missions through the agency of an Episcopate. Prayer for the new Bishop of Caledonia; and that the right man may be found for Mombasa. (Pp. 244—5.)

Thanksgiving for the preservation and guidance of the Nile party so far. Prayer that much wisdom may be granted them in all their dealings with kings and people in Uganda and elsewhere. (P. 245.)

Thanksgiving for fruit gathered and expected in Che-kiang. Prayer for the various agencies mentioned by Bishop Russell. (P. 217.)

Thanksgiving for tokens for good in Krishnagar. Prayer for a large out-pouring of the Spirit on the Church there. (P. 223.)

Prayer for Ceylon (p. 246), Persia (p. 249), Bombay (p. 250).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Feb. 10th.—Presented new edition of the *Church Missionary Atlas*, which had been planned and in great part prepared by the late General Lake, and which had been completed from other sources since his lamented death. The selling price being 10s. 6d., it was resolved to supply it from the Church Missionary House to members of the Society at 8s., or 8s. 6d. post free.

Committee of Correspondence, Feb. 18th.—The Secretaries reported the death of Mrs. Galt at sea on Dec. 30th, and of the Rev. C. Reuther, at Kangra, on Jan. 22nd. The Committee desired the expression of their sympathy to be conveyed to Dr. Galt and Mrs. Reuther.

Arrangements were agreed to by which Mr. W. E. Taylor, B.A., of Hertford College, Oxford, who was accepted for missionary work in Africa on Jan. 21st, should study medicine for a time, in connexion with the Edinburgh Medical Missionary Society.

Presented a pamphlet by Lieut.-Col. R. Marsh Hughes, showing the special claims of the Bombay Mission as a field for missionary operations, and making an earnest appeal on behalf of its teeming population. The Committee received with thankfulness this new proof of their dear friend's continued prayerful interest in the extension of the Lord's kingdom in Western India, and desired that he be assured of their concurrence in his views, and of their desire to do what lies in their power towards supplying faithful labourers for Bombay.

Letters were read from Bishop Russell and the Rev. J. C. Hoare, urging the importance of enlarging and developing the present Training College at Ningpo, stating that a site could be purchased, and the necessary buildings erected, for 5000*l.*, and asking for a University man to be associated with Mr. Hoare. The Committee heard with much thankfulness of the success attending Mr. Hoare's labours, and fully sympathized with Bishop Russell in his view of the importance of extending and developing the work, but much regretted that the state of the Society's funds prevents their either making a grant for the proposed extension, or sanctioning a general appeal on its behalf. But they would greatly rejoice if God should put it into the hearts of one or more of their friends to supply what is required, and, in the event of a suitable University man offering for this work, would gladly consider whether it is in their power to appoint him.

Arrangements were agreed to by which the Rev. E. Davys, now at Hong Kong, should, in conjunction with the Rev. J. Grundy, be entrusted with the superintendence of the Society's Hong Kong Mission, during the expected absence of the Rev. A. B. Hutchinson.

The Committee sanctioned the collection of funds by the Rev. H. Maundrell, for the erection of a new Mission Church at Nagasaki.

General Committee (Special), Feb. 18th.—Reference having been made to the death of the Very Rev. Dr. McNeile, for some years a Vice-President of the Society, and throughout his long life its warm and constant friend, it was resolved, "That this Committee cannot allow the occasion of the removal of their beloved and venerated friend to the ranks of the Church above to pass by without putting on record their deep thankfulness to the God and Father of our Lord Jesus Christ, for the grace whereby he was enabled, for

so long, to stand forth in the Church of England as a firm and uncompromising champion of the essential principles of the Gospel, as well as their deep sense of the value of his powerful advocacy and warm support in furthering the great object of this Society—the preaching of the simple Gospel throughout the world—an object which they had evidence of being very near to his heart until the last.”

The Committee having last year requested Messrs. Turquand and Young, accountants, to examine into the financial system and accounts of the Society, the Finance Committee now reported that Messrs. Turquand and Young had approved the general system of accounts, &c., but had made some minor suggestions, some of which had been adopted. The Finance Committee's report concluded by expressing their hearty appreciation of the admirable manner in which the financial arrangements of the Society had been conducted under the present superintendence, and which has been brought into clear prominence by the report of Messrs. Turquand and Young.

Committee of Correspondence, Feb. 25th.—Letters were read from the London Missionary Society, and from the Secretary of the Foreign Missions of the Free Church of Scotland, expressing sympathy with the Society on the death of Mr. Penrose, of the Nyanza Mission.

The Committee took leave of the Rev. F. A. S. Bellamy and the Rev. W. T. and Mrs. Pilter, proceeding to the Palestine Mission, and of Mr. G. Sneath, proceeding to the North Pacific Mission. The Instructions of the Committee were delivered by the Hon. Clerical Secretary, and the Missionaries were addressed by Canon Hoare and Admiral Prevost, and commended in prayer to the favour and protection of Almighty God by the Rev. J. Richardson.

The Secretaries stated that, in view of the absence from Sierra Leone of the Bishop and the Rev. L. Nicholson for six months, the Rev. J. A. Lamb had expressed his willingness to proceed to Sierra Leone as Secretary of the Mission. The Committee, much appreciating the readiness of Mr. and Mrs. Lamb to meet the present emergency, directed that arrangements be made for them to go out at the beginning of April.

The Committee sanctioned the presentation of Mr. R. J. Bell, of Calcutta, and of Mr. G. H. Weber, now at Allahabad, to the Bishop of Calcutta for ordination.

The Committee sanctioned the erection of a church at Batala, in the Punjab, on the understanding that the Society's wishes, expressed in its minute on the erection of churches, should be adhered to.

A minute of the Punjab and Sindh Corresponding Committee was read, referring to the marked success of the Batala Boarding-School for Native Christian Boys under the Rev. F. H. Baring's charge, and asking for a grant towards its support. The Committee heard with much thankfulness of the success attending Mr. Baring's boarding-school, and gladly recognized it as an institution which ought, as far as possible, to be maintained on a permanent footing, but regretted that the present state of the Society's funds prevents them from assisting it by a grant.

The Committee were also obliged to decline a grant asked for by the Punjab and Sindh Committee for a lady missionary at Kotgur.

The Bishop of Saskatchewan having intimated that he would be glad to admit Mr. T. A. Clarke, the Society's Missionary at Battleford, and Mr. J. Sinclair, Native agent in charge of Stanley, to holy orders, the Committee gladly agreed to the proposal.

Committee of Correspondence, March 4th.—The Rev. R. H. Weakley, recently engaged at Constantinople and Smyrna, was introduced to the Committee, and gave a general account of the new translation of the Turkish Scriptures, upon which he had been engaged with other members of a Translational Committee for the last five years.

The Rev. W. T. Storrs, having just returned from eighteen months' work in the Santal Mission, was welcomed back by the Committee, and gave interesting information on the state of the Mission, especially urging the importance of sustaining vigorous efforts in view of the rapid process of Hinduizing, which was taking place in many of the Santal villages.

Dr. Galt, having arrived from Hang-Chow, was introduced to the Committee, and assured by them of their deep sympathy in the death of his wife on their way home. He gave information on the work at Great Valley, and in his own Opium Hospital.

On the application of the Punjab and Sindh Corresponding Committee, the Committee sanctioned the purchase or erection of a Mission House at Simla, to be used, as necessity may require, as a sanatorium for the Missionaries of the Society, if the funds can be provided otherwise than out of the Society's general fund.

A letter was read from Bishop Steere, of the Universities' Mission at Zanzibar, expressing his warm approval of the proposal to appoint an Episcopal head to the Mission of the Society in East Africa, which he believed would give it greatly increased efficiency and solidity, and making certain proposals with regard to a division of the Mission-field. The Secretaries were directed to convey to Bishop Steere the warm thanks of the Committee for his letter and proposals, which appeared to them most satisfactory.

The Secretaries reported that a letter had been received from the Foreign Office, stating that her Majesty's Consul at Fuh-Chow will be instructed by telegraph to report at once on the proposals stated to have been made by the Chinese authorities for a settlement of the case, and, further, that H.M. Chargé d'Affaires had addressed a further communication to Prince Kung, urgently pressing for a satisfactory arrangement of the question.

The Basle Mission Society having recently transmitted to the Church Missionary Society the money raised in Germany a few years ago for the maintenance of famine orphans in Persia, the Treasurer and Lay Secretary were authorized to invest the funds in some suitable security, and remit the interest half-yearly to the Rev. Robert Bruce.

A letter was read from the Calcutta Corresponding Committee, referring to the great importance of making further provision for the due discharge of the parochial duties of the Old Church, Calcutta. The Secretaries were directed to seek for a suitable clergyman to render help in the Old Church.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From Feb. 20th to March 18th, 1879.

Niger.—Bishop Crowther (3rd portion of visit to the Niger Stations); Mr. R. Cross (Journal, Igbessa, April to Sept., 1878).

Western India.—Report of Robert Money Institution, 1878; Rev. A. Bapuji, Rev. R. Nowroji, Rev. L. Maloba (Annual Letters).

Punjab.—Rev. G. Shirt, Rev. J. Sheldon, Rev. W. Rebsch (Annual Letters).

North India.—Rev. H. Hoernle, Rev. E. Droese, Rev. G. C. Daeuble, Rev. C. T. Hoernle, Rev. J. Richard, Rev. E. K. Blumhardt, Rev. G. B. Durrant, Rev. W. T. Storrs (Annual Letters).

South India.—Rev. E. N. Hodges, Rev. A. Morgan (Annual Letters).

Ceylon.—Rev. H. De Silva (Annual Letter).

Mauritius.—Rev. N. Honiss (Report of Mont Piton, 1878).

China.—Rev. J. H. Sedgwick, Rev. W. H. Collins, Rev. J. D. Valentine, Miss M. Laurence (Annual Letters).

Japan.—Rev. C. F. Warren, Rev. H. Evington (Annual Letters).

North-West America.—Rev. A. E. Cowley, Ven. Archdeacon McDonald, Rev. W. D. Beere, Bp. of Athabasca, Rev. R. Phair (Annual Letters). Ven. Archdeacon McDonald (Journal, September 9, 1876—Feb. 5, 1878).

NOTES OF THE MONTH.

ORDINATIONS.

At the Archbishop of Canterbury's Lent Ordination, held at Lambeth Church on March 7th, the Rev. F. Gmelin was admitted to Priest's Orders.

Punjab.—At an Ordination held by the Bishop of Lahore on Dec. 22nd, 1878, the Rev. C. P. C. Nugent was admitted to Priest's Orders, and Mr. Yakub Ali, Native, to Deacon's Orders.

DEPARTURE OF MISSIONARIES.

Palestine.—The Rev. W. T. and Mrs. Pilter left Southampton Feb. 27th for Jaffa.

West Africa.—Mr. W. D. and Mrs. Burton left New York in Dec., 1878, for Sierra Leone.

North Pacific.—Mr. G. Sneath, formerly of the Nyanza Mission, left Liverpool on March 15 for New York, *en route* to the Mission.

RETURN HOME OF MISSIONARIES.

North India.—The Rev. W. T. Storrs arrived in London from India on March 2.—The Rev. A. Clifford left Calcutta on Dec. 7, 1878, and arrived in London on Feb. 12, 1879.

China.—Dr. Galt left Shanghai on Dec. 28th, and arrived in England on March 2, 1879.

Contribution List.

In the following list of receipts from Feb. 11th to March 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Chalgrave.....	5	16	10	Dorsetshire: Blandford	1	1	0
Holwell	7	15	9	Long Bredy, &c.	9	6	3
Sundon	4	7	4	Cerne Abbas	10	4	9
Turvey	40	4	4	Gillingham	1	1	0
Woburn	22	0	2	Haselbury Bryan	3	14	6
Buckinghamshire: Iver	28	2	11	Minterne Magna	4	14	3
Stoke Mandeville	4	17	11	Wooland	1	1	0
Cambridgeshire: Cambridge	300	0	0	Durham	1919	0	0
Westley Waterless	2	14	0	Essex: Chelmsford and South Essex	200	0	0
Cheshire: Bromborough	2	19	0	Leyton	2	2	0
Chelford	10	3	11	Woodford Wells: All Saints'	43	15	8
Grappenhall	34	13	0	Gloucestershire: Charlton Kings	38	12	9
Hembury	1	18	0	Forest of Dean	34	19	10
Lymm	9	7	6	Leckhampton	4	3	4
Middlewich	7	13	1	Saintbury	1	10	6
Timperley: Christ Church	48	7	5	Borough of Stroud	242	10	8
Wyburnury	9	2	6	Hampshire: Binsted	4	9	2
Cornwall:				Botley	28	4	0
Creed	2	2	4	Fleet	8	11	8
Falmouth: All Saints'		10	11	Holybourne	4	14	6
Flushing and Mylor	8	17	6	Kingsley	12	0	0
Fadstow	26	19	5	Southampton	210	0	0
Rame	3	9	0	East Tisted	21	0	9
Isles of Scilly	11	4	1	Isle of Wight: Bonchurch	33	2	2
Cumberland: Maryport	18	8	7	Carisbrooke	15	12	0
Derbyshire:				Carisbrooke: St. John's	6	4	3
Derby and South Derbyshire	300	0	0	Oakfield: St. John's	21	2	10
Belper: Christ Church District	1	8	0	Sandown	87	0	0
Buxton: Trinity Church	11	13	0	Channel Islands: Guernsey	40	0	0
Horsley	3	12	6	Jorey	120	0	0
Devonshire: Devon and Exeter	200	0	0	Hertfordshire: Chipperfield	6	15	0
Ridford	9	19	0	Colney	8	19	5
Combe Martin	18	9	9	Hitchin District	23	14	7
Mannamead Juvenile Association	22	5	10	North Myms	3	9	3
Pilton	5	13	0	St. Ippolyte	3	9	3
				Sarratt	16	14	8

Thorley.....	9	13	10	Worksop.....	10	0	0
Great Wymondley.....	19	1		Oxfordshire: Chipping Norton.....	25	0	0
Kent: New Beckenham: St. Paul's.....	27	2	3	Shropshire:			
Bexley.....	4	1	0	North-West Shropshire.....	9	5	10
Brenchley.....	120	0	0	Broseley.....	18	0	0
Cherening.....	2	13	6	Silvinton.....	4	0	3
Crockham.....	33	12	11	Whitchurch.....	67	14	8
Deptford: St. Nicholas.....	11	0	3	Somersetshire: Ashbrittle.....	15	0	0
Forest Hill: Christ Church.....	3	2	0	Banwell.....	11	6	3
Greenwich: Holy Trinity.....	32	13	10	Bath: Abbey Church.....	74	9	9
Lamorbey.....	8	4	8	Brent Knoll.....	10	19	7
Maidstone and Mid-Kent.....	361	19	5	Clevedon.....	100	0	0
Paddock Wood.....	19	16	1	Luccombe.....	7	11	6
Stone.....	2	1	0	Shepton Mallet.....	18	7	8
Tunbridge Wells and Neighbourhood.....	173	1	5	Long Sutton and Vicinity.....	9	12	6
Woolwich, &c., Ladies' Association.....	34	4	0	Taunton and Neighbourhood.....	245	12	1
Lancashire:				Weston-super-Mare.....	330	8	6
Lancaster and North Lancashire.....	80	0	0	Weston Zoyland.....	15	0	0
Juvenile Association.....	64	13	0	Staffordshire: Biddulph.....	32	8	11
Liverpool and South-West Lancashire.....	750	0	0	Brierley Hill.....	19	0	0
Manchester and East Lancashire.....	500	0	0	Edensor.....	6	16	5
Accrington Church and Altham.....	1	11	8	Great Haywood.....	1	11	0
Alford.....	30	0	0	Himley.....	7	12	0
Bolton: St. George's.....	50	0	9	Lapley and Wheaton Aston.....	19	7	7
Coldhurst.....	4	4	0	Silverdale.....	11	0	0
Hindley: St. Peter's.....	9	17	2	Wednesbury: Parish Church.....	19	7	11
Horwich.....	46	4	0	Wigginton.....	24	4	10
Oldham: St. James'.....	21	0	2	Wolverhampton.....	255	12	0
Trawden.....	3	4	1	Shareshill.....	23	7	0
Leicestershire:				Wordsley.....	5	12	7
Leicester and Leicestershire.....	250	0	0	Yoxall.....	5	14	3
Botolph Claydon.....	13	8	10	Suffolk: Sibton.....	2	5	0
Knipton.....	1	10	0	Surrey: Battersea: St. Mary's.....	1	14	7
Market Harborough.....	7	18	4	Bermondsey: St. James'.....	10	10	0
Thurcaston.....	1	16	8	Brixton: Christ Church.....	137	3	4
Wolvey.....	5	4	5	St. Matthew's: Juvenile Association.....	40	0	0
Lincolnshire:				St. Saviour's.....	13	0	0
West Barkwith.....	17	3		Clapham.....	174	7	3
Boston.....	70	0	0	Croydon.....	82	4	0
Burgh-on-Bain.....	10	0	0	Dorking.....	35	0	0
Edlington.....	8	8	10	Ewell.....	39	10	2
Grantham.....	21	18	4	Farncombe.....	4	19	7
Horbling.....	10	0	0	Farnham.....	114	18	4
Long Sutton.....	7	3	0	Gipsey Hill: Christ Church.....	101	6	8
Middlesex: City of London:				Herne Hill: St. Paul's.....	44	1	8
St. Stephen's, Coleman Street.....	32	5	9	Horne.....	11	19	10
All Saints', Gordon Square.....	2	2	0	Lambeth: St. Stephen's.....	114	7	0
New Brentford.....	11	5	8	Lingfield.....	1	9	7
Covent Garden: St. Paul's.....	8	17	1	Mortlake.....	90	8	3
Ealing: St. Matthew's Juvenile Association.....	21	8	0	Norbiton: St. Peter's.....	30	0	0
Episcopal Jews' Chapel.....	4	6	0	Upper Norwood: St. Paul's.....	38	10	0
Haggerstone: St. Paul's.....	4	8	9	Reigate.....	47	6	11
Hampstead.....	10	10	0	Richmond.....	16	18	5
Highgate Rise: St. Anne's.....	44	0	0	Snrbiton: St. Mark's.....	8	4	0
Hornsey.....	23	14	0	Titsey.....	2	13	6
Christ Church.....	22	8	0	Tulse Hill: Holy Trinity Sunday-school.....	3	3	0
Islington.....	600	0	0	Wimbledon.....	109	14	10
South Kensington: St. Jude's.....	149	17	11	Sussex: Lowcr Beeding.....	17	13	4
Kensington: St. Philip's.....	4	1	0	Lindfield.....	10	10	0
Kilburn: St. John's.....	1	14	4	Northiam.....	23	5	0
Limehouse: St. Anne's.....	48	0	0	Warwickshire: Astley.....	5	8	5
South-West London: General Association.....	5	4	0	Atherstone.....	59	14	0
Chelsea: Christ Church.....	18	0	0	Anley.....	2	13	0
South Kensington: St. Paul's.....	78	10	2	Church Lawford.....	11	1	6
Paddington.....	673	4	1	Coleshill.....	13	13	10
St. Marylebone: Brunswick Chapel.....	42	4	3	Hockley.....	12	4	
St. Mary's, &c.....	14	8	3	Marton.....	10	10	4
St. Matthew's, Oakley Square, Juvenile Association.....	6	2	3	Stockingford.....	9	7	10
St. Michael's, Chester Square.....	98	11	4	Studley.....	8	7	6
Shepherd's Bush: St. Simon's.....	22	4	8	Whitchurch.....	1	8	6
Teddington.....	13	0	6	Westmoreland: Long Marton.....	4	11	9
Worcestershire: Pillgwenlly.....	10	6		Wiltshire: Calne.....	2	1	0
Usk.....	12	15	10	Chippenhain, &c.....	61	14	4
Norfolk: Feltwell.....	2	17	6	Corsham.....	36	10	6
Great Yarmouth, &c.....	123	3	9	Neston.....	7	11	3
Northamptonshire: Hazelbeach.....	9	13	6	Salisbury, &c.: Juvenile Association.....	7	19	4
Higham Ferrers.....	13	2	10	Winsley.....	17	6	
Latton.....	3	16	3	Worcestershire: Olent.....	29	15	11
Northumberland: South Northumberland.....	200	0	0	The Lickey.....	3	4	0
Ford.....	2	10	0	Redditch.....	21	10	4
Nottinghamshire: Retford.....	60	0	0	Rock-with-Heightington.....	2	18	0
				Wolverley.....	62	10	5
				Yorkshire: Adlingfleet.....	1	3	6
				Aston.....	18	15	0

Bardsey	45	15	6		
Barnsley	54	0	0		
Bempton and Specton	6	17	2		
Brafferton	4	8	10		
Darfield	11	2	0		
Halifax	180	0	0		
Heckmondwike	5	0	0		
Hoeley : Parish Church	8	8	9		
Holerness	105	0	0		
Hooton Pagnell	8	8	0		
Ingrow-cum-Hainworth	2	2	0		
Ingrow : St. John's	5	15	2		
Masbam	47	5	1		
Northallerton	176	9	11		
Snaith and Neighbourhood	44	3	8		
Sowerby	3	18	6		
Thornton-in-Lonsdale	9	1	7		
Tockhill	2	2	6		
ASSOCIATIONS IN WALES.					
Anglesey : Llangevni	4	0	0		
Llanvaelog	4	11	6		
Carmarthenshire : Carmarthen	43	0	0		
Denbighshire : Wrexham	15	10	1		
Flintshire : Pontbleidyn	7	12	0		
Rhyl	55	4	10		
Glamorganshire : Porth Kerry and Barry	1	2	6		
Merionethshire : Llangower	1	4	0		
Montgomeryshire : Dolfor	3	11	0		
BENEFACTIONS.					
Alexander, General, Marloes Road (for Niger Mission)	5	0	0		
Amica	100	0	0		
Anonymous A. A. A	500	0	0		
B. C.	5	0	0		
Bevan, Mrs. Barclay, Ringstead (for West India Hostel Fund)	150	0	0		
Dalton, W. H., Esq., Coleherne Road	500	0	0		
Edgecombe, T. T., Esq., Southsea	5	5	0		
E. M.	5	0	0		
Frazer	50	0	0		
Gabb, Colonel F. S. (including 5l. for Afghanistan)	15	0	0		
Girdlestone, Rev. B. and Mrs., Oxford	10	0	0		
Goldie, J. H., Esq., Bath	25	0	0		
Greville, Rev. E. S.	50	0	0		
Hamilton, Major T. B., Bitterne Grove	5	0	0		
"I am the Lord that healeth thee"	5	0	0		
Feb. 18, In Memory of my Beloved Mother	20	0	0		
Jameson, Miss E. "Thankoffering"	7	16	8		
Lady at Milverton	5	0	0		
Loder, Robert, Esq., per W. E. Hubbard, Esq.	5	0	0		
Maxwell, Rev. Ed., High Roding	50	0	0		
Mills, Miss, Russell Square	100	0	0		
Mitchell, P. S., Esq., St. Leonard's-on-Sea	10	0	0		
Paton, Miss, Clapham	100	0	0		
Peill, Rev. J. W., Newton Tony	5	0	0		
Radley, Mrs., Tunbridge Wells	100	0	0		
Rous, Miss Georgiana, Cardiff	5	0	0		
Smith, Rev. R. Snowdon, Northwold	5	0	0		
Thankoffering, per Rev. E. Brewh.	5	0	0		
"Trot"	5	0	0		
Trotter, Robert, Esq., Cambridge Terrace	20	0	0		
Woolton, Chas., Esq., Nutfield	10	10	0		
COLLECTIONS.					
Borough, Miss, Camden Square	1	0	0		
Bury, Lancashire, by Mrs. Wm. Wild	1	5	2		
Egham Missionary Box, by Mr. John Pedkins	1	0	0		
Evangeline R., Missionary Box	13	0	0		
Lain, Miss A., Hampstead	1	10	0		
Larger, Master J. A. (Missionary Box)	1	11	2		
Lewis, Mr. H., Narberth	2	2	0		
Morley, Messrs. J. and R., Young Men's Missionary Association at, by Mr. T. A. Blest	5	0	0		
Porter, Miss Florence, Hambury Fort	2	4	8		
Rickards, Miss L. E., Wood Green	15	0	0		
St. Andrew's Sunday-schools, New Kent Road, by Mr. W. Peddle	2	10	8		
Starch Green Sunday-school, by Mr. Chas. Axton	1	0	0		
Turner, Miss L. T. (Missionary Box)	1	4	9		
Tasburgh, Norfolk, part proceeds of Sale of Work, in Memoriam Ella L. Tracy	1	6	0		
Wallingford, Miss D. N., St. Ives	11	0	0		
Walworth : St. Peter's Sunday-schools, by Mr. John Gant	1	1	1		
Webster, Mrs., Abbotsfield	1	18	0		
Yonge, Mrs., Buxton, Missionary Box	16	6	0		
LEGACIES.					
Bagshaw, late R. J., Esq., of Dovercourt : Exors., C. F. H. Collison, Esq., E. W. Fowler, Esq., and Charles De la Pryme, Esq.	300	0	0		
Bingham late Capt. J. E., of Tunbridge Wells : Extri., Mrs. E. R. Bingham (50l. less duty)	45	0	0		
Gregory, late Miss Jane, of Cheltenham : Exors., Rev. T. P. Little, Rev. T. Keble, and E. C. Little, Esq. (1000l. less duty)	900	0	0		
Hodgson, late Mrs. C. A., of Surbiton : Exors., Rev. C. W. Edmonstone and G. H. Hodgson, Esq.	100	0	0		
Hume, late Miss C., of Clifton : Exor. Rev. Henry Baine	100	0	0		
Peake, late Mrs. Jane, of St. John's Wood : Exor., T. B. Curling, Esq., Surgeon	10	0	0		
Von Essen, late Mrs. Frances, of Leamington : Exor., W. H. Moberley, Esq.	10	0	0		
FOREIGN CONTRIBUTIONS.					
Australia : Sydney : St. Barnabas' Sabbath-school Mission Fund	5	0	0		
France : Pau	7	10	0		
Russia : Riga	16	5	6		
DAVID FENN MISSION FUND.					
Beattie, A., Esq.	1	0	0		
Beattie, Mrs.	1	0	0		
Elwes, Rev. W. Weston, Budeleigh Salterton	3	0	0		
PUNJAB GIRLS' SCHOOL FUND.					
Erskine, Miss, per Sir Wm. Hill	5	0	0		
VICTORIA NYANZA FUND.					
Alexander, General, Marloes Road	5	0	0		
Burgess, Miss S., Clifton	5	0	0		
Pattison, Miss, Addiscombe	10	0	0		

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missions of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

THOUGHTS FOR THE APPROACHING ANNIVERSARY.



HERE has been a good deal of controversy recently in some chief newspapers about an alleged decadence of the Evangelical party in the Church of England. With the historical blunders and unusual ignorance of modern ecclesiastical history displayed in the conduct of this attack we have nothing to do. Those who understand the real nature and conditions of the case might well wonder that more blots were not hit. If the assailants had only been tolerably well informed, they might have made out a more plausible case, though they would still have been wide of the mark in their general conclusions. Their great mistake, however, has arisen from confounding the exertions put forth by High Churchmen of late years with supposed inactivity on the part of the opposite school. Confessedly there is now not that extreme discrepancy between the two which heretofore existed. It is hardly too much to affirm that, in the early part of the present century, all zeal, all enthusiasm, all forwardness in missionary effort, either at home or abroad, was well-nigh confined to Evangelical men within or without the pale of the Church of England. We will not say that they had the monopoly of all devotion, for this would be an exaggeration, but all which stirred or reached the ungodly emanated from them. It would be difficult to describe the state of stagnation to which High Church religious societies were at that period reduced, how timid and suspicious they were of all that savoured of fanaticism, and how feeble the efforts which they made for spreading the Gospel.

One significant fact may stand for a thousand. There was a time when it was mooted whether the S.P.G. should not suspend its operations, but there was a difficulty as to how its trust funds could be disposed of. Wiser and nobler counsels prevailed, and since then it has become a most important missionary agency. In other departments there has been a corresponding awakening. We wish we could view this work in all respects as of a type calculated to enlist the sympathies of Evangelical men. It is not so, but it would be wholly contrary to a Christian spirit to regret the display of zeal where there was heretofore indifference, and that there is activity instead of lethargy. The real fact is that there has been a considerable levelling up which has made the distinction in missionary effort between the two great parties into which the Church of England is divided less perceptible than it was before. This is, however, a very distinct thing from decadence on the part of those who still keep the lead in every great religious undertaking for the welfare of souls. We ought to go further and say that, considering the vast preponderance of resources which have ever been at the command of the High Church party, and which are still, as

Bishops' charges report, yet virgin, if this lead were eventually lost, there would still be no proof of decadence. It is the testimony of our episcopal rulers that there are now in England multitudes of parishes which make no kind of effort, and indeed never have made any, except perhaps of the most spasmodic kind, for anything beyond their own immediate necessities, if even for them. If they exerted themselves as they ought to do, and if the whole of what they accomplished were thrown into the scale against Evangelical work, as it might be, the difference would become still less between the results obtained by the two great parties than it notoriously now is. This, however, would only go to prove that a section of the Church heretofore wholly inactive had now become active in a very remarkable degree, not that that which had throughout consistently been active had ceased to be so.

We have prefaced our remarks on Mission contributions by adverting to these strictures because they have recently engaged a good deal of attention among those interested in Evangelical work, and because they form an appropriate introduction to what we wish to urge. We do not write with the intention of promoting any diminution of activity on the part of High Churchmen. On the contrary, if they can do what is out of our power, if they can stimulate into exertion those who have little or no kind of sympathy with Evangelical effort, it would be a source of very great gratification. We could be well content to see the distance between us and them still further lessened, if this proceeded from an awakening on the part of those hitherto apathetic, and not from relaxation on the part of Evangelical men. There is ample room in the Lord's vineyard for all the labourers who can be by any means impressed into service. Nor need there be occasion for strife. If, when there are differences of opinion, as there are, meddling is ceased from, and some are content to take the right hand and others the left, the land will bear all if they are duly spread out over it. Without discussing the origin or nature of the differences which exist, yet it is an acknowledged fact that Christian men within the pale of the Church of England ever have entertained, and probably ever will entertain, preferences for distinct organizations which realize more particularly their views as to the best modes of communicating truth. From the fact of the Church of England being a comprehensive and not an exclusive Church, there must be these differences. It is as dangerous and as idle to ignore them as it is unchristian and impolitic to exaggerate them. Emphatically on this important matter it is most essential that "every man should be fully persuaded in his own mind:" for it would be impossible, if this were not the case, that he would work heartily in supporting what might cause him serious and anxious searchings of heart. Of late especially our ecclesiastical rulers have had the wisdom to recognize this great truth, and have been content that the works and labours of love abounding in the Church of England should be carried on by different organizations. As might be expected, there has been a fanatical party which would, if it could, ride rough-shod over all Evangelical work; but these suicidal schemes are very far from having met with general

acceptance even among High Churchmen. The more noble and high-minded among them have felt that this interference would not only be impolitic but unchristian.

To what quarter, then, shall we, as representatives of the Church Missionary Society, which has ever been the most cherished institution of the Evangelical party, look for symptoms of its decadence? The wise man tells us that there is "a time to keep silence and a time to speak." This seems a time to speak. In 1809, when, according to the ludicrous misstatements recently put forward, Evangelical religion was supreme in England, the income of the C.M.S. was 2331*l.*, and there were two clergy engaged in its service. In 1819, while we suppose this power was still great, the income rose to 27,704*l.*, and there were twenty-six clergy in its service. In 1829, the decadence had not yet set in, for the income was nearly doubled (54,010*l.*), and there were forty-six clergy. In 1839, when Tractarianism began to display activity, there was still progress—the income amounted to 67,771*l.*, and the clergy to ninety-two. In 1849,* there was still no retrogression; the increase, by a large bound, rose to 144,720*l.*, and the clergy to 140. In 1859, there was yet further increase, an income of 146,376*l.*, and clergy augmented to 227. In 1869, the increase was 157,330*l.*, and the number of clergy 320. The return for the present year (1879) states the income at about 179,000*l.*, and the number of clergy as 400.†

It is difficult, when confronting these figures, to put a finger exactly upon the particular point where decadence has set in and where progress has been arrested! During that period the stations of the Society have risen from two to nearly two hundred, and the number of communicants from among the heathen from *none* to nearly 30,000, exclusive of numbers now constituting independent Native Churches.

It is no part of our business to show that what has been here set forth is, after all, but a striking sample of what has been effected in other departments of Church labour at home and abroad. Our sphere is limited to what falls within our own particular department, and we very reluctantly ever travel in any direction beyond it.

The progress in question has been well-nigh almost exclusively the work of the Evangelical clergy and laity combined, with one heart and one spirit, in giving reality, in their day and generation, to the parting command of their Saviour. We do not say exclusively, for of late years some High Churchmen of a moderate type, struck with the magnitude of the work and the manifest blessing resulting from it, have not withheld some support; but the support thus received, while most gratefully accepted, has been fitful and limited. In some cases also it has resulted from the marked predilection of congregations or of influential members of them. The general pecuniary gain from sources of this description can hardly invalidate broad statements—the foreign receipts have been the exclusive contribution of Evangelical men.

Still this year a deficit of somewhere about 27,000*l.*, as contrasted

* The Jubilee year of the Society; 58,400*l.* were collected for the Jubilee Fund.

† It is not possible, when this article goes to press, to state figures for the current year with perfect accuracy. The amount stated is approximately correct.

with expenditure, will be proclaimed. Last year, when the income of the Society was, from all sources of income, 223,038*l.*, there was an excess of expenditure over receipts of 4321*l.* Are these rightly to be considered as symptoms of decadence? We trow not. They are manifest inconveniences. Unless promptly and efficiently remedied, they might cause some temporary disarrangement of work, which would be much to be regretted. But so far from being proofs of decadence, they point in quite another direction. The success wherewithal God has blessed the labours of the Society has been so great, and the openings up in different directions for missionary labour have been so extensive, that Christian liberality, though unexampled in the history of Missions, fails to keep pace with the demands made upon it. There is urgent and immediate need for more help, and, to carry on work effectually, this help should be not only prompt but steady and continuous. The last few years have been years of distress which has pervaded all classes of industry. It has affected the rich and the poor—agricultural, commercial, manufacturing, and mining interests. Although years unfavourable to general prosperity have by no means, as a rule, been years of special distress to religious institutions, still it is not to be expected that they can always and constantly hope to escape universal depression. If the body politic suffers, the body ecclesiastical must, in some degree, sympathize with it. It might seem, therefore, an adverse season to inaugurate extensive plans for the future; but the urgency of the case requires immediate application of remedy, and full consideration of whence it is to proceed. How and whence, then, can effectual, permanent, and trustworthy increase of income adequate to increased necessities be expected to arise?

Some most valuable suggestions of a very practical character have recently been embodied by the Lay Secretary of the Society in a Memorandum which has been extensively circulated among the principal friends of the Society. It may suffice here to recapitulate the chief points of it. It deserves, therefore, to be carefully borne in mind by all interested in the welfare of the C.M.S., that, to meet the rapid expansion of its work, a general expenditure of about 200,000*l.* is needed. This, unless there is to be serious retrenchment, may be viewed as the lowest annual income requisite for efficiency, even supposing that no further expansion of the Society's work is imperatively demanded. It is satisfactory to note that of late years there has been a steady growth in the returns from Associations, which are the real backbone of the Society, and the sure evidence of the increasing hold which it has upon the sympathy of the English people. In these Associations there are six distinct sources of income, viz., sermons, including offertories, meetings, annual subscriptions, donations, collections, missionary boxes*. In every one of these items there has been, during the last two years, decided increase. So far this is very satisfactory. The working machinery of the Society has been carefully tested, and each portion of it is duly fulfilling its proper functions. But

* Under this head must be classed Sales of Work, &c., a very productive source of income.

further investigation reveals that while there are more than 1900 Associations upholding the Society, less than 300 of them employ all the six means by which contributions can be obtained, and not one-half have three sources. It has been again ascertained that, in those Associations which have six sources of income, more than double the amount produced by the sermons and meetings is collected under the remaining four heads. Another remarkable fact is also brought to notice, and that is, that while the amount collected by sermons and meetings in 1877 produced only 43,147*l.*, the total from collecting books, cards, and boxes, was 45,586*l.* Often as statements connected with the working of the Society have been put out, we fancy some will still be startled at these conclusions. Among too many, what is deemed the petty machinery of cards and boxes, with the insignificant results often obtained in individual cases, leads to their being held in small repute. In this respect they share the contempt often lavished upon tract distribution. It is, however, when all the small amounts thus obtained are added together in a grand total, that it is discovered how mighty is the influence of an aggregate of small particles, and how large is the bulk it assumes. Political economists fully understand the value of a mass of trifling sums when calculating the incidence of taxation.

It has been most essential to place these facts clearly before all who have the working of the Associations in their hands, and it has been well done in the paper we allude to. But when we pass out of the region of figures and statistics, what is the conclusion to which we must perforce come? Is it not that which the Lord of old impressed on the mind of Joshua, "There remaineth very much land yet to be possessed"? And is not the message now brought to the friends of the Society very similar to that which the five men of Dan brought unto their brethren to Zorah and to Eshtaol, "Are ye still? be not slothful to go and to possess the land"?

In urging this, we admit that we are not sanguine of success with those who do not value the distinctive principles of the Society, and who are not profoundly impressed with the grand principle that the precious truths secured to Englishmen at the Reformation period, as contradistinguished from ceremonialism and sacerdotalism, can alone, taught by spiritual agents, effectually regenerate a lost world. Other persons may occasionally be ready to say, when the glory of the work dawns upon them, "We will go with you; for we have heard that God is with you;" but as much as can be expected is attained when they allow the cause of the Society a hearing. It is not, then, in any lateral or superficial direction that we think that much substantial increase is to be expected. Some of our Evangelical brethren are still more inert than they ought to be: they do little or nothing for the cause of Missions. Influence may be brought to bear upon them, but our chief reliance is rather in those who profess to do something.

It is now to them that we would venture respectfully to address ourselves. What, then, is implied in the term Church Missionary Association? Surely it must mean more than mere occasional contribution

and spasmodic help. There must be involved in it community of interest, and a virtual pledge to help forward the work of the Society to the full extent of means and opportunity. The sacredness of the duty cannot be lost sight of by those who love the Lord Jesus Christ, and whose glory it is that they are His disciples. The paramount obligation to spread the Gospel, unless their own profession of it is a mockery and lip-homage, must be their chief concern. Never were there larger openings; never was there greater need. May we be pardoned for saying that a moral obligation rests on all Christ's people—each in their own sphere—to extend their Associations, and so to render the Society adequate to the work before it. If they will revert to the six sources of income specified, it will be seen that, if they were all called into active operation in any parish, this would imply work. Now this is precisely what is necessary at the present crisis. We think, too, that the present is not an unfavourable time for urging this appeal in an especial manner. For a good many years past, many Evangelical men have been a good deal busied in restoring the dilapidated churches to which they have succeeded, which were a legacy of the neglect of former schools, and of a former generation. Many, too, have had a hard struggle to build churches and schools in new districts, to which they have, as active workers, been appointed. Possibly there is a residuum of this work yet to be accomplished, but may there not be a good many who might say with David, and in a yet higher sense, "Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains"? Among the parochial clergy of the Evangelical school there must be a great many who are free from distracting calls and overwhelming demands. And yet, if the tell-tale record in the Annual Report were referred to, it would bear witness that, beyond annual sermons and an annual meeting, a few sparse collections are in too many cases the only evidence of their interest in this most especially Evangelical work. What constitutes the machinery for raising contributions is practically neglected, and is not put in motion all the year round between the formal recurring parochial anniversaries. And yet, with very trifling effort, the contributions from these parishes might be doubled. Multitudes might, with a little pains, be interested, who now through neglect are suffered to stand altogether aloof.

What we venture to suggest, of course, implies some amount of personal effort and personal intervention. But many who have tried it in earnest can testify to the extreme value of this missionary machinery, as affording neutral ground on which, apart from so many of the vexed questions of the day, all the component elements of an ordinary parish can pleasantly and profitably be drawn together. The missionary working party, a missionary tea at the parsonage, when boxes are opened, conducted in a cheerful and kindly spirit, bring many of various classes into friendly contact. The aim is so manifestly unselfish, and so completely in accordance with the plainest dictates of the Gospel of our Lord and Saviour Jesus Christ, that probably on no other occasion can a habit of cheerful piety and interest in the salvation of souls, apart from worldly considerations, be more genuinely promoted. When the missionary

anniversary comes round, the contrast is indescribable between that which is promoted in parishes where the fire of enthusiasm is only stirred from year to year, and where it is kept perpetually alight by assiduous effort. Many instances could readily be adduced where the fruit proceeding from one parish thoroughly worked, and with all the various machinery brought into play, surpasses that of a whole wilderness of parishes around, and in some small country places exceeds what is realized in populous towns; and this often under what might seem almost hopeless symptoms of discouragement. Those who have made the experiment can readily bear witness to the correctness of the assertions made in the paper issued by the Lay Secretary. In too many cases it is to be feared that the efforts made in parishes begin and end in the particular week in which the local anniversary takes place. If there are any missionary boxes, the money is put into them then; if there are collecting cards, the blanks of a year are similarly filled up; there is scant, if any time, to gather in collections, which those who have promised them have long since forgotten as a claim upon their generosity. The meeting takes place: on that particular evening there is an unusual fervour of interest, sometimes in a very limited company; there may be a fresh broadcast distribution of missionary boxes without any register of the recipients, and then the whole matter is dismissed till a circular from the Association Secretary a year afterwards wakens up to a fresh repetition of similar desultory effort.

We venture to appeal to many who really and honestly wish well to the cause of Missions, whether they will not admit that something very like what we have sketched embodies their own experience. An unfounded notion seems to prevail that the intrinsic merit of the cause sufficiently commends it to the Christian conscience, and that it may be left to prosper by itself. There is sluggishness in Christians which has to be aroused, ignorance which has to be enlightened, and there are prejudices which have to be overcome. Nothing but painstaking effort will effect this. It is a trite remark to repeat that the parochial clergy who have heartily interested their people in the work of Missions have reaped themselves an abundant harvest in the increased willingness of their people to co-operate in other Christian works, and have found more ready access to their souls. But then there really has been work and a labour of love.

In comparison with this devotion to the work of the Society in each pastor's own particular sphere, little benefit results from congresses and conferences, and attempts at union distracting and gratifying curiosity with little resulting benefit. Often in such cases there is, from fear of giving offence to those who are not hearty friends, a fatal tendency to compromise what ought never to be compromised—the peculiar and distinctive principles of the Society. Samson might as well be paraded, shorn of his hair, as any meeting be held in which that which is the true secret of the Society's strength is not the beginning, the middle, and the end. To this there is no kind of temptation in parochial work. One spirit only need predominate there—that which has, through the favour of God, raised the Society from small beginnings to its present vantage-ground of honour and useful-

ness. Our appeal, then, is to the Evangelical clergy and laity for more personal work, and for more personal interest. "In all labour there is profit, but the talk of the lips tendeth only to penury." If each incumbent could be prevailed upon thoroughly to work his own parish, as in his judgment its circumstances admitted, though there might not be occasion for restraining the people from bringing, yet there would probably be no lack, at any rate, for present exigencies.

There is yet one other point on which it may not be amiss for a moment to dwell. An excellent man, now gone to his rest, who had long watched missionary labour in India with keen interest, and who had seen, in some cases, much labour bestowed with comparatively little result, who had, too, marked some missionaries listless in their work, and sometimes deserting it without sufficient cause, felt himself much puzzled. It was to him a trial of faith. But on his return to England, when he had opportunity of observing the Society's home work in its Associations, and whence some of its income proceeded, his doubts were cleared up to his own satisfaction. There were Associations, he could clearly see, in which there was no heart, and, above all, in some there was no prayer. In them he recognized the sources whence the money came on which no blessing rested, which produced no fructifying results in the Mission field. We do not know how far the solution which satisfied him will commend itself to others, but it is not clear how blessing can attend contributions springing from indifference, perhaps grudgingly given, and which go forth into the treasury without any true, hearty supplication that there may be a blessing from the Lord upon that which is given. If Church Missionary Anniversaries were in each parish solemn seasons for prayer that God would prosper and accept the offerings made by the parish, might they not be sent forth with more confidence to the ends of the earth? Is not prayer too often on these occasions a brief formality rather than a hearty reality, engaging the thoughts, and warming the affections of all present? The experience of those who have attended many of these local anniversaries will best testify how far fervent intercession at the Throne of Grace has occupied its due position in a work which must as much proceed from God as it is wrought for Him. If there can be a distinct augmentation of this most precious contribution, the outpouring of loving, faithful hearts, these thoughts will not have been submitted to the public altogether in vain. They may fall into the hands of some who are on the point of attending the approaching great Anniversary of the Society. We would respectfully claim some consideration for them. They relate to matters essential to the prosperity of the Society, but which may perhaps, as in many points affecting its more hidden working, be less likely to be dwelt upon than subjects of more world-wide interest. But they may help each member who attends to answer to himself more distinctly the question,—“How can I, in my particular sphere, most effectually promote the work of the great Society in whose Anniversary I am proposing to take a part?”

In Memoriam—Henry Baker.

By THE REV. R. COLLINS,

Principal of the C.M.S. College at Kandy, Ceylon; formerly C.M.S. Missionary in Travancore, and Author of "Missionary Enterprise in the East."

TWENTY-FIVE years ago the leading missionaries in Travancore were Henry Baker, sen., Henry Baker, jun., Peet, Hawksworth, and Beuttler. They were all men of marked individuality, and were the fathers of the several Mission stations that now exist in Travancore and Cochin. They have all now gone to their rest, not without leaving deep "foot-prints on the sands of time." The last of the five to enter the "silent land" was Henry Baker, jun., who died at Madras on the 13th of November last, aged sixty-nine years.

Henry Baker the elder was an Essex man, and read for holy orders with a clergyman, whose name will still be remembered by many, Mr. Rogers of Wakefield. He joined the Travancore Mission in its infancy, in 1819, and died at Cottayam in 1866, at the ripe age of seventy-five, in the house where he had spent the greater part of his life. His wife was a granddaughter of the well-known S.P.C.K. Lutheran missionary, Kohlhoff of Tanjore, who was a fellow-worker with Schwartz. She still resides at Cottayam, having survived both her husband and her son, and conducts her well-known girls' school. Their eldest son, Henry Baker, jun., was sent to England for his education, and prepared for holy orders in the Church Missionary Institution at Islington. He was ordained by Bishop Blomfield, December 18th, 1842, and joined the Travancore Mission in the following year.* His first station was Pallam, a district about five miles from Cottayam, on the edge of the backwater, where his father had already built a church and Mission-house.

Henry Baker's name will, however, be always rather associated with the Mission to the hill Arrians, which he commenced, and of which he had been, up to the time of his death, the sole missionary. That was a Mission of peculiar difficulties for many reasons, though of great—what we may, perhaps, not inappropriately call romantic—interest. Few men would have undertaken, or could have accomplished, what Henry Baker did among those hill tribes. Well versed in the vernacular of the country, which he had acquired as a child, and had never

* His contemporary at Islington, the Rev. F. Redford, now Rector of Silloth, sends us an interesting reminiscence of Henry Baker's admission to priest's orders by Bishop Longley, then of Ripon, under letters dimissory from Bishop Blomfield. "Dr. Longley," he writes, "expressed to Baker his great gratification and pleasure that in the good providence of God he had been permitted to ordain a missionary. Of course he had no idea then of translation to York or Canterbury." He adds, "We were inseparable companions at Islington, and many precious hours have we spent together. A more simple-minded, devoted servant of our Lord I never met with. He had a fair knowledge of many branches of natural science, and would have been distinguished in some of them, had he not laid all aside that he might say of his great work, 'This one thing I do.'"—[Ed.]

forgotten during his youth-time in England, he could make himself most thoroughly understood by all classes of Natives with whom he came in contact. No one knew better Native customs and habits of thought; the result was a commanding influence over the Native mind that few other men perhaps could ever acquire. It was no unfrequent sight to see the garden in the front of his house crowded with Natives seeking his advice on some matter or other. He was a man of powerful build, and never perhaps more himself than when travelling in the jungle, or eating his evening meal in the verandah of some Native house that lay in his route, or when encamped in some hitherto unexplored region far away from the haunts of ordinary Europeans. He was a most interesting companion in travel, for no beast, bird, tree, or flower had escaped his notice. To travel with him anywhere in Travancore was like travelling with a living "Murray."

It is no wonder, then, that he was the man whom the hill Arrians sought when they desired Christian teachers. These men, no doubt, belong to a very primitive race, as do also other hill and jungle tribes in India. While Baker was still in charge of Pallam, in 1848, some of these hill men had met him in the low country on one of his missionary tours, and stayed the night in his tent. They gave him no rest till he promised to visit their village. Repeated deputations came down to Pallam. "You must know," they said, "that we know nothing right; will you teach us or not? We die like beasts, and are buried like dogs; ought you to neglect us?" At last they appointed a trysting-place on the bank of a river near some of their settlements, and thus the first move towards the establishment of the Arrian Mission was made.

Those of Henry Baker's friends—and they are not few—who have in subsequent years gone over with him the same route from Cottayam to Mundakâyam, must have a vivid recollection of the scenery—the forty miles' path through the jungle, the last six or eight of which was through a grand primeval forest; the beautiful river which runs nearly round the hill on which the bungalow is built; the strange woodland sights and sounds, the giant forest trees, the belling of the deer, the not unfrequent trumpet of the wild elephant, the call of the big black monkey, and even sometimes the cat-like roar of the chetah or tiger. Nor less vivid must be the recollection of Mr. Baker's own graphic description of the first journey he took to those solitudes; how when he came to the river, at the spot where Mundakâyam now stands, then dense jungle and forest, he found no one to meet him; how he and his brother, who accompanied him, cut down branches from the trees to form their night's couch by the river's side, over which they stretched a blanket to protect them from the night dews, which fall so heavily in those woodlands; how a Tamil merchant came up at dusk (for they were on the jungle track between Madura and Travancore) and lent them a small blanket-tent, which protected them from a heavy monsoon shower that fell during the night; how they were at last conducted by Arrians to the first hill village they had seen, when they heard men shouting along the hill sides, a vocal telegraph that soon

reached distant villages, "He is here : come ;" how after sunset a great assembly met him on a plateau near the village, the village *forum*, which was lighted by a bonfire at each of the four corners, and the moon overhead ; how they then held their first conference, and concluded it by kneeling down and asking " God's help " and " a teachable spirit."

It will be readily conceived that this undertaking of establishing a Mission among the Arrians was likely to be one of no ordinary difficulty. And, indeed, difficulties of various kinds bristled up in Henry Baker's path pretty thickly. He was discouraged by some of his own friends, who doubted the practicability of the work in such wild districts. Some of the Natives tried to persuade the Arrians that by becoming Christians they would lose caste ; a Syrian priest suggested that " the Bishop had ordered the work as a penance ;" and the one serious drawback was the prevalence all along the flank of the southern ghâts, where the Arrian villages were situated, of jungle fever. It was no uncommon thing in any village to see men who had survived, still swollen with dropsy—the remains of the disease. Several faithful Native catechists, who went up there, succumbed to the deadly effects of the malaria. Baker himself was, at last, repeatedly prostrated by this disease, and, perhaps, never shook the poison out of his system. But he was not a man to be daunted when he thought God was calling him to a duty. He persevered, and had his trials tempered by many encouragements. Sir Henry Lawrence, of Lucknow, sent him 150 rupees, with the words, " By all means go on ; never mind obstacles, or whence they come." A Christian officer of the Madras army built him a church ; a lady in England gave him 20*l.* a year for some time, to help him in preparing teachers among the people themselves ; and the Arrians well responded to his efforts. A bungalow was built of wood, on the very spot where he had first spent the night in the merchant's tent, and there, during the less feverish months of the year, he and his family resided. A more lovely spot could scarcely have been chosen ; a lawn stretching down to the river below, a peak 5000 feet high in the east, and boundless forests in the south and west. Around their bungalow the church and a new village arose ; and from that, as a centre, Mr. Baker worked the Arrian villages which lay to the north, the most distant being nearly fifty miles away.

In the face of difficulties the progress of the Mission was sure and steady. In 1859, when the Mission was about ten years old, Henry Baker's father, then nearly seventy years of age, visited Mundakâyam, for the first and last time, and assisted at a baptism, when seventy-eight children and adults were admitted into the visible Church. The old man's description of what he saw of his son's work, in a letter written on the spot, is of great interest. He writes :—

" Though I had heard from many of Mundakâyum, the idea I had formed was altogether unlike the reality. I had heard of a place fortified to keep out elephants, and I looked for piles of stones and high earthen banks on one side, and the steep banks of the river on the other. But though these were not wanting, the place I saw was a village, laid out in lanes and

cottages, with enclosed gardens, and the fruit-trees of the country coming on; the Mission compound too, with a nice little house in the centre, and grass slopes down to the edge of the river, with outhouses and a nice tent pitched for the accommodation of some of our party; one sitting-room and two bed-rooms, with a few closets, being all the space in the house. New Year's Day came. At the appointed hour, all were assembled at the church, which stood on a hill near by, behind the house. There were in all seventy-eight children and adults to be baptized. I baptized Henry's son, and seven other infants of Christian parents; Henry himself baptized the rest. In the afternoon there was a feast for all connected with the Mission. Each family contributed fowls, bunches of plantains, rice, &c., so that there was a great abundance. A poor convert, when on his death-bed, a few days before, desired his son to take great care of two fine branches of plantains, of a peculiar kind, to take them to the young sahib for his baptism. All left delighted for their homes. The next day was Tuesday. Early in the morning Mr. Collins and I accompanied Henry to the village Assapian, two miles off, the road lying through the forest, with many noble trees standing. Arrived at the village, we entered the shed, which is used, as in many parts of Travancore, as a school-room during the week, and as a church on the Sunday. On the one side we had Amerudhu Merde, one of the Ghauts, apparently within an hour's walk, but really miles away. A considerable portion of the Church service was read, and Henry preached to them quite in their own style of speaking. Their attention was great, and, from their conduct, I think a great impression was made on their minds. Soon after we returned to Mundakâyum. Henry read the prayers, and I preached; but feared I might not be understood, though all was attention. I was too tired to go to the slave schools. In the evening there were prayers again in the bungalow; the people were catechized on the morning's sermon, and they all answered much better than I anticipated. I have been delighted to see the blessing of God on my son's labours. Christian villages, churches, and schools established, where not a single habitation once existed, and where he himself had to lodge at night in a hut on a tree. Now, hundreds are living together, of all castes and classes, many of whom have been baptized, and the rest under Christian instruction. They not only support themselves entirely by their own labours, but give also their contributions in money, or their personal labours, to assist the Mission."

Later in the same year the Bishop of Madras also travelled through the jungles to Mundakâyam, and confirmed 111 men and 62 women. The total number of adherents at that time was 793. That was a day long remembered by the people, when an English Bishop for the first time visited them in their mountain fastnesses. On such occasions the people would come out some miles along the road to meet and escort their guest with firing of guns, and a peculiar cry of welcome, with which it was their custom to announce the approach of any one of high station.

Perhaps one of the most real trials that Mr. Baker ever had in his new Mission was when the people of the very first village he had visited, as mentioned above, Combukuthie, quarrelled and fought over a rice-crop. The victors, who unjustly seized the whole crop, were those who were less favourably disposed towards Christianity. It led, however, to the establishment of another village, Assapian, where the

more peaceful Christians settled: so that, in that case, evil seemed to be overruled for good, for Assapian became afterwards one of the most hopeful of the new Christian centres.

Many of the minor difficulties, such as those of travel, though often real enough, were not without their humorous side. On one occasion, a young Englishman, who was on his way to Mundakāyam on horseback, miscalculated the hour of starting, and found night overtake him before he had nearly reached the village. He had only two men with him—the horsekeeper and a box-cooly. They knew that rogue elephants and tigers were by no means uncommon visitors to that neighbourhood: so, fearful of continuing their journey through the forest in the dark, they tied the pony to a tree, and themselves climbed up to the highest boughs they could reach. There they remained all night. The traveller had a couple of candles in his portmanteau: these he long tried in vain to light, the wind and occasional showers frustrating his most ardent efforts. Thus their want of foresight resulted in their spending a far from happy night. Henry Baker himself, though too good a traveller to miscalculate his distance, used often to describe a journey in which he and his party had also to climb into trees to avoid the elephants.

But he took a most real delight in ministering to those sons of the forest, the hill Arrians. Their villages themselves had a charm for him; "often," as he himself wrote, "lovely spots, generally in a ravine not accessible to elephants, near to some gushing rivulet falling over rocks, and surrounded by gigantic trees and palms, rarely at a less elevation than 2000 or 3000 feet above the sea." "I cannot wish," he wrote in 1860, to the Home Committee, "to have a more docile, teachable people; and I feel that some of the most happy days of my life have been spent in teaching and answering their questions in those hills and ravines. May our Father's blessing be with them; and may a sanctified and purified Church grow up, till the Master shall Himself come to take the kingdom!"

For many years before his death, in addition to the work among the hill Arrians, Henry Baker had the charge of other districts. He was also the Secretary of the Malayalim Bible Revision Committee, on which members of the Basle Mission and the London Missionary Society, together with a Syrian Malpan and Archdeacon, were associated with two representatives of our own Society. He presided, too, as chairman of the Native Church Council. Cottayam, which was originally his father's Mission, and Pallam, were long under his sole charge: and in 1875 no less than 970 persons from his different districts were confirmed by the Bishop of Madras, a good proportion of them being hill Arrians. He was greatly delighted that the Bishop was able in that year to visit one of his chief Arrian villages, Malecāvu: and there, as he wrote home, "in Miss Soltean's church, he (the Bishop) had a sight which rejoiced his heart, for his words trembled when he thanked God for being able to see them. The ready answers of the people at his questioning them, their heartiness in the prayers, and earnest conduct, convinced us all they were Christians in their faith and hope."

On the Sunday following, the Bishop was in the church at Cottayam, where more than 1000 people had assembled; and for the third time since Henry Baker had had charge of that Mission he presented the candidates for holy orders to the Bishop. "Three of them," he writes, "I had baptized as infants; and on going within the rails, seeing the many European and Native clergy present, and a very attentive, intelligent congregation listening to our Bishop, I could but say, 'So let Thy kingdom come, O Lord, and Thy truth bear witness for itself!'"

The charge of the Cottayam Mission alone entailed a very heavy amount of work: in addition to the general supervision of the work of six Native clergymen, and many lay helpers, the management of the printing establishment, which involved very frequently the correction of manuscripts and proof-sheets for the press, usually fell upon the shoulders of the resident missionary.

Henry Baker's death was a great shock to all that knew him. He had been unwell, and had removed to Palamcotta for change. The medical man whom he consulted gave it as his opinion that he was suffering from jungle fever. On his going, however, to Madras, Dr. Harris found that there was an abscess on the liver. He submitted to an operation; but it was not to prolong his life. In a most affecting letter from his daughter, which has already appeared in *Missionary Leaves*, she says:—

"About three o'clock my father entered into his rest. He could only speak during the early part of the morning, and a few short sentences about the middle of the day, but afterwards we could not understand what he wished to say. His gain is great, but our loss is indeed heavy. He is buried by the side of Mr. David Fenn in the Cathedral cemetery. . . . My mother is still kept at Madras by the illness of my sister. I do not know how she will return here, for the people will all flock round her, and it will be a heavy trial to her to witness their sorrow. One poor man, an Arrian, from Malecavu, who had been baptized and taught by my father, walked down here (forty-five miles) to hear the truth from us. He would not believe the Roman Catholics who had told him of my father's death; but when he saw my sad face, my black dress, he burst into tears, and could not be comforted."

We do not every day meet with a man of Henry Baker's stamp. There are many other men of equally self-denying disposition, but perhaps few who would have chosen, or would have had strength, like him, to toil through hundreds of miles of jungle, generally on foot, to seek out those hill-men's villages, perched, like the eagle's eyrie, in the clefts of the rocks.

We have in him an eminent instance of how God raises up His own instruments for different styles of work. The Mundakayam Mission is still, confessedly, one, the proper management of which will be difficult to accomplish. But may we not trust that God, whose hand has been so manifestly in it hitherto, has even now some one in store, upon whom Henry Baker's mantle may fall, and who will be able, in God's name, to carry on the work so well begun?

A VISIT TO SATSUPORO.



SATSUPORO, or Sapporo,* is a town in the interior of the Island of Yezo. It is, in fact, a colony, established by the Japanese Government in the heart of that out-lying portion of the empire. It will be found marked in the new map of Japan in the *Church Missionary Atlas*.

Our missionary at Hakodate, the Rev. W. Denning, visited the place in July, 1876, and some account of it will be found in his journal printed in the *Intelligencer* of May, 1877. He then traversed the peninsula on which Hakodate is situated, crossed Volcano Bay from Mori to Mororan, and thence northward to Satsuporo. On the occasion of the visit presently to be narrated, he went by steamer from Hakodate round the coast to Otaranai or Otaru, a small port (not marked in the map) a little north of Satsuporo; and returned the whole way on horseback, round by the neck of the peninsula. The river and town of Ishikari, to which he refers, are not named in the map, but the province of Ishikari is, and the river will be noticed flowing through it.

The *Japan Weekly Mail* of May 25th, 1878, contained a Report on Satsuporo, made to Sir Harry Parkes by Mr. R. Eusden, H.B.M. Consul at Hakodate; and as the place will now have a great interest for our readers in connexion with the Christian Japanese students of whom Mr. Denning gives so deeply interesting an account in the journal we are about to present, some passages from this official Report will be regarded as well worthy of insertion in our pages. The Consul thus describes the town:—

Seven years ago, there was not a house on the present site of Sapporo, only a few straggling cottages several miles away. All was a thick forest, covered with fine, large, stately trees, that had braved many a wintry storm, until the woodsman came and ruthlessly felled them to the ground, one after another.

In its stead there is now a rising town, containing about 2,335 inhabitants with 786 houses, 96 of which do not belong to the regular residents, but are inhabited by 450 to 500 of those put down as the non-registered population of the place, for it is only after one year's residence that any one is considered a townsman. Every year the number of inhabitants is said to increase. I have seen some of the best artisans from Hakodate settled there, and apparently doing well. Besides the above-named number, there are 480

soldiers living there with their families in detached cottages, to each of which a certain number of acres of ground is allotted. And a couple of *ri* out of Sapporo there is another similar military settlement, numbering 500 soldiers. Both of these form part of those colonists who were sent up here a few years ago.

The town is laid out in broad and straight streets, crossing each other at right angles, in imitation of American towns, and is an excellent plan. It is a pity, however, that in laying out the town a few rows of trees were not spared, in order to line the streets, which at present have rather a desolate and unpicturesque appearance. An attempt is being made to remedy this oversight, I think.

The houses are mostly in Japanese style. There are, however, some comfortable buildings erected by the *Kaita-*

* *Sapporo* and *Ishicari* are the spelling in the Consular Reports, but Mr. Denning states that *Satsuporo* and *Ishikari* are more correct, the names being not Japanese but Aino.

*kushi** for its officers, in foreign style, and all the public buildings are also in foreign style. The *Kaitakushi* offices, styled the Capitol, in imitation, I understand, of the one at Washington, and of which it is said to be a copy on a smaller scale, is a large imposing edifice, surmounted by a dome-like cupola, from the flagstaff of which floats the *Kaitakushi* flag, a blue flag in the centre of which is a five-pointed red star. Around this building gardens are

tastefully laid out in English style with broad gravel walks and fancy flower-beds. One part is planted with young fruit-trees.

A rapid mountain stream, named the Toyohira, runs through one part of Sapporo, and furnishes, through a limpid branch canal, ample water power for a large number of factories, as well as an abundant supply of the purest water for the town and for the irrigation of the College farm.

Of the Agricultural College, which occupies so prominent a place in Mr. Denning's journal, the Consul says:—

The Agricultural College buildings consist of four distinct houses. . . .

It is also intended to erect, at an early date, an Agricultural College building, likewise two storied, which will be another imposing building, facing the Capitol. Here will be Zoological, Geological, Botanical, and Agricultural Museums, with separate Halls for lectures and experiments in the above-mentioned branches.

The Sapporo Agricultural College was founded by the *Kaitakushi* for the education and practical training of young men from all parts of the Empire, who are expected to remain in the Government service in Yesso, after graduation, for a term of five years.

The number of students is limited to sixty, and all their expenses while in college are defrayed by the Government.

Candidates for admission must be at least sixteen years of age, of sound constitution, and good character. They will be examined orally, and in writing, in the Japanese and English languages, which they are expected to read, write, and speak correctly and fluently, and in Arithmetic, Geography, and Universal History.

If they succeed in the preliminary examination they will have to sign a prescribed contract with the Government, and furnish a satisfactory surety or guarantee.

The course of instruction will occupy

four years, and embrace all the branches of a general education, with the study of the Japanese and English languages. Moreover, they will be thoroughly instructed in Agriculture and Horticulture, Civil Engineering and Chemistry, Astronomy, Botany, Geology, Zoology, Military Science and Tactics. And before they leave college, in the fourth year, they will have to devote some time to Political Economy.

As the students are destined to become practical agriculturists, including the use of hand implements and machinery, and the care and management of domestic animals, they have to work in the fields with their foreign instructor two afternoons of each week.

There are at present three foreign professors or instructors, viz., one for Mathematics and Engineering, one for Botany and Chemistry, and one for Agriculture, besides the Native teachers; and it is expected that later will be added an Instructor for Military Drill, and one specially for the English language, and a foreign doctor.

There are at present 30 students, 15 being added annually up to 60 in the fourth year of the foundation of the college, when the first batch of 15 (the original number started with) will retire and graduate, if they have completed their course of studies in a satisfactory manner, whereupon they will enter Government employ.

Consul Eusden then describes the saw-mills, the silk factory, the flour-mills, the brewery, the tannery, the horticultural department, the studs for breeding and rearing horses, cattle, &c., and the fisheries on

* The *Kaitakushi* is the Japanese Colonization Department.

the Ishikari river—all established by the Japanese Government; and concludes with an inquiry into the probable success of this remarkable enterprise, which includes the fixing upon Satsuporo as the capital of Yezo. On this point he is doubtful, mainly on the ground that the situation is difficult of access. Into these matters, however, we need not enter.

We now present Mr. Dening's narrative. But as we have not space for the whole at once, we have, instead of just cutting it in half, brought together in this first instalment the passages relating to the Agricultural College and Mr. Dening's intercourse with the Christian students, leaving over for next month those parts which describe his excursions to the Aino villages. A reference to the account of his previous visit three years ago, already alluded to, will much enhance the interest of this one, especially with regard to the Agricultural College, and the young man Ito.

Journal of Rev. W. Dening.

Hakodate, October 14th, 1878.

I started from Hakodate on the 16th of September, and was away together about three weeks.

Just as I had completed my preparations for the journey, I heard of a Kaitakushi steamer leaving for Otaranai, a port about twenty-one miles from Satsuporo; so, to save time, I availed myself of the opportunity, and, sailing at 8 a.m. on Monday, the 16th of September, reached Otaranai on Tuesday morning at 9.30. The captain, officers, and crew of the steamer in which I sailed were all Japanese. Dr. Cutter, who has been recently appointed to be consulting physician to the Kaitakushi, was the only foreign fellow-passenger.

On our arrival, we proceeded together on horseback to Satsuporo. The road, as far as Zenibako, lies along the coast; it has been repaired since I passed over it two years ago. In some parts of it, the cliffs tower over one's head in a most majestic way, and, being prettily wooded, are very imposing. A little child under a hen-coop attracted my attention as I passed; whether there for pleasure or for punishment I did not stay to inquire; if the latter, it is a mode of administering discipline, I should say, confined to Japan. The red cock's-comb was to be seen in almost every garden along the road. In the middle of the day we changed horses, and started off with a new leader.

The mode of travelling in Yezo is almost universally on horseback. The roads or paths are very narrow, so that the horses are accustomed to follow each other; to walk two or three abreast seems with the Yezo ponies a most serious breach of etiquette. The newly-arrived foreigner usually expends energy in endeavouring to break through this Medo-Persian horse law, but he at last gives up his attempts at reformation in despair, and quietly follows the train. The disadvantages of the system are few, but one of them struck me very forcibly when our leading horse with his rider suddenly rushed into the forest thicket, and our horses of course thought it would be a breach of etiquette not to follow. The Japanese have a proverb, "If one horse grows obstreperous, a thousand follow." We soon got over our difficulty, which along an uninteresting piece of road was looked upon as a pleasing episode.

We reached Satsuporo at 5.30. I met Ito* in one of the streets; he

* See *Intelligencer* of May, 1877, pp. 277—280.

caught sight of me in the distance, and came running at full speed to meet me, and seemed too much overcome with joy to utter a word. Emotions are sometimes far too deep to be expressed: such his seemed to be. We had some difficulty in finding a resting-place, as our object was to get a place suitable for preaching, in case we should not succeed in getting the theatre for this purpose.

Sept. 18th.—We are making efforts to obtain the theatre for preaching. Ito says the man is quite willing to let it, if the town officials will permit it, which I do not think is at all probable; the Governor-General of the island, who is said to be very much opposed to Christianity, being now here.

In the afternoon, went over the Model Farm with Dr. Cutter and Mr. Brooks, who has charge of it. Maize does remarkably well here; Mr. Brooks assures me he has never seen finer specimens of this kind of corn in any part of America than have been grown this year in Satsuporo. The foreign grass seeds sown a few years ago have well repaid the labour of extirpating the Native grass to make room for it. A fine Durham bull, rolling in fat, had been kept almost entirely on the foreign grass. A three-storied American Model Barn has been erected since I was here; it is extremely convenient, but I fear altogether unsuitable for imitation, owing to the limited means of ordinary Yezo farmers. The male labourers receive 1s. 1d. per day, the female $7\frac{1}{2}$ d.; potatoes were selling at 2s. 6d. per picul. The agriculturists here are beginning to feel that something must be done at once to lessen the difficulties of transport, or the raising of agricultural produce in large quantities will be of no benefit to the island in general.

Spent the evening in interesting conversation with Messrs. Sato, Watase, Oshima, and Nakajima, all students of the Agricultural College, who have been baptized since I was here last. There are sixteen besides Ito, who openly profess Christianity in the College. Seven of these were baptized on September 2nd last year, at the request of Mr. Clark, the principal of the College, by Mr. Harris, of the Episcopal Methodist Mission. One received baptism two days later; another was baptized in Tokio on August 14th, 1877; the rest all received baptism on the 2nd of June this year. These sixteen have not formed themselves into a Church, nor have they joined any denomination. They say they are peculiarly situated, not being allowed, whilst passing through the College, to hold any public Christian services for the benefit of the heathen, and, considering that there is no resident missionary in Satsuporo, and, in view of their leaving the College and settling down in charge of farms within a year or two, they think it best to depend for the present upon the ministrations of any Protestant missionary who may visit Satsuporo, and wait and see where they are to be settled before attaching themselves to any denomination.

On inquiry, I found out that most of them were led to embrace the Christian faith through the instrumentality of Mr. Clark, the late Principal of the College, a man whose twelve months' connexion with these young men has left an impression on their minds in reference to Christianity, which, I trust, will never be erased. From the time of his arrival to the day of his departure, his daily life and conversation seem to have shown forth the praises of Him who called him out of darkness into His marvellous light! On being remonstrated with by the Japanese authorities for teaching Christianity, and recommended to teach morality in its stead, he held up the Bible and said, "If I teach morality, here is my text-book!" He then went on to tell them that morality cannot be divorced from religion.

In his secular profession, as a teacher of theoretical and practical agriculture, he was a man of untiring activity, ingenious in devising schemes for improvement and development in all departments of the work. He took the young men out on exploring tours, and taught them how to endure hardships and overcome difficulties, and, by a thoughtful and economical use of existing means, accomplish the ends they had in view. He took journeys through snow, and put up with all kinds of discomforts, when occasion called for it, in order to show the young men that faint-hearted, ease-loving men will never make good colonists—just the lesson the Japanese need to learn. The Christians of the College seem to have caught his spirit of enterprise and perseverance, for it is said they are always the first to volunteer when any exploring or surveying work involving difficulty and hardship has to be done.

He commenced his teaching with reading the Scripture and prayer, preached on the Sunday, and taught Christian truth during his lectures in many indirect ways. As a result of this life and teaching, added to Ito's influence in the College, by far (according to the testimony of the present professors) the most intelligent portion of the College has become Christian. One of the teachers of the Elementary Government School, called Arato Takasai, is an applicant for baptism. He is a Native of Tobetsu, a village in the Khikari province. His age is eighteen. He first heard about Christianity at our preaching-place in Hakodate several years ago; he afterwards went to the hospital, and happened to be placed in the same room with Kimura, a soldier who was a frequent attendant at our preaching services and Bible-classes, and who was at that time very much interested in Christianity. Kimura taught Arato what he knew, and he left the hospital very much impressed with what he had heard. He came to Satsuporo in May, 1877, and since that has been on intimate terms of friendship with Ito, by whom he has been instructed.

This is a striking instance of the Gospel spreading in an unobserved and indirect way; the convictions of one unbaptized young man being impressed upon another, and ending in their both becoming members of Christ's Church. Kimura was baptized on October 28th by Mr. Williams, and died this spring.

Sept. 19th. — Out in the morning, making efforts to obtain the theatre; was advised, at the office to which I went, to write to the Governor for permission to preach in a theatre. Had I done this, I should doubtless have had to wait a fortnight, or perhaps more, for an answer; so I decided to preach in an hotel, and found one more suitably situated than the one I was in; so moved into it in the afternoon. The hotel-keeper is most obliging; he has located me upstairs, but has promised me the use of the whole of the lower part of the house for preaching. I have decided to spend two hours a day with the students. They are not allowed out after seven, so they will not be able to be present at the preaching services. I find, by conversation with them, that they stand in need of systematic Scriptural teaching; the absence of a Christian teacher they very much deplore. I have promised to do all I can for them both now and on future occasions.

I requested them this afternoon to choose any subject they liked for our consideration, and the topics discussed during the two hours we spent together were "Original Sin," "Election," "Justification by faith," and "Satan." They asked a great many questions, and entered into the subjects thoroughly, approaching them in a humble, teachable spirit; and I think

they thoroughly understand what Bishop Butler lays so much stress on, "That the analogy of Nature renders it highly credible beforehand, that, supposing a revelation to be made, it must contain many things very different from what we should have expected, and such as appear open to great objections, and that this observation in good measure takes off the force of those objections, or rather precludes them." Engaged as they have been in the past few years, in the study of the physical sciences, they are in a position thoroughly to appreciate and corroborate this remark.

The arrival of seventeen students from the College doubtless sets the neighbours wondering what brings them, and, when they hear our hearty singing, they must wonder still more what it all means.

Preached at 7.30 to about 100 persons. My arrival here is hardly known yet, I hear. They were very quiet. My sermon was apologetic, elementary, and introductory. I endeavoured to give them a general view of the Christian landscape, without going into the beauty of its hills and dales, forests and rivers, growing corn and grazing cattle.

Sept. 21st.—Arato has been selected to go to a distant village called Mo Mura in Hamamasuke to establish a school; he is to remain there six months. He will be sorry to leave Ito and the other Christians here; but says "he shall have abundant opportunity for doing good, and doubtless it is God's way." He is constantly with me, and the more I see of him the more I like him. Having examined him thoroughly, I have decided to baptize him to-morrow.

A young girl of thirteen or fourteen years of age, Ito tells me, takes a great interest in Christianity. She has induced her mother to allow Ito and Arato to hold a Sunday-school in her house every Sunday afternoon.

Preached at night on Matt. xiii. 44: about 150 present. All very quiet and attentive.

Sunday, 22nd.—Arato and Ito here early. At eleven o'clock, held a service in Dr. Cutter's house, which was attended by the students, Mr. Brooks, and Dr. Cutter. Part of the service was held in Japanese, and part in English. The baptismal service was conducted in Japanese, as Arato does not know English. He answered the questions very nicely, and received the name of Paul. I preached on the Parable of the Sower—or, I should rather say, on the first few words, "A sower went forth to sow."

I endeavoured to show them that these words may fitly describe the life-long career of each one of us. Whether conscious of it or not, we are each one of us daily sowing our seeds. Our words, our thoughts, our actions, are seeds that will bring forth their fruit for good or for evil. I pointed out to them that these words might well describe their approaching departure from the College, to settle in different parts of the Hokkaido. They would go forth to sow seeds physical, intellectual, and spiritual; they would be centres of influence in various ways; much would depend on a careful walk before men. They had golden opportunities of living most useful lives; but they would be exposed to many dangers in their isolated positions. I reminded them that they have only one life to live; that if it be mis-spent or squandered, no amount of regret will ever recall lost opportunities. I endeavoured to show them that this, as well as other of our Lord's parables, rested on analogies between the worlds of nature and spirit, which, as agriculturists, it would be most interesting and instructive for them to trace. The things natural should ever remind them of things spiritual. The God whose operations and arrangements, whose skilful adaptation of means to ends, they observed in the study of chemistry, botany, or physiology, was displaying before

the world the same manifold wisdom, the same proofs of infinite resource, the same tokens of Fatherly love and care, extending to the least and to the lowest in the world of spirit. His modes of working in both spheres differ not.

I impressed upon them the importance of trying to live unselfish, loving lives, taking delight in the pleasures of others. I desired for them that they might be filled with charity, the human aspect of which grace has been well defined as "a desire to give and a desire to bless."

The occasion was to me a most solemn one. When I think of my visit to this place two years ago, when Ito, as the first believer, received baptism, and now remember that there are no less than eighteen young men, intelligent, educated, likely to occupy influential positions in life, all professors of the Christian faith, I am utterly ashamed of my days that have been clouded by unbelief.

We sang together "Rock of Ages," "O Spirit of the living God, in all Thy plenitude of grace," "Come, let us join our cheerful songs," &c., and, at the close, "Lord, dismiss us with Thy blessing." They were cheerful under such happy circumstances. At 2.30 went to Oga Sawara's house, and taught the Sunday-school for an hour, or rather examined them in what Ito and Arato had been teaching for some months past. In the light of the past, in the remembrance of what God has done in the College, we may confidently expect that this Sunday-school will, in His appointed time, yield its fruit.

At 4 p.m. we assembled again in Dr. Cutter's house. As no foreigner was present, I put it to the vote whether the service should be conducted in Japanese or English; and those who were for its being in Japanese won by a very large majority. The students understand English perfectly well, as for about four years they have been receiving instruction on various topics, all through the medium of the English language.

I took up the Parable of the Sower where I left off in the morning, and spoke of the four kinds of hearts pourtrayed in the parable.

I told them, in conclusion, that the three great enemies of Christianity, all the world over, were insensibility, superficiality, and carnality. The sermon was about an hour long. After the sermon, Ito prayed very nicely, summing up the teaching of the day. He is most "fervent in spirit," and seems naturally fluent in speech. His prayer was full of bold, striking metaphors, and yet breathed forth in a humble, childlike spirit. I administered the Communion this afternoon; they have not had an opportunity of thus showing forth the Lord's death for some months.

My room has been full of visitors all day; in fact, every day in this respect is alike. I allow the people to come in and out just as they please, even whilst at meals. They chat on on all kinds of subjects, often, in fact usually, asking questions that bear upon our Christian teaching. A man who heard me preach two years ago at Sarubuto has been here, and is desirous of further instruction, as he is residing in Satsuporo. I have referred him to Ito.

The happiness of a Sunday which will never die away from my memory was crowned in the evening by the attendance of a very large congregation, which listened to a long sermon on Gen. i. 1—4 with a stillness that reminded one of the solemnizing, quiet, rapt attention that is so often witnessed in our own happy land. The air to-day is invigorating; nearly four hours of preaching, besides other religious exercises, leave me, not even as a dear friend of mine often describes himself, "comfortably tired." It was with difficulty I got the people away to-night. They seemed to long to hear more, but as

some one has quaintly remarked, "'Tis better to send them away longing than to send them away loathing."

Sept. 24th.—The students came from 4 to 6 o'clock. Our subjects of conversation were—1. The Miracles; 2. The Divinity of our Lord. One of the professors is a Unitarian, but he has not interfered at all with the convictions of the students, nor sought in any way to undermine their faith in the Divinity of Christ; but I thought it advisable to endeavour to prepare them for attacks which, from one quarter or another, are sure to be made on the miracles and on the Divinity of our Lord; so I went into some of the common objections to miracles, noticing those of recent date which have arisen out of an increased conviction on the part of scientific men of the universal reign of law. They were very much interested in Archbishop Trench's remarks on this subject, the substance of which I gave them:—"We should see in the miracle, not the infraction of a law, but the neutralizing of a lower law, the suspension of it for a time by a higher. Of this abundant analagous examples are evermore going forward before our eyes. Continually we behold in the world around us lower laws held in restraint by higher, mechanic by dynamic, chemical by vital, physical by moral; yet we do not say, when the lower thus gives place in favour of the higher, that there was any violation of law, or that anything contrary to nature came to pass; rather we acknowledge the law of a greater freedom swallowing up the law of a lesser." On the Divinity of our Lord I gave them what seem to me the most weighty of Canon Liddon's arguments on that subject. The testimony of St. John, taken in connexion with the intimate fellowship with Christ which he enjoyed, was specially dwelt upon. We had a good congregation at the evening preaching.

Sept. 25th.—Went over the Agricultural College in the morning. It has been considerably enlarged and improved since I was here two years ago. It has accommodation for about fifty students. Visited some of the Christians in their rooms. Ito's was very neat and nice. He draws and paints in water-colours remarkably well; his room was decorated with various little sketches, and very pretty water-colours he had done. "Thou, God, seest me," and "Be thou faithful unto the end," were the mottoes he had placed over his table. His little library contained a good number of religious books. Went over the laboratory and various lecture-rooms. Hitchcock's Physiology, which is written in a Christian spirit, and gives various proofs of the existence of God, is used in the College. Saw a large collection of various insects, snakes and birds—all collected in Yezo, almost exclusively by the students.

Our subject from 4 to 6 p.m. was "The Atonement."

Sept. 26th.—Thunderstorm in the morning. Spent most of the morning at the College, attending the lectures. The first was Mr. Wheeler's on Astronomy. After this I went on to Mr. Brooks's on Agriculture and the Cultivation of Trees. From this I went on to Dr. Cutter's lecture on Physiology, and from thence to the Analytical Practical Chemistry lecture by Mr. Penhallows. Was very much pleased at the thorough way in which the students had got up their work, which, in quantity, was very considerable, and consisted for the most part of a large amount of technicalities, which were by no means easy to remember. Ito answered remarkably well on one or two occasions, replying when no one else was able to do so. He is in the upper class, and will leave the College (D.V.) in July, 1880.

The subjects in which all students passing through the College are instructed, and afterwards examined, are as follows:—English, Astronomy, Topography and Surveying, Zoology, Fruit Culture, Military Drill, Manual

Labour, Agriculture, Botany, Physiology, Mathematical Drawing, Geometry, Analytical Chemistry (theoretical and practical), Algebra.

At our afternoon gathering, the first question I was asked was, "What is the sin against the Holy Ghost?" We afterwards discussed the doctrine of the Trinity. We had a very large congregation in the evening. I preached for an hour and a quarter on the Parable of the Sower, which seemed to me a very suitable subject for a closing sermon.

During my nine days' stay in Satsuporo, I have preached or spoken publicly fifteen times, and, besides this, had numerous private conversations. This hotel life I look upon as most convenient for the end we missionaries have in view. Its discomforts are numerous, both in summer and winter, but, in an evangelistic point of view, it offers numerous counteracting advantages. The people are not backward in visiting, and, what is more, by your staying in an hotel, they understand you are a traveller, which induces them to be prompt in coming to you.

Sept. 27th.—Rose before 4 a.m. Ito slept in his clothes for fear he should not be here in time to see me off. He and Arato escorted me to the edge of the town, after our kneeling down, amid the stillness of the early morning, and spending a few solemn moments together in commending the Satsuporo Church to the grace and blessing of God.

OUR FRONTIER MISSIONS: BANNU.



ANY eyes are just now wistfully directed to the North-West Frontier of our Indian Empire, in the prayerful hope that not for political purposes only, but ultimately for the spread of the Gospel, has the long-closed door into Afghanistan been permitted to be thrust open by the rude hand of war. Twice already in this present year we have called attention to the Church Missionary Society's Frontier Missions, viz. to Peshawar in the January number, and to the Derajât and the Society's plans for the Beluchis in the February number. Elsewhere in our present issue (page 308) we print another letter from the Rev. G. M. Gordon respecting his visit to Kandahar. Here we are not proposing to dwell upon possible future extension, upon the pushing forward of our missionary frontier simultaneously with the advance of the political frontier, but to supply some information respecting one of our existing Missions on the border.

The Peshawar Mission, now so well known, even to those of our friends who have not followed its deeply interesting history in the past, through Mr. Hughes's speeches and writings, is not the Church Missionary Society's only Mission to the Afghans. For the last five years the Rev. T. J. Lee Mayer—who has just come home to recruit his health—has been zealously labouring in the midst of a most fanatical Pathân population at Bannu (Bunnoo), a station connected with the Derajât Mission. Interesting letters from him were printed in our numbers for July, 1876, and October, 1878; and it may now be well to accompany those presently to be submitted with a brief account of the place.

Bannu is situated just within the British frontier line (i. e. as it existed before the war), at the foot of the Kurram Pass, by which General Roberts's division advanced in November last into Afghanistan. On the further side of the pass, which penetrates the Suliman range, is Thal (or Thull), which was the head-quarters of the force for a time; and from that place the Kurram Valley runs in a north-westerly direction to the Peiwar Pass, which was so brilliantly carried by our troops; while beyond again, the Shutar Gardan Pass leads right over a lofty mountain range into the Kabul Valley. In these mountains, just under the Shutar Gardan, rises the Kurram river, which forces its way through the successive ranges, till, flowing south-east, it issues into the plain, and enters British territory, at Bannu; and it ultimately falls into the Indus near Esa Kheyl. Almost any of the numerous maps of the Afghan frontier, therefore, which have been recently published, will give a fair idea of the position of the town where Mr. Mayer has been labouring.

Although Bannu lies at the foot of the mountains, it is not, strictly speaking, in the Derajât. The Bannu and Marawat districts together form a circular plain some forty miles in diameter, which is cut off from the Indus Valley and Derajât proper by a loop of hills thrown out from the main ranges, and through the centre of which flow the Kurram river and its chief tributary. We describe this compact little territory thus minutely, because it has been the scene of as remarkable and successful an experiment in the art of *governing* as has been witnessed in any part of India. Since it first came under British influence, its roll of governors has included the names of Herbert Edwardes, Reynell Taylor, and Urmston; and the result of their vigorous, just, and Christian policy has been the transformation of a district in which every village was independent, and at war with its neighbours (there were 400 forts in the valley), and where anarchy and bloodshed reigned supreme, into a peaceful and loyal corner of Her Majesty's dominions.

After the first Sikh war in 1846, when the Administration of the Punjab was committed to a council of chiefs, acting for the Maharajah Dhuleep Singh (then a boy) under the control of Sir Henry Lawrence as Resident, a Sikh force was sent into the Bannu Valley, which had up to that time never been permanently occupied by the Maharajah's troops, though they had been in the habit of making raids into it for the collection of tribute. It was now to be permanently occupied, and Lieut. Herbert Edwardes was attached to the column to see that a policy of conciliation and justice was pursued. Under his auspices, the task was accomplished most successfully, and his book, *A Year on the Punjab Frontier*, was in part a narrative of the expedition.

In this book Sir H. Edwardes gave a graphic account of the valley of Bannu and its inhabitants. A few sentences from it may just now be interesting :—

Profusely watered by these streams [the Kurram and its tributaries], each field having a rivulet for a hedge, crops never fail in Bunnoo, the rudest and idlest agriculture being overpaid with corn, sugar, turmeric, and almost all the Indian

grains in abundance. In spring it is a vegetable emerald; and in winter its many-coloured harvests look as if Ceres had stumbled against the Salt Range, and spilt half her cornucopia in this favoured vale. As if to make the landscape perfect, a graceful variety of the sheeshum tree, whose boughs droop like the willow, is found here, and here alone; while along the streams, and round the villages, the thick mulberry, festooned with the wild vine, throws a fragrant shade. Roses too, without which Englishmen have learnt from the East to think no scenery complete, abound in the upper parts at the close of spring. In the eastern portion of Bannoo lies a wide undulating waste, called the "Thull," or desert. It is not exactly a desert, because it furnishes vast herbs with pasture every winter; but it is a wilderness to any but the savage taught by his long experience to direct his path over it by the peaks of the surrounding mountains. Towards Bannoo it is all sand, which, nearer the hills, gets hardened by a layer of gravel and loose stones, washed down by the annual floods. Both the sand and the stony ground only require rain to make their crops abundant; but rain seldom visits either, and the tract consequently is in general dotted over with scrubby vegetation and the prickly bushes of the camel-thorn. . . . Even this, however, is a paradise to the Vizeere tribes, who, expelled from their stony and pine-clad mountains by the snow, yearly set before them their flocks of broad-tailed sheep and goats, and strings of woolly camels and curved-eared horses, and migrate to the sheltered plains of Bannoo.

The Bannuchis themselves are Afghans. But the valley contains a very mixed population :—

Indian cultivators came in from the Punjab, and low Hindus settled in the valley, until within its limits might be found every stature, from the weak Indian to that of the tall Dooranee; every complexion, from the ebony of Bengal to the rosy hue of Cabul; and every dress, from the linen garments of the south to the heavy goat-skin of the eternal snows.

The character of the people may be gathered from the following :—

In the course of some other business, Ursula Khan, a fine young lad, sixteen years of age, son of one of the Sooraunee Mullicks, came to impart to me his own and his father's uneasiness about past murders. "What," he asked, "is to be the law?" I asked him, jokingly, "What does it signify to a lad like you? How many men have you killed?" He replied modestly, "Oh! I have only killed four, but father has killed eighty." In England, what monsters of cruelty would this father and son be considered! yet, *ceteris paribus*, in Bannoo they are rather respectable men.

Sir. H. Edwardes's work was carried on after he left by Colonel (now General) Reynell Taylor; and the result was seen when the second Sikh war broke out. The Bannuchis remained faithful to the British supremacy, and their clans flocked to join Edwardes himself at the siege of Multân. In the Mutiny, too, their steadfast loyalty was conspicuous.

From 1862 to 1867 Captain (now Colonel) Urmston was Deputy Commissioner of Bannu, and in the latter year he contributed to the *Church Missionary Intelligencer* some interesting notes on the district and its great material and social progress. Courts of justice had superseded the old trial by the sword; many thousand acres had been brought under cultivation; the export of grain, cotton, wool, oil-seed, &c., was largely carried on by means of boats on the Indus; roads, bridges, dispensaries, schools, had been built; the wild hill-tribes had been kept in order; the Khans and Mullicks (head-men) had most

heartily co-operated with the Government; and when Colonel Urmston left the district, an address expressive of the most unbounded gratitude was presented to him by ninety of the principal chiefs and heads of clans.

It was in 1865 that Bannu was first occupied by a missionary, but only for a few months. No one else could be spared until 1874, when Mr. Mayer took up his residence there, although the place was visited by Mr. Bruce and Mr. Brodie while they were in the Derajât.

We now present Mr. Mayer's communications. The first describes an evangelistic tour in the southern part of the valley (Bannu is at its northern extremity) in October last. His head-quarters during this itineration were at Laki or Lukhee, which will be found marked in the map of the Punjab in the *C. M. Atlas* :—

Camp, Laki, Oct. 29th, 1878.

It is quite time I made a commencement towards giving you some account of this itineration. We arrived at our first camp, Shabas Kheyli, on the 10th October, having had the tents sent out to meet us there, and pitched close to the district bungalow, which the Deputy Commissioner had very kindly lent us, so as to be able to get somewhere safe from the heat. I sent over letters to the Mohammedan maulavies, one of whom, Maulavie Khair Mahomed, is the Akhund of all that side of Marawat, and whom I had met here two years ago; he is such a nice fellow, and we have always been very great friends; he has none of the bigotry of the Bannu mullahs. None of the maulavies here decline to eat with us, or forget that hospitality which is so great a characteristic of the finer men among the Mohammedans.

On Oct. 12th I had a long interview with Gul Mahomed, the other maulavie, who has not been long there, although a Native of this district. We conversed much over the *Pilgrim's Progress*, and his four disciples, who came with him, had the benefit of all that was said. In the evening I had a visit from some of the Khans and Lambadars, who were very anxious for me to go and spend the time in their village, and eat at their expense; but I declined, on account of the heat, which I simply cannot stand, as I get driven in with fever, and told them that, for the present, the evenings and the mornings were all I could spare them.

In the evening of the 13th my wife and I went over to Mulla Kheyli, one of the nearest villages, and saw some of the

Pathan women. Fine, noble-looking creatures they are too, but much wrinkled in feature, owing to their hard work, for you must know that home life in Marawat is carried on under great disadvantages.

The women rise at 3 a.m., and grind the corn for their households till 6 or 7 a.m.; then they get together the asses, and load the water-skins, and drive them off to water, often carrying a *gurrah* or two on their heads, their cattle with them. In the summer they have a walk of ten or twelve miles to the water; then the cattle are watered, the asses laden, and they return home. Then the house and the yard are swept, and some mending of clothes, or some making of coarse cloth, occupies the time till the evening meal, which is eaten after prayer, and they retire to rest, only to rise at the second cock-crowing, and go through another such day. The men just now are busy at the plough, most of the land is sown, and in many places the wheat and the grain are above the ground. The soil is a sandy clay, overrun in some places by the regular wilderness "humps," like great snow-drifts, where the sand-storms have heaped up the sand over some obstacle that is buried below the slowly-moving mass; and where these cross the roads, the journey is difficult and tiring, both to man and beast.

The whole country in summer is like a howling desert; it is entirely dependent on the rainfall, and dams are raised everywhere to catch the showers that wander over the valley towards the hills of Sheikbudin or Sakesar; so that, though it appears dry enough in June, it is pretty enough in March,

when the wheat is in the blade, and covers the country like a carpet; the fields are studded with wild flowers, and the rats and lizards revel in the sand humps. In October again, the millet and the bean-fields afford ample labour for the men, and supply grass for their cattle.

On Oct. 14th I preached in Hayat Kheyl, and rode on to Khairoo Kheyl the next morning, attending to the sick at both villages. On my return I found my old friend Khair Mahomed, of Zafar Khan, waiting for me. He was very delighted with the *Pilgrim's Progress*, and I left him a copy to read. I spent nearly the whole day, after the maulavie had left, in reading and explaining parts of *Pilgrim's Progress* and the Gospels. I found that the Pushtu I had been labouring on so long was perfectly understood, and in the evening went over to Mullah Kheyl, where I attended to some fifteen sick people, most of them cases of fever.

On the 16th I visited the three villages of Shabas Kheyl, making the longest stay at the old village, where I preached for about half an hour outside the masjid. In the evening, saw my patients again, and dispensed medicines.

The 17th I spent in reading to visitors, and dispensing medicine.

On the 18th I went off to Zafir Khan; the Lambadar, or headman, had beds placed in the middle of the village for us to sit on. The maulavie was at his plough; but his good wife called him up, and I preached for about an hour on Matt. xiii. and xiv., with a long explanation on Christ being the Son of God—the regular Mohammedan stumbling-block. I went on into the love of Christ, His dying for His enemies, the preciousness of His blood. Then we got on to the old and much-vexed pig question. I said we were uncircumcised, and that the statutes of the law were not binding on us, though we kept, and were bound to keep, the great Commandments. They were all satisfied with my explanation of the four things forbidden to us, and we parted very good friends—they pressing me very much to stay and accept their hospitality, which I was bound to refuse, as I cannot stand the excessive heat.

19th.—A lot of visitors from the village of Tabe, to whom I read Matt. xiii. and xiv., John ix., Luke xv., and

parts of *Pilgrim's Progress*. They were all very much delighted, and said these were truly wonderful things. I entertained them, before they left, to a fowl, &c. In the evening my wife and I went over to the village of Zafar Khan to see Khair Mahomed and his family. The old lady had lumbago, and expressed her sorrow at not being able to come and see us before. Promised to send her over some liniment and medicine in the morning. They were very anxious to make us stay and partake of their rough and half-cooked chapates "marai;" but we declined, as the little people had to be attended to at home.

20th.—Rode to Omar Kheyl and Mullah Kheyl to see my worst patients; they are all better. One man, who was in raving delirium the other day, is quite quiet, and has ceased his moan of "hā-i, hā-i." He had caught his fever in Bannu, with three other men, and they have all of them been very bad with it. Dispensed medicines, and spent a quiet Sunday.

21st to 24th.—(On these days long talks with visitors).

26th.—Went out early to the graveyard, where lie the heroes of the old Marwat and Wasiri war, when Mani Khan was defeated on the banks of the Gumbela. Sat and read for an hour to the faqirs, who have charge of this place. Found an old rheumatic Sepoy there who had fought for us at Delhi; he is quite a wreck now, poor fellow; cannot stand, and roars with pain if you touch him. After breakfast I had all the Sikhs who reside here to visit me. I had a long talk with them, going over the great commandments in the law, the duty of man, and the oneness of the Lord of all—His government over His creatures. We had a very pleasant chat, and as they left they offered me their "dharmaal," or temple, to preach in.

27th.—Went early to the Sikh temple, where I had quite a small congregation to meet me. Not knowing Punjabi, I gave a Testament to one of the "gurus," and he read Matt. v. and vi., and parts of Luke, while I explained. Then, as it was their hour for service, we heard some of the Granth, which, verse by verse, was translated for me, and gave me a splendid opportunity of working in some of the Proverbs of Solomon.

Dispensed medicines, and particularly for the old soldier, who had been carried some distance by the faqir to see me, at great pain to him. In the evening, got into an open place in the city, and as the congregation was mainly composed of children, I went into the story of David and Goliath; then, as more adults came in, I went on to the Prodigal Son, and was able to hold a fine crowd of some 200 or more. I spoke plainly of the Son of God, the forgiveness of sins, the Great Physician, the resurrection of the dead, and the second coming of Christ.

28th.—Went over to the Government school, and held an examination in Euclid, arithmetic, and writing. They knew something of Euclid, but very little of arithmetic—five boys out of thirty only doing a compound addition sum (money), and one doing a simple sum on the travelling of wheels along a three-mile road. The school is considered a good one, and is very successful in Government examinations; the working and discipline is good. Visitors occupied the day. In the evening, sat on my carpet in the open place, and preached for about an hour; about 100 people remained steady, while many came and went. Had a little storm at the end, owing to a young man, who is a "seeker after knowledge," coming to argue, which I declined, as I utterly condemn bazaar argument with a fanatical people; it only leads to more bitterness, does no good, and one gets no fair play. I had a grand exposition, all uninterrupted, on the Sonship of Christ. This roused the Mohammedan, and this youth came up at the close, after a short and quiet argument with him, and said, "Don't you come here any more; we'll come and kick up a row if you do;" to which I answered, "I shall come to-morrow, and the next day again, if God will. And so far from kicking up a row, in a few days you will be glad to come and see me. I came not to argue, but to preach the Gospel, and to win your souls by telling you of the love of God."

29th.—Went to the hospital (Government) and saw the patients. A little boy who was burnt at Hayat Kheyli, while we were encamped at Shahbas Kheyli, is now getting better. Called on the Tahsildar, and had another grand chance of preaching the Gospel

in a conversational way. Busy with accounts after breakfast. Then all the maulvies and mullahs came in from the city. I had a rare time with them. The Fatherhood of God, the Sonship of Christ, they simply scoffed at. A deal of bitterness at first, which wore off a little after a while; the boy who tackled me in the bazaar yesterday came in to listen, and kept quiet. Then I saw sick people, who begin to find me out here also. While doing so, who should turn up but "Sadiq Masih," *alias* Gul Khan, the blind Hafiz I had baptized some years ago, and of whom I had hoped such great things. I asked him if the river still flowed in the dry sandy creek, and if digging would find it. He understood my parable, and said that no man knew what he had gone through. He said he still hoped in and believed in Christ; but he said all the Bannu Christians hated him. I said, "They supported you, at any rate, for some time after I had kept you for a year." He said, "You are my teacher and father in Christ, but why did you cut down my allowance to only Rs. 6 a month?" I said, "That is plenty for you to live on." We had a great lot of talk, among which, one thing amused me considerably. He said all the mullahs, from Amritsar to Bannu, were agreed that he might become a Christian three times, and return to Mohammedanism: it would only make him so much better and stronger in the great faith of Islam. (He has been to Mooltan and Amritsar since he left Bannu.) Another curious thing he said (and which I dare say would puzzle a good many in England to answer if they were put to it), "The Lord said unto my Lord, Sit thou on my right hand.' Who is the speaker and who the sitter? You make two Gods here. But, although I cannot understand it," he said, "nor can any Christian understand it that I have yet met, I can wait God's time." I answered him in the style of the Athanasian Creed, "Not by division or multiplication of the Godhead, but by taking of the manhood into God. Christ takes Adam's empty place, but far more honourable, because above all angels, all principality, and all power. Made a little lower, exalted, to be a Prince and Saviour over Israel." After dinner I went into the bazaar,

read parts of John, and preached; then Isaiah liii., as well as a discourse on the blessings promised to readers of the Law and the Gospel. Then I went on to John viii., and, as I did so, noticed an addition to my congregation of mullahs and others, some of whom had been to see me a few days before. One descended with great pomp, having a large Koran wrapped in a cloth under his arm. As he looked so big, I asked him to sit down quietly beside me and listen, for he was getting inclined to disturb my audience by interrupting me. As I got towards the centre of the chapter, murmurs arose, and I read on by dint of a strong voice, thank God, amid a perfect storm, for about a quarter of an hour, with a full explanation of the state of men's hearts, while professing zeal for religion; and then I preached on the words, "Ye are of your father the devil, and the lusts of your father ye will do." Their wrath culminated in such a row that I had to close my book and come quietly away, not, however, without an inward conviction that some words must have gone home; for every now and then, even in the row, I had their ears. There was such a howl when I left as only a Mohammedan crowd can give, but no attempt to follow me, although the mullahs pulled me pretty hard to try to get me to sit down and argue; but I said nothing, and came away. While preaching, one wretched, ragged-looking old mullah kept on tugging at my elbow for some time, and bawling out, "Whose son was the devil? Whose son was the devil?" It was no use trying to get along—tug, tug, and this everlasting question—so at last, turning round and giving him a friendly slap on the back, I roared out, "Your son, old man! Let me go on." This got me a fair ten minutes' attention, and the old fellow got so laughed at that he withdrew into the shade, for he troubled me no more.

This was the same chapter as once before in Bannu had roused the full fury of the crowd. It seems to go straight home to the Mohammedan heart, and leave them nothing for it but to make Christ a liar, or else acknowledge Him right out as the Son of God. They prefer the former course. During this tour I have had full opportunities of testing the Pushtu transla-

tion of the New Testament. Mr. Clark's translation of John is understood everywhere, but Lowenthal's Matthew and Mark, and, indeed, most of the New Testament, is utterly useless for a preacher. I used my own translation of Matthew and Mark all the time, and was able to test its usefulness, and add more words to my dictionary.

30th.—Up early and rode out to Shab Kheyl, where Bruce used to stay when in Marwat. Met all the Lambadars and the mullahs, and read John viii. again. To my astonishment they listened attentively, did not interrupt me once, and seemed sorry when I rose to go. This hearing may be thanks to Bruce's former work and friendship, for it was owing to him that the Lambadar got Government help for his school. I examined his school in writing; only ten boys were present, and they did badly. On my return I called on one of the Raíses of the district, and had a very pleasant chat with him. Seeing visitors and dispensing medicines all day. So many came to-day that I could not get into the bazaar to preach, much to my regret, as I wanted to say a few farewell words; but preached the Gospel to very many little congregations in our own camp. Several men wanted me to give them a copy of *Pilgrim's Progress*, but I declined, as it would ruin its sale. They will give eight annas, but not one rupee; and as the price here is one rupee, twelve annas, I cannot afford to sell at such a loss.

The boy, Gul Hasan, who attacked me in the bazaar the other day, has been nearly every day to see me. I read him Satan and Christian's fight to-day, and he was highly delighted. He said it was a grand story. He is well up in Mohammedanism already, and may turn up somewhere some day for good.

31st.—Up early and struck tents. Several visitors, but I did not keep any of them long, as I was busy packing. The boy Gul Hasan, and one of the mullahs, came to day and sat for about an hour under the trees, reading *Pilgrim's Progress*, which they wanted to carry off. The colporteur, however, stuck to his books, and I gave them some dinner instead.

Nov. 1st.—Camp moved on towards

Bannu. Left in the evening and made a splendid march, having some stout fellows to carry my wife from the villages near; they chatted and laughed

as if they had been carrying feathers. We leave for Bannu, please God, on Monday, Nov. 4th, so that here our itineration pretty well ends.

The next is Mr. Mayer's Report for the year:—

Bannu, Nov. 28th, 1878.

The main work of the year has been *translation*.

I have finished Matthew and Mark (Lowenthal's translation being weak and almost useless). Of the whole Old and New Testament, Mr. Clark's translation of St. John is the only scholarly and really valuable piece of the Bible in Pushtoo; and as for the whole Bible being in the language, it is not. The Prayer-book done by Mr. Clark, and which he sent me to revise, is also ready for the press, excepting the Litany. The Psalms I hope to finish before I leave here, besides having made a Hebrew note-book on them which I hope to publish at home, and will I trust be valuable to students and translators. A tract on the Prodigal Son is in the press. The mission-house I have half rebuilt; it was falling fast; the rats had eaten away all the mud foundations, which were only nine inches deep, with a twenty-foot wall standing on the top of them! The arches were cracked with the settling of foundations and shocks of earthquakes. The foundations are now three or four feet down, and of concrete. We have added a splendid room for lectures, and the library, which was opened by prayer for the first time last Wednesday, the 20th. I am lecturing on Daniel to the Native Christians, but feel the want of a good magic lantern very much, as I have to do all my illustration with chalk on the black-board. A magic lantern well worked would be a thing of power in this country, not only for Bible lectures, but also for showing photographic slides of the MSS. of the Old and New Testament. That and a small printing-press for lithography should be on every Frontier Mission. My wife and I have started the Frontier Mission Library with a gift of 250 volumes from our own, on this condition—that the library shall never retire into the Punjab, and only advance if the Mission be advanced into Cabul. We are going to open it as a public library to subscribers to the C.M.S. on the 1st January, 1879, please God; and

I think it will be a means of good in the station.

I have been very much encouraged this year by the number of *visitors and inquirers*—nearly double what they were last year. Some days I have so many visitors that letters, teaching, and translation go to the wall. It is difficult to discern spirits, and one never knows what anxious one may turn up, nor can a missionary shut his doors; but not all of them are seekers after truth. In Laki I was perfectly besieged with visitors, and I trust our conversations on the life and death of Christ will not be readily forgotten.

The *preaching*, too, in the bazaar has been much more calm and dignified. People will sit now and listen for half an hour, instead of roaring and shaking their hands as they used to do. Now and then there is a row when some furious fanatic, full of the enmity of his prophet, comes bellowing in, like a mad bull, and puts a complete damper on all the crowd. I have had a lot of talk with the Waziree tribes also, and, thanks to "Pilgrim's Progress," was able to get their attention. Some of them actually came in, and asked for more copies of the Ten Commandments in Pushtoo; and another in the fullness of his heart brought me in a whole pile of walking-sticks, about forty.

The *Schools*, you will be glad to hear, now number over 200 boys. There has been much fever this last month, so that our numbers have been very poor; and, I fear, in examination, the school will suffer. I had to close it for ten days entirely. It is now picking up again.

We have three branch schools in the city—one is entirely a Hindee and Punjabi School, the rest Urdu. One boy passed the Middle School from here this year, and one more is to go up this next year, please God. One boy who read in English with me, when I first came here, is now drawing Rs. 105 a month with the cavalry, in office.

The *Book-shop* sales have much increased this year, and I think this may now be called a permanent thing.

Concerning inquirers, the boy mentioned in former reports as having been with me for two years as servant, and was to have been baptized last year, left me this year entirely. His step-father threatened to cut his throat if he became a Christian, even if he had to follow him to the end of the earth. He had drawn away from me for some time, but I did not know the full reason of it till a month or two before he left. Another old inquirer, about whose baptism I delayed on account of his wife and children, turned out a most graceless scamp, and I found out that he was a confirmed opium-eater. They have left us entirely. The other boy, Abdoolah, who left us last year, after behaving very badly, is at Dera under Thwaites, who is able to give a very fair account of him now. He has offered to pay back the sum of money

he ran away with from our book-shop here. The old blind Hafiz I baptized, though still persistent in sticking to Islam, is yet, I find, sowing seeds of Divine truth in the villages about Laki. He is not against us, at any rate, and that is a good deal. I believe he would come back if I were to press him, and give him a living, but I do not intend to do any such thing. If he comes at all, he shall come for the Gospel's sake, and that alone.

I do beg you all to pray, and pray earnestly, that these magnificent races on our border may be given to our Queen and country to evangelize for Christ the greater King; and that she may have grace to rule, and we, Christ's slaves and missionaries, and her subjects, may have grace given us with power and love to gain them over to the banner of the Lord of hosts.

LETTERS FROM THE NYANZA MISSION.

MR. MACKAY AT KAGEI.



THE following letters from Mr. Mackay are not of later date than those printed in our February number, but they give important additional information, and will, we are sure, deeply interest our readers:—

*Kagei, Usukuma, Victoria Nyanza,
July 9th, 1878.*

In a huge hut lent us by *Kaduma*, the chief of the place, I found all that was left of the valuable property of the expedition, except such articles as have been already taken to Uganda. Piled in heaps promiscuously lay boiler-shells and books, cowrie-shells and candle-moulds, papers and piston-rods, steam-pipes and stationery, printers' types and tent-poles, carbolic acid, cartridges and chloroform, saws and garden-seeds, travelling-trunks and toys, tins of bacon and bags of clothes, pumps and ploughs, portable forges and boiler-fittings—here a cylinder, there its sole plate—here a crank-shaft, there an eccentric. Despair might well be found written on my features as I sat down, after my two years' march, to rest and look round on the terrible arrangement.

Ten days' hard work from dawn to dusk made me give a look round the same hut of much greater satisfaction than when I first gazed on the scene. The rain-gauge is no more full of rats'

leavings, nor does a boiler-shell contain books. The engines for our steamer stand complete to the last screw, the boiler is ready to be riveted, tools and types have separate boxes, and rust and dust are thrown out of doors. It seems to me more than a miracle how much remains entire of the really admirable outfit which the able directors of the C.M.S. supplied us with when we left England. It reflects the very highest credit on Lieut. Smith, and those who travelled with him, that, amid the most trying difficulties of every step of so long a journey, they were successful in bringing here so many articles of value. When it is remembered that every article had to be cut and broken up into parts at the coast, so that nothing should exceed a man's load, or seventy pounds—and now I find almost everything complete, even to its smallest belonging, after a tedious transport of over 700 miles—we may so far consider the expedition a success, and the blessing on our efforts to this point an

earnest of the much more we hope to follow.

After a nine days' absence [i.e. during his visit to Ukerewe, recorded in our February number] I returned here, much to the shame and confusion of my unfaithful followers, and was greeted on landing with universal shouts of joy on the part of the Natives, the women dancing madly on the beach, foremost among them being the head wife of Prince Kaduma, arrayed specially for the occasion, with so great a load of beads that I could but wonder how she could dance at all.

Poor old Kaduma himself was holding a high day with pombe (native beer), and made the occasion one to stay longer over his pot than usual.

Oh, how often will I enter in my journal, as I pass through many tribes, "Drink is the curse of Africa!" Useguha, Usagara, Ugogo, Unyamwezi, Usukuma, Ukerewe, and Uganda too—go where you will, you will find every week, and, when grain is plentiful, every night, every man, woman, and child, even to sucking infant, are reeling with the effects of alcohol. On this account chiefly I have become a teetotaler on leaving the coast, and have continued so ever since. I believe also that abstinence is the true secret of continued and unimpaired health in the tropics.

Who wishes to introduce civilization into Africa? Let a *sine quâ non* of the enterprise be that its members be total abstainers. The West Coast is ruined with rum; it is killing the Kaffir in the South; and even on the East Coast at Zanzibar, a vile liquor is distilled from the sugar-cane at Kokotoni that is retailed by every Hindu, Banyan, and Goa merchant in all the coast towns, to the destruction of the Suaheli race.

The Wanika tap the cocoa-nut tree, and sip its juice with straws, till every village I passed through, even in early morning, seemed a pandemonium. Inland the grains are used to produce the ferment. Matama, or panicum, is the general malt, but, failing that, Indian corn and a small millet called *mewere* are called into requisition, the strength being often increased by the addition of honey. On the shores of Nyanza, plantains are plentiful, and from them a wine is made which causes king and people to meet on the low level of intoxication.

Kagei, Aug. 4th, 1878.

We launched the *Daisy*, but she proved as leaky as a sieve, in spite of all my patching; while daily gales and thunderstorms, following the solstice, rendered venturing to sea for the time out of the question. I therefore uncoupled the aft section, which was most faulty, anchored the other well out in deep water, and got my friendly Natives to carry the compartment up into the village, where, under the shade of a beautiful large fig-tree, I have subjected the vessel to a thorough repair, putting in new planks, and otherwise overhauling the whole. But no wood was to be found, there being not a tree in the whole vicinity, except a few fig and banana trees in the village. I got, however, a few logs belonging to the dhow, which, unfortunately, was wrecked last year near this on her maiden trip from Ukerewe, but these had to be sawn into boards—a no trifling task. I fitted up a pit saw, and set to work, but the heavy end of the operation had to fall on myself, and I had little strength for it, as my men have no idea of *straight* either with head or hands. One learns to make the most of a board when purchased at the expense of one's own muscles. That is now over, and many a copper nail driven in and well riveted. I hope to connect the part under repair with the rest, and then to put to sea.

But this Lake, like the Sea of Galilee, is a sea of storms. As a rule, the waters are calm, but very frequently, and with no warning from the barometer, sudden gales spring up, and lash the surface into mighty waves. True, these gusts of wind seldom last long, but they will always be a source of danger to us until we make a stronger craft, for the *Daisy* is too frail at best to navigate such a lake. Another source of danger lies in the countless number of rocks and islets which stud the water like the famous Archipelago. We have, besides, no other chart than the exceedingly imperfect, and, so far as my knowledge yet goes, erroneous map of Stanley, by which to steer. To the bargain, I have no knowledge of sailing—I mean of handling sails—nor does any one here profess the slightest acquaintance with the art. Among the Natives a sail is unknown. Canoes are everywhere generally scooped out of the solid trunk of a tree, and exceedingly unsafe, although

the *Wasoga* and *Waganda* build larger sizes by sewing planks together with the fibre of the banana tree.

It is a strange fact, and one which I believe is true of every tribe in Central Africa, that the Natives are absolutely unacquainted with the art of fastening two pieces of wood together, except by lashing. As a rule, therefore, they prefer the laborious task of hewing everything out of the solid. Oars are unknown. Propulsion is by short paddles, like large wooden spoons. Much loss is therefore entailed, but only what one might expect; for no negro knows the use of the lever, or of any other simple mechanical appliance by which to save labour. In all operations, work is done by the application of sheer brute force; hence the people are everywhere worn out at an early age merely for want of contrivances. It is really astonishing that an old man or old woman is scarcely ever to be found. All are done up or worked out in middle life, and then they die. It is not that they have no metals with which to make tools. Iron is nearly everywhere, but only hoes and spears and arrow-heads are made of it, and even these are manufactured with very great labour, and by most primitive methods.

I often think how idle are all the dreams of our great *savans* who would have us believe that man is developed to the use of metals from only paws and claws, through the stages of stone and brass and iron, in succession. Instruments of stone or bronze neither are nor ever were used by any savage tribe in this interior. They began with iron, and remain so to this day, with no vestige of progression, but traces, on the contrary, of retrogression. Let our so-called philosophers therefore leave their *kitchen middens* and *flints of the drift*, and take a look around the wider sphere of this big continent, and they will learn to draw other conclusions from other premises.

The level of the Nyanza is a point never yet settled, and never will be, as it is very varying. I find the Lake has *risen* some five or six feet above what it was nine months ago, nor have I found any sensible alteration in level during the two months I have been here. You may well understand from that fact that my previous statements about the terribly wet season this year were not

exaggerated. It must have been no little rain that caused a reservoir as large as Scotland to rise, and *maintain* a rise of five or six feet for months, notwithstanding all that passes through the sluice at the Ripon Falls every day.

Yesterday my work was a great centre of attraction among the Natives. I have no ship's compass, only my pocket travelling one, which would be rendered useless by the oscillation of the vessel. Accordingly, I set the turning lathe in motion, and fabricated symbols on which the instrument can turn at ease. As they see the card freely moving in the centre, it looks as if floating, and the universal explanation is that it is magical English water.

I have not here my apparatus for determining heights by the temperature of boiling water, as I left it to come with our other goods. Speke and Stanley have both determined the altitude, or rather different altitudes, of the Lake by the boiling point; but when my instrument arrives, I must do so again. From more than 150 aneroid observations, by two instruments by different makers, taken many times each day over a period of two months, I find by the one aneroid a mean of 3652 feet, and by the other 3605 feet. From this must be deducted the height of my hut above the Lake, which is about 30 feet. Unfortunately I have not here my observations taken at the coast with these instruments to find their correction for sea level; but when my books arrive, I shall be able to say what must be added to or subtracted from the above means.

We have been successful in carrying three empty barometer tubes here unbroken, and also a pot of mercury. When I can find time, I shall have them mounted and filled, and then I shall be able to make more reliable observations than any which either boiling thermometers or aneroids can give. Instruments are so apt to be broken or damaged here, that I am always reluctant to take them out for observation. My aneroids I succeeded in bringing safely here by carrying them upon my person. Every instrument which any of our men get to carry has, sooner or later, been rendered useless. Burton's experience was similar, and so was Speke's. As to watches, none of our party has been able to carry a watch in going order for any time. A final

effort I made by enclosing one in a bag of goat-skin tightly sewed, and by wrapping it up besides in a handkerchief, making a point likewise of allowing it out of my possession on no consideration, and I am happy to be able to have succeeded in having now here an excellent lever in good going order. If I get it as far as Uganda in safety, I shall probably not remove it from there.

How one must be Jack-of-all-trades in a country where no trade is known at all, it is difficult to imagine, unless on the spot. The Natives, on the other hand, expect the white man—and what is most trying, the *same* white man—to know everything, and to be ready to do any kind of work. A few have guns—old flint locks—which are nearly always out of repair, and these, of course, are brought to me to mend. That I am not able to make a fish-hook, or a needle, or any such article at once on demand, is not for a moment believed. It is, of course, simply that I *will* not. Then sickness is ever rife, and many complaints of long standing. Medicine must be given, whether I understand the case or not, otherwise I am pronounced unkind and unmerciful. If a cure is effected, good and well; if the patient dies, it is, unfortunately—but naturally enough for such ignorant people—said that my medicine was the cause of death. I therefore never volunteer to give medicine, and consent to try a cure only when sorely pressed to do so. One great difficulty one has to contend with in such cases is that they always are impatient of recovery; and if my medicine is not effective at once, then a Native cure is resorted to, which spoils the effect of the proper remedy, and delays recovery further. Funny notions they have of medicine. Unless nasty to the taste, a drug is considered as of no value; hence there is no difficulty in getting them to quaff the bitterest draughts. But charms are valued as potent even in the worst cases, and are always resorted to. Still there is less of that sort of nonsense here than I found nearer the coast.

The Wasukuma have certain—perhaps I should say uncertain—ideas of God, still they have notions in that direction; although neither they nor any of the tribes I have been among in East Africa make or worship idols. There is a strange contrast in this re-

spect between the East and West Coasts, for on the latter idolatry is everywhere. Among the Waseguha and Wasagara and Wadoi—all further east than this—small huts or fetish houses are invariably erected at the outside of every village to keep the evil spirits away; and ears of corn, shells, and often pombe (Native beer), is placed in them to propitiate the gods. But further inland, among the Wagogo, Wanyamwezi, and tribes around the Nyanza, nothing of the sort is ever seen. A system of divination is practised among the Wagogo, something like the conjuring tricks of fortune-telling by cards. They lay a number of small pieces of wood in a hole in the ground, and the medicine-man, by producing various combinations of these two and three at a time, professes to foretell events by this augury. I have seen no other savages do so, but the Arabs continually practise an art not very unsimilar. I found at Unyan-yembe the grossest superstition existing among the most enlightened Arabs. Every day much paper was wasted with divination. If a caravan was expected, the time of its arrival was predicted by drawing at random a series of lines of dots, not counting the number at first, but afterwards counting them in pairs, when each line was found to produce either an even or odd number. The evens and odds were then separately combined as dots and dashes. Each combination received a particular signification, and further manipulation with the series produced a result believed in devoutly as the answer of the oracle. When paper was scarce, a board sprinkled with sand served the purpose. Astrology, too, as foolish as ever practised in the dark ages of Europe, still leads a healthy life among the pious followers of the false prophet in Central Africa. These whitewashed sepulchres, as all Arabs are, go daily through all the prayers, and other public performances of their blind belief; yet one and all are guilty of daily acts of the most outrageous description. It is the most devout and pious who are the greatest rogues. It is these who send their slaves to ravage and murder, and bring back a booty of women and children from among the helpless heathen. Even here they have their emissaries carrying on the accursed traffic in human flesh and blood;

and the caravan route to Unyanyembe from here is still, as I find it ever has been in the memory of men here living, no less than hell's highway.

I do not know that I have ever had opportunity to give you any information respecting the great stretch of country between Unyanyembe and the Nyanza. As a rule, it is an uninteresting road—I mean physically—but, in some respects, far from being so. One passes through alternate stretches of jungle and clearing, and never meets with a hill worthy of the name. One exception there is, about half way, where a bold range of mountain, composed of excellent iron-stone, runs in an easterly and westerly direction. This, in fact, is the general run of the country all the way. As one goes further north, a strange sameness characterizes the whole—low, rocky eminences being met with at every mile, and all bearing east and west. Even in the Lake itself the system is continued, for Ukerewe is really nothing more nor less than one of these parallel *sierras*; and, judging from the numerous islets lying in a row between its western extremity and the coast of Karagué, I expect to find, on sounding, that a submerged bank extends across the Lake in this part. Unyanyembe lies only some 300 feet above the Victoria Nyanza; and, although its drainage is to the Tanganika, one is soon out of that lower basin, and entered upon the level plain, which sends its waters to the Nyanza by the *Simeyu* river and its strangely-winding affluent the *Mononga*.

All the country is granite—generally grey—beautiful as ever an Aberdonian quarried in the hills of Woodside or Boxburn. Now and again, where the feldspar predominates over the quartz, blocks are found of a reddish tint, very much like the product of Peterhead. These *sierras* I have already alluded to are a series of piles of mighty boulders, crowning low downs of sand, and covered by, generally, a scanty vegetation. The mighty granite masses are no glacial boulders, but relics of a higher land, that once stood a couple of hundred feet above the present general level. Here and there a solitary monolith is all that remains, but generally there are great piles of rock towering one above the other, as if some African

Titan had been playing at building strongholds; but his masons struck before a single one of the walls was complete, and now the whole are in ruins. On the face of these rocks one may almost watch the movements of the hand of Time, as each boulder shows round its base a family of fragments—some detached centuries ago, and others with all the appearance of having come away but yesterday. As rain and sun combined to break up the larger masses, so these powerful forces are ever acting on the broken pieces, grinding them down to form the loose sand, or rather coarse gravel, of which all the soil is composed, and slowly but surely reducing the whole country to one unbroken plain. On the day the bottom of the Nyanza sank, another country north of Uganda became still more depressed, the great lake that covered Usukuma discharged its watery contents to produce seven years' plenty in Egypt. The mighty reservoir then contracted into what we call the Victoria Nyanza, and no wonder that the diminished supply which the Ripon Falls could yield was looked upon as a time of famine in the land of corn. The emerged land got, by-and-by, saturated with showers, and the surplus water found its way to the lake, and hence to the mighty river, and now the equilibrium is restored, and the Nile rises yearly as in former days. Whatever be the history of Nyanza in the past, the relations of this reservoir to commerce in the present should not be overlooked. In these days of Indian famines, much talk is made on the subject of artificial tanks for the storing of water against periods of drought. The wheat and the rice and cotton-fields of Egypt are of no small importance in the world's supplies, and, considering the amount of English money invested in that country, capitalists would do well to turn their attention to Lake Victoria, for the rise and fall of the waters in that tank determine the amount of produce in Egypt. If this year the unusual rains have devastated the land of Unyamwezi, and gone to swell the bosom of Nyanza to a height of six feet, it is evident that this volume of water must flow out some time; and if, when it has reached Cairo, it does not produce "corn in Egypt," I fear all ideas of tanks as a means of irrigation are at an end.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XV.

MORE CONVERTS.

(Continued from p. 171.)

OME of our converts have to undergo trials on their becoming Christians, of which we know little or nothing at home.

We had as a convert a member of the Delhi royal family, by name Mahzar Ali Khan, but we called him merely the Nawab. He had received from the Rev. W. Smith a New Testament and a book called *The Dini Haqq*; or, *An Inquiry into the True Religion*, with an earnest entreaty to read them with prayer. He acted up to this advice, and, having been brought to the knowledge of the truth, he asked for baptism. There were, however, great obstacles in the way of his baptism. He lived with that branch of the royal family who reside at Benares; but, being of the female line, he had no legal claim to the pension which the Government grants to the family. As soon, therefore, as his intentions were known, he would be cast off by his relatives, and what was he then to do?

He had been for fourteen years in Government service. He also showed us letters of special gifts of a thousand rupees each, which he had received for his excellent management of public affairs. He had been dismissed by Mr. R., but instantly obtained a situation in the service of the King of Oude. "In Oude," he said, "I plundered the people according to custom, and in return, as I was leaving, they plundered me. But," he added, "do not judge me by what I was fifteen years ago. I have since been taught otherwise."

The Nawab being well versed in the Koran and the Hadis or Traditions, and being apparently a fearless man, we hoped he might prove a great acquisition to our work. We gave him Munshi's work, and I was anxious to revise with him the Mohammedan part of the *Dini Haqq*.

The Nawab was baptized by Mr. Wilkinson, and appeared very happy. His troubles soon commenced: his allowance was withheld, his very furniture was seized, and abuse was heaped upon him; but he bore it patiently. The Delhi princes were especially enraged against him. To spare their feelings, and especially those of his mother, the Nawab never contradicted their statements and belief that Mohammed was a prophet of God, asserting merely that, by adopting Christianity, he had given up no *truth* of the Koran, which is in some measure true, but had embraced other truths which are not in the Koran.

I told him that I could not consider this mode of proceeding either secure or safe, and that I was sure that, by his mode of reasoning, he would prepare himself a bed of thorns; and he found it so, for the argument was soon turned against him. If Mohammed was the seal of the prophets, and the Koran a continuation of God's revelation to man, Mohammed must be greater than Christ, and Christians ought to

become Mohammedans, and not Mohammedans Christians. He now declared that Mohammed was no prophet. His friends would not hear of this, and urged his eighty-years-old mother to exert her influence to reclaim her son. She told him that, if he did not renounce Christianity, she would destroy herself; for she could not survive the disgrace of having a son an apostate.

One morning he came to Bhelapur, and informed me that his mother had heaped abuse on him. I recommended him to speak kindly to his mother. Whilst we were conversing, he received a message which made him tremble, and, with a genuine Mohammedan exclamation, he cried, "Allah Akbar! God is great!" and rushed out of the room. His old mother had hanged herself! The act was discovered in time, and she was cut down. She told him that, although she had been prevented this time, she would still destroy herself, and her blood would rest on his head. She then resolved to starve herself, and for two days she did not eat a morsel of food. At last she was prevailed upon to take some, under the condition that the Nawab should leave Benares. He agreed to this, and left for Jaunpore; but a letter from Benares followed him there, ordering him to leave Jaunpore too. The family sent him money, requesting him to proceed to Oude.

From the time that the Nawab left Jaunpore, I only heard once from him. Whether he survived the Mutiny I am unable to say, but I greatly fear he perished during that awful time.

I cannot help thinking that if he had from the beginning stated to his mother and friends that he believed Mohammed to be an impostor, and Christ the only Saviour, they would have given up all hope of reclaiming him, and let him go. How necessary it is for us all to let the world know whose we are and what we are, and that we believe and are sure that there is no other Saviour in the world but the Lord Jesus Christ!

Among our converts was Pundit Nehemiah Goreh, a Mahratta Brahmin, extensively acquainted with Sanscrit learning, and of considerable abilities. By Dr. Ballantyne, of the Government Sanscrit College, he was pronounced to be a Pundit of the First Class. We had been often told by professors and learned civilians that, if we could convert one of this description, hosts would follow him. After Mr. Goreh's baptism, I said to the doctor, "Where is the host that was to follow him?" Advantages such as he possesses are not to be despised, but the humble, faithful worker, whose heart is changed by the operation of the Holy Spirit through the Word of God, is as effectual in Mission-work as the most learned brother. There were many very interesting circumstances in the early career of Mr. Goreh, but several of them have already appeared in print in *Dwij*, or *The Twice Born*, which is a narrative of his conversion, and some account will be found of him in the *Intelligencer* for February, 1877.

An instance may be related of the skill in argument of simple Christians. I baptized a man, by name Zalim Singh, from near Gharwah, with his family. One day this man had to go to Chunar; on the way thither

he was met by two Brahmins, who crossed the Ganges in the same boat with him. As the boat was proceeding slowly across, the Brahmins attacked Zalim for having become a Christian. "What do you know, you ignorant fellow, of your own religion, and what of Christianity? What could induce you to give up worshipping the gods of your forefathers?" Zalim replied to them, "What you have said, pundits, of my ignorance is all true; but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house; he was beautifully made, and cost me some money, for the man who made him was a skilful workman, and I paid him handsomely. Well, I worshipped him many years, although he never benefited me. But, look here, pundits; suppose I had my thakur here in this boat, and with my right hand I took my thakur, and with my left this little dog, and cast them both into the Ganges, what would become of them?" The pundits were silent, but the people said, "Why, the god, being of stone, would go to the bottom, and the dog would swim ashore." "If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do; and if so, pundits, do not expect me any longer to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve!"

Zalim also had his trials. About a week previous to his baptism, his sister sent me word, asking what she should do with Zalim's wife, who stayed with her, for the woman who was at present with him was not his wife. I sent for Zalim. He said, "I have but one wife, and she is with me. Please send a catechist to inquire about the person who is said to be with my sister; but send a woman along with him, and let him insist upon her showing herself to the woman, and, if there be a person calling herself my wife, let her come to me with your catechist." The catechist went and asked for Zalim's wife. The reply was, "She has left for her house, three days' journey beyond Allahabad; but," she added, "if you will give me Rs.18, I will go and fetch her." The catechist replied, "I promise you Rs. 36 on her arrival. Go and fetch her!" The whole was a made-up story to prevent Zalim and his family from being baptized.

The answers which sometimes simple-minded Christians give to learned pundits are unique. Thus, one day a cultivator was attacked before a large crowd of people about his Christianity. "What do you know," the learned man asked, "about Christianity? We know all about it; we have read the New Testament, and know exactly what Christianity is composed of." "True," the man replied; "you know the ingredients of Christianity, so does my cook know what my curry is composed of; but, being a Brahmin, he does not know more, for he never tastes it. I do not know exactly all the ingredients of my curry, but I know what the curry is, for I taste and eat it; so you may know the ingredients of Christianity, but more you do not. I know what Christianity is, for I have tasted it. Taste it! follow Jesus Christ, and you will soon find out whether Christianity is of God or man!"

In 1867, on returning from itinerating in the villages to the south of Benares, a young Brahmin, by name Ram Narayan, introduced himself to me as an inquirer. He seemed to be a humble and sincere young man. He was so well acquainted with the New Testament that I asked him if he had not been already baptized. He replied, "If I were baptized, why should I come to you for baptism? Baptism is what I desire; I want to be Christ's. Oh! baptize me before my friends know where I am! When once I am baptized, I do not care."

As he had no means to support himself, he offered to work in the garden to earn his bread; but the young men in the Normal School, with whom he was then staying, said, "No! Ram Narayan; you know Sanscrit; some other way will be opened for you, by which you may earn your bread." As we were convinced of his sincerity, he was baptized by Padri Solomon, and received the name of Dharm Sewak.

A short time after his baptism, I received a letter from Dr. Valentine, a medical missionary stationed at Jeypore, respecting Dharm Sewak. He was the adopted son of his uncle, who was the chief steward and manager of the household affairs of one of the Queens of the Rajah of Jeypore, an independent principality. One day, as Dr. Valentine was preaching, Dharm Sewak heard him; he was impressed with the truth of the Gospel, and soon after visited Dr. Valentine. When his uncle discovered that Dharm Sewak had been with the doctor, he became alarmed, and remonstrated with him. Finding expostulation of no use, his uncle resorted on other measures. One day, as Dharm Sewak was returning from the city with three Native Christians, they were all seized by the Rajah's soldiers attending upon his uncle. The Christians were beaten within an inch of their lives, and he was confined in the stocks. About nine in the evening he was released and placed in the guard-room for the night. There the *thanadar* (police-officer) and a certain Babu were part of the night urging him to give up the idea of becoming a Christian. Finding these expostulations fruitless, the uncle imprisoned Dharm Sewak in his own house. Visits from friends were repeated. "Why," they said, "should you wish to become a Christian? You have all you can wish for. Do you want more money?—your uncle will give it you; do you want an elephant?—your uncle will supply you with one; a camel?—you can have it, for what is there that your uncle will not give you?" "To all these things," the young man said to me, "I had but one reply, namely, Do you think that these things will recompense me for the loss of my soul?"

After a week's imprisonment, he was one morning taken out of the house, placed on a camel, and escorted to Agra, and from thence sent by rail to Allahabad. Arriving at that station, he was taken charge of by two Sepoys from Rewah, and made over to the Queen of Jeypore's mother. Dharm Sewak was treated everywhere with great kindness. At Rewah he received a house for himself, had plenty of money, and every comfort. After a stay of a couple of months, he resolved upon going to Benares to be baptized. For this purpose he collected all his clothes and tied them up in a bundle, his money in the centre of it, and set out one evening for the railway station. Here he took a ticket

for Benares. During the night he fell asleep, and when he awoke in the morning he found that one of his fellow-travellers had mistaken his bundle for his own, and had left him a bundle of old rags in exchange. Clothes and money were therefore gone, and it was on that account that he wished to become a gardener, in order not to be burdensome to any one.

When he related all this to me, he was still afraid of the Rajah of Jeypore, lest he might send and take him away; but I told him to be of good cheer on that point, for at Benares the Rajah of Jeypore had no power. I then asked him what he wished to do as to the future. He replied, "My heart's desire is that I may be put in a position to be able to preach the Gospel to my countrymen; I wish to tell them what has made my heart happy." He went to Jay Narayan's, where he was very diligent in his studies. After some time his friends advised him to marry, which he did, but remained a student, his wife being engaged in Zenana work under Miss M.

Dharm Sewak possessed a good share of abilities, and, being a humble, earnest, and devoted servant of Christ, we hoped he would become a useful instrument in the hand of the Lord to make known His glorious name among the Hindus; but the Lord's thoughts were not ours. Dharm Sewak was taken ill—it was consumption. He became gradually weaker, and he himself foresaw what was coming. We did all we could for him, gave him food from our own table, and during the heat of the day he used frequently to stay at my house. For upwards of a fortnight I nursed him myself, hoping to arrest the disease, but the Lord had designed otherwise. One morning, when I had been absent for a week, he sent for me; he seemed better. I prayed with him and thanked God for this little relief. After prayer, he smiled and said, "I am not better, I am going to Jesus—home—to my heavenly home! I hoped I might be permitted to speak to my countrymen of Jesus, and tell them how happy He had made me; but it pleased Him otherwise. His will be done! I am His, and He is mine!"

The morning after, as I arose, my Christian servant told me that, after I had retired to rest, a message was sent by his wife that he had died. The Lord wanted Him to be over there! Within two years we lost some of our best and ablest Native helpers in the work, and what could we say? It was the Lord's doing, and we knew and believed that He doeth all things well.

"But are there none who have disappointed you?" I wish I could reply, "None!" but, alas! I cannot. There are few flocks of sheep in the world which do not contain some black ones; and I doubt whether there is a single Christian congregation on earth without having some members who are anything but an honour to the Lord. Until the Lord Himself comes again, there will be tares among the wheat. I could name several Native Christians who disgraced their profession, and have thereby caused their respective missionaries sorrowful days and sad hearts. Let me, however, add, that our Native congregations in India will stand comparison with any congregations in England and Germany.

RECORDS OF THE MISSIONS.

CEYLON MISSION.



ANY of our friends will doubtless be anxious to learn how the work in Ceylon has been progressing, amid the peculiar difficulties that have beset it during the past two or three years. The review now to be given will show that, notwithstanding the trials the Mission has suffered, the hands of the labourers have not been withholden, nor the work suffered to flag; while the hearty spirit evinced by the various Reports will be observed with much thankfulness.

Since the last review of this Mission in our numbers for July, August, and September, 1877, the Revs. W. Clark, R. Collins, G. F. Unwin, and H. Newton, have come home from the Tamil Cooly Mission, the Kandy Collegiate School, the Kandyan Itinerancy, and Colombo respectively. The Rev. S. Coles was also at home for a few months in 1877-8, but went out again in March of the latter year. The Rev. J. Ireland Jones had previously returned to Ceylon in the autumn of 1877. Of the two men from Islington, Messrs. Ferris and Taylor, sent out unordained in 1877 to reinforce the Tamil Cooly Mission, the former came back invalided in the same year, and the latter has since been transferred to Tinnevely. In the urgent need of more labourers in the Tamil Cooly Mission, the Rev. W. P. Schaffter, the experienced South India missionary, who was acting as an Association Secretary at home, went out in November last, commissioned to join the Rev. W. E. Rowlands, who was transferred from Colombo, and the Rev. A. R. Cavalier, in the superintendence of that Mission. A young missionary, the Rev. J. I. Pickford, was also appointed to Ceylon for Tamil work in the autumn; and the Rev. E. Blackmore was brought over from Tinnevely to Jafna, to take up the work of the Rev. D. Wood, who was transferred to Colombo to succeed Mr. Rowlands.

On comparing the subjoined statistical table with that of two years ago (see *Intelligencer*, July, 1877, p. 430), a gratifying increase will be observed in nearly every department of the work.

STATIONS.	Native Clergymen.	Native Agents.	Native Christian Adherents.	Communicants.	Candidates for Baptism.	Baptisms.			Sunday Schools.		Vernacular Day Schools.		English and Anglo-Vernacular Day Schools.		Total number of Scholars in all classes of Schools.	
						Adults.	Children.	Total.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.		
Sinhalese Mission:																
Boddegama...		40	431	148	60	25	15	40	30	465	33	1378	3	220	1607	
Cotta and Colombo...	3	68	1091	223	77	13	37	40	35	757	43	1969	8	543	2512	
Kandy:																
Pastorates & Col. Sch.	2	4	378	67	13	9	19	28	6	58	...	...	1	119	119
Itinerancy...	...	56	1278	120	40	89	51	140	24	255	23	603	18	716	1319	
Tamil Mission:																
Colombo...	...	23	1002	234	28	21	29	50	6	137	4	129	7	225	354	
Tamil Cooly Mission...	1	78	1330	373	64	20	34	54	11	196	23	694	10	367	1041	
Jafna...	4	78	770	334	26	18	32	50	23	806	49	2265	3	307	2572	
Total.....	10	363	6370	1513	325	194	217	411	140	2686	173	2870	50	2406	9534	

Before reporting on the work at the various stations, we give here a general review of the whole Mission (except Jaffna), prepared by the Sub-Committee of the South Ceylon Conference:—

Report of the South Ceylon Mission.

The Sub-Committee feels bound to commence its Report by thanking God for the progress of the past year.

A review of the Reports of the several missionaries convinces us that there has been progress in every district. The total number of adult baptisms is 194—the largest number which has been reported in one year in this Mission; of this the largest proportion belongs to the Kandyan Itinerary. The inhabitants of many villages seem very well disposed towards the Gospel.

Although it has pleased our Heavenly Father to allow the Tamil Cooiy Mission to pass through a severe trial, yet we confidently hope that God will overrule it for good; and now that three European missionaries and forty-five catechists will be engaged in preaching the unsearchable riches of Christ among the thousands of Tamil coolies on the coffee estates, a hope is expressed that the interest in that work will be revived.

Trinity College, Kandy, although deprived of the services of its principal, the Rev. R. Collins, has been effectively carried on under the superintendence of Mr. T. Dunn.

The Tamil work in Colombo has made steady progress in every branch, which is seen (a) in the large congregation at Galle Face; (b) the flourishing boys' and girls' boarding-schools, so much so that applications for admittance into the boys' school have had to be refused; (c) the work in the Colombo jails and hospital has been attended with success in the conversion of five of their inmates.

The district of Cotta still maintains its reputation as a place of education. Upwards of 2500 children are taught in its schools. The girls' and boys' boarding-schools are well attended, and many of the girls who were educated there are acting as teachers at other stations of the Mission, and

also in Government schools. We notice also that all these schools are nearly self-supporting.

In the Baddegama district the labours of the Society's agents have not been in vain. Fifty adults and infants have been received into the visible Church by baptism at that station, and the number of inquirers is large. In some of the Reports, interesting instances of the missionary zeal and activity of the Native Christians were given.

The work at Aragoda, in the Talampitiya district, is especially so. The missionary reports that, on his second visit to this village, he found twenty-two people well acquainted with the first principles of the Gospel, and ready for baptism. For their knowledge of the Gospel they were solely indebted to the Christians at Talampitiya.

The number of unpaid Native evangelists is increasing at nearly all the stations.

The Church Committees and District Councils have met regularly at the several stations, and in most cases have been a great advantage to the Native Church. We feel compelled to state that, in consequence of the great increase in the number of the congregations and members of the same, the refusal of our Diocesan to ordain Native pastors has proved a great detriment to our work and a serious injury to the Native Christians.

We have had candidates waiting to be admitted to the ministry for more than four years, and there is yet no prospect of their ordination.

In conclusion, we thankfully state that, although there has been a general prevalence of distress and poverty during the past year, the contributions of our Native Christians show a considerable increase.

Colombo.

The work at this station may be divided into three parts:—(1) The ministering to the spiritual wants of the English-speaking congregation at Christ Church, Galle Face; (2) work among the Singhalese; and (3) work among the Tamils. Until the middle of last year the congregation at Christ

Church was under the pastoral care of the Rev. H. Newton, but he has since returned to this country through illness. His place is now taken by the Rev. J. I. Jones. The work among the Singhalese has been carried on by Native agents under the direction of Mr. Jones and Mr. Dowbiggin, and that among the Tamils by the Rev. W. E. Rowlands, until his recent transfer to the Tamil Cooly Mission. A notice of the former branch will be found in Mr. Dowbiggin's Report under the head of Cotta. Mr. Rowlands' Report is subjoined :—

Report of Rev. W. E. Rowlands.

Though now removed from the sphere of work in which it has pleased God to allow me for so many years to be engaged, and which has occupied so large a place in my heart, it falls to my lot once more to make that work the subject of my Annual Letter.

The year just passed has not been marked by any particular event, nor by any striking progress in the Colombo Tamil Mission; but it has been one of steady work, and has not been altogether destitute of encouraging features.

The only addition that has been made to previously-existing agency is one school for girls and little boys at Hultsdorp, so that we have now twelve schools in all; and—the attendance at some of them having improved—the number of children on the list has risen, since last year, from 293 to 378.

The little day-schools alluded to in my last Annual Letter—which (by my beloved wife's express wish) were set on foot chiefly with the hope of being able to do something for the good of Mohammedan girls—have continued, to a certain extent, to answer the purpose for which they were intended.

Our girls' boarding-school was reopened at Easter, and has been going on very well since then. Several new girls have been admitted, so that we have now on the list twenty-three (only two short of our full number). Mrs. Cavalier—who was staying with me at Borella from May to September—kindly interested herself very much in the school, and thereby not only greatly benefited the girls, but also relieved me of a grave responsibility. Mrs. Wood, as you know, is now in charge of this part of the work; and while I cannot but regret, for my own sake, the change which has brought this about, I quite realize how much it is for the good of the girls' boarding-school that such a change should have taken place. The boys' boarding-school has, I am thank-

ful to say, continued most satisfactory.

All the boys presented at the Government Examination for 1877 passed very well, and the grant obtained was Rs. 273 : 70. This year the grant will no doubt be larger, as more boys are eligible for examination. A proof of the estimation in which this school is held by those for whom it is intended is to be found in the fact that, for several months past, we have had eight boys above our full number—six of whom have had to sleep on the floor, while the rest have had cots—and that several have applied for admission whom I have been obliged to refuse for want of room. I feel convinced, too, that the school has done, and is doing, a most valuable work in a missionary point of view. Not only is the religious teaching thorough and systematic, but it is carried on with so much earnestness and reality (especially by the head master), that scarcely a single heathen boy comes under its influence without being more or less impressed with the truth of Christianity. Some appear quite to have made up their minds to become Christians. One—the son of a heathen Cangany from a coffee estate in the Dimbula district—came up to me as I was baptizing an adult at Galle Face Church a few months ago, and, looking up trustfully into my face, asked me to baptize him there and then. I told him that I could not do so on a sudden, but that I was very glad he had the desire for baptism, and that I hoped God would give him grace to carry out his desire before very long. Subsequently I had a talk with him in private, and found that his mind was quite made up, and that he did really wish to be a Christian; and since I took up the work of the Cooly Mission, I am thankful to say I have had another proof of his sincerity, through hearing (quite accidentally) from the catechist, who visits the estate where the boy's

father lives, that the Cangany, too, on the catechist's last visit, expressed a wish to be a Christian, and, on being asked what had led him to this change of mind, said that his son had been writing to him from Colombo, and had told him that he must believe on the Lord Jesus Christ if he would find the salvation of his soul.

The number of Christians connected with our congregation is very much about the same as last year, the little difference being on the side of increase. The total number (including adults and children) in Colombo itself, Galkisse, Ngombo, and Galle is now 1092; but, as you are aware, most of the Tamil people in Ceylon are so migratory, that numbers do not indicate as much as they would in the case of the Singhalese.

The attendance at Divine Service in most places throughout the year has been fair, and in some (Maradana, for instance) a decided improvement upon last year. I wish I could say that there were also distinct marks of a growing spirituality amongst our people, but, as yet, there is a great deficiency in this respect. We have as much reason as ever to pray for an outpouring of the Holy Spirit to cause a shaking amongst the dry bones, and make them rise up as a living army to "fight manfully under Christ's banner against sin, the world, and the devil." With respect to liberality, however, and a gradual progress towards self-support amongst our congregations, we have ground for encouragement.

The contributions to the Native Church Fund this year (Rs. 826 : 26) have been Rs. 106 : 38 above the amount received last year, though that amount was in its turn an advance of Rs. 59 upon the contributions of the previous year. Besides this, we have received Rs. 104 : 44 from the Communion offertory, and Rs. 41 : 59 for Church building and missionary purposes, making a total of Rs. 972 : 29 from Natives only, and to which must be added Rs. 203 : 65 collected entirely by Natives (but partly from Europeans) towards the support of two of our little schools for girls and infants. The Native Association, which is thus maintained, had the responsibility of one school only last year, but this year it has taken over another, and several members of the committee have exerted

themselves, not without success, to raise the funds required. The total amount thus received from all sources has been Rs. 1175 : 95, which—considering the circumstances of most of our people—must be regarded as very fair.

The baptisms during the year have been fifty in all—twenty-one adults and twenty-nine children. One of the adults—a young man of about twenty-five—was a fruit from work in the Colombo jails, and one for which we may heartily thank God. Up to the time of his being brought to Colombo he says he had never heard of Jesus and His salvation; but, while in prison, he listened attentively to the catechist's preaching, and manifested a desire for personal instruction. This was, of course, thankfully given, and week by week he became more confirmed in the faith of Christ, so that he fully resolved to declare himself one of His disciples. He preferred being baptized at the expiration of his sentence rather than in jail, and carried out his intention.

He received baptism the day after his release, and has from that time given proof of his sincerity by doing what he could to make Christ known to others. It was his earnest wish to carry the Word of Life to the benighted people of his own village; but he very rightly thought that he would be better qualified to do this if he first received more instruction himself. He is therefore now, for the present, working in a village some distance from Colombo with one of the Singhalese catechists (being almost as conversant with Singhalese as with Tamil). His conduct, I am glad to hear, has hitherto been very satisfactory, and I trust that, through God's grace, he may not only be kept in the heavenly way himself, but may yet be permitted some day to testify for Christ amongst his own people.

I will now only add that evangelistic work has been maintained regularly, as in previous years, by means of street-preaching, hospital, jail, and coffee-store visiting, and the mission-room in the Pettah. In street-preaching we have been encouraged by large and attentive audiences, but have not been permitted to know of definite results. Many in the jails and hospitals have "received the Word gladly," and some have been baptized. The mission-room has received an impetus through a

change in the attendant, and one or two slight improvements. The man now in charge is much more suitable for the post than his predecessor, and the object of the room has consequently been much better secured.

The monthly average number of visitors who have come in and been conversed with during the last six months has been over 300, of whom Hindus form the largest part, Roman Catholics

the next, and Mohammedans the least. It is, however, interesting to know that several Mohammedans have come in again and again, have bought and carried away with them Christian books, and have repeated their visit, showing an evident wish to renew the old subject of conversation. Must we not believe that some conviction of the truth of Christianity has dawned upon their hearts?

Cotta.

This station has had, for the past eighteen months, the advantage of being worked by the Revs. J. I. Jones and R. T. Dowbiggin conjointly. The former took charge of the Training Institution on his return to Ceylon in the autumn of 1877. He has also taken the chairmanship of the Cotta Native Church Council. Mr. Dowbiggin conducts the educational and other work. The Native congregations at Nugegoda, Talangama, and Pita Cotta are still ministered to by the Native pastors, the Revs. D. Jayasinha, H. De Silva, and H. Kannangar.

From Report of Rev. J. I. Jones.

There has been this year very little of special interest in connexion with my work. I can say little more than that the usual routine of the Præparandi Institution has been regularly carried on, and the Native Church connected with this district brought under the more complete system of organization laid down by the Parent Committee.

The Præparandi Class, when I took charge of it, numbered ten students, only three of whom could be regarded as promising candidates for the offices of catechist or school teacher, and only one of whose true conversion I feel assured. In other cases there was enough to make me hopeful, but, as a rule, there was very little appreciation of spiritual things. The mental standard of the generality was not much more satisfactory; there was little capacity for acquiring, and less for retaining knowledge, so that there has been not a little drudgery connected with my duties. But a change made in the programme of lessons, omitting several of the more difficult classical subjects, has had some effect in producing improvement in the character of the work done. At the examination in August, conducted by Messrs. Allcock, Coles, and Dowbiggin, most of the students acquitted themselves creditably.

The Cotta Native Church has gone on quietly in the face of a good many

difficulties, and without any marked change. The attendance at church I do not consider satisfactory; the adults are generally very few, and in many instances very careless. There are a few earnest Christians, but the standard of spirituality, and of knowledge too, is, as a rule, low.

The contributions for the year show some increase, which is so far satisfactory, as the year, owing to incessant rain, has been a very trying one for the people, much of the paddy in this district having been destroyed.

The Church Council is composed of intelligent and influential men, who take an interest in the welfare of the Church, and some of whom render voluntary assistance to the pastors. As yet, however, I do not see at all sufficient realization of the need of greatly increased effort, if the Church is to meet the Society's reduction in grant, and so be kept up.

The Church Committees I think likely to be very useful. There are six in operation in this district now. They comprise the most satisfactory members of the various congregations. They meet monthly, and discuss with apparent interest the affairs of their own church, &c.

The meeting of the Provincial Council in August was encouraging, and the manner in which business was trans-

acted in it made us hopeful that by degrees, and under God's blessing, it would become a very important body.

The number of adult baptisms in the district has been small. On the other hand, the number of candidates, chiefly from the schools, is considerable, so that probably next year will be above the average.

Evangelistic work has been carried on regularly. Evening meetings are held weekly in several places, and to them Buddhists as well as Christians come in goodly numbers to hear the Gospel. In the streets we have preached constantly, meeting occasional opposition, but very rare interest. There is very painful indifference generally manifested—so much so that I have

sometimes suspected that the Buddhists are warned by the priests not to listen to us. From one Buddhist priest I have had several visits: he is quite willing to discuss religious matters in a friendly manner, but of course, at the same time, announces his determination never to forsake Buddhism. Our most favourable opportunities for preaching have been on moonlight nights, when the people sometimes come together as they will not at other times. On such occasions we have had a good many listeners, but there has been no sign that the word spoken has reached their hearts. They much need the prayers of God's people, and so do we who are endeavouring to lead them to Christ.

From Report of Rev. R. T. Doubbigin.

For some years past it has fallen to my lot to review the whole of the work carried on in this district. It has been a great relief and source of comfort to me that the Rev. J. I. Jones has been appointed to work at Cotta, and take half of the burden which hitherto had rested solely on my shoulders. My Report this year will embrace only (1) the work of education, and (2) that of the evangelistic agents in the Colombo and Cotta districts.

I. Owing to excessive rains, the people have suffered considerably from the loss of their paddy-crops and garden produce. In many instances the people had to be content with one meal a day, and sickness prevailed to a considerable extent. The grants-in-aid this year are Rs. 695 less than last, which is owing entirely to the sickness and distress in the district.

Although not immediately connected with this or any other station, I remark with satisfaction, and mention it for our encouragement, that Ceylon stands *third* in the work of education among the Missions of the Church Missionary Society. The place of honour is occupied by South India, the second place by North India, and the third by Ceylon. The total number of schools under my management is forty-nine; of which forty-five are in the Cotta district, and four are in Colombo. The total number of scholars in all classes of schools is 2502, and are distributed over an area of some 250 square miles. The schools of the Cotta district are to a great

extent carried on independently of the funds of the Church Missionary Society. In fact, the boys' English school, and the girls' boarding-school, do not receive any grant from the C.M.S. In the girls' boarding-school there are thirty-six pupils, and in connexion with the English school there are twenty-two boarders and ninety-six day-boys. The sum of Rs. 3111 : 32 was received as fees from the boys, and Rs. 1287 : 24 from the girls, towards the upkeep of their respective establishments.

The forty-three day-schools in the Cotta district cost altogether Rs. 5389 : 32, towards which the grant from the Society was Rs. 1500, or only a little more than one-fourth of the whole expenditure. From information which has reached me from those able to judge, I am led to believe that the Cotta schools are second to none in the island of their class. Seven young people from our schools received baptism last year. I am glad to say that there are a good many inquirers and candidates for baptism. Of the latter there are twenty-four in the boys' English school, and three or four in the girls' boarding-school.

One young lad of about thirteen or fourteen appears to have made up his mind to become a Christian, and is a candidate for baptism. On one occasion his Buddhist friends and relations endeavoured to persuade, if they did not actually use force, to compel him to go to the temple and make offerings to the image of Buddha; but all in vain. The

youth firmly resisted and has continued steadfastly to express his earnest wish to be a Christian. This is very much like putting his head into a lion's mouth, for his relations are all rigid Buddhists, and will offer every opposition in their power. The Lord give him grace to make a good confession of His Son before many witnesses!

Some of the embroidery sent from Ceylon to the Paris Exhibition was made in our girls' schools. The singing of the boarding-school girls is always much appreciated by visitors. Owing to them and the boys who board in the compound, the singing at the station church is a great contrast to all our other places of worship in the district. In our village churches, each man and woman has his or her own psalm, literally; for if there be twenty people in a church, there will be as many tunes and times, and all as different as possible from the original. During the Christmas holidays I went to a church for service, about ninety miles from Cotta, and there I found three of our boarding-school girls leading the singing, and one of them playing the harmonium, to the evident delight of the congregation. Our hope is that, in course of time, the influence of the boarding-school in this, as well as in other respects, will be felt all through the Mission. A brother of one of the girls writes of his sister, "She is a pearl in our family, owing to her education and training in the girls' boarding-school."

It has been very interesting to us to watch the gradual changes for good in the character and disposition of the girls. In some it has been most marked, and we cannot help feeling that such improvement is owing to the blessed influences of God's Holy Spirit. During the past year, two young women who had been in the schools, and married after leaving, have died rejoicing in the assurance of everlasting life.

II. *Evangelistic Work.*—About Christmas I had the pleasure of baptizing an elderly woman, who has lived some five years with us as a servant. Two years ago her daughter, who is in the boarding-school, was baptized, and since then she has helped to prepare her mother for baptism. The mother, in her way, was a well-disposed Buddhist, and superior in many ways to people of her class.

Previous to the day fixed for her baptism, she brought to me her money chatty, into which, for several years past, she had put small silver coins, intended as an offering to the priests, or to buy and present to a Buddhist priest those eight articles of clothing, &c., which, as a mendicant monk, he is allowed to possess and call his own, viz., three robes, an alms bowl, in which to collect his food, a belt or girdle, a razor, a needle, and a water strainer.

The chatty, when opened, I found to contain Rs. 15:64. I am quite sure that giving up this money, collected for such a purpose, was a great proof of her sincerity.

The work in the Liyanwela district has been extended during the year to Bópe and Augampitiya, where an additional catechist is now stationed and supported by the "Mission Extension Fund."

At Liyanwela I have established an early morning prayer-meeting at 6 a.m. I found that there was a great difficulty in finding a time and place in their own houses for morning devotions, and so we have opened this early service for reading of God's Word and prayer, which is fairly well attended.

One of our Christians was suffering from dysentery, and, though unable to read, took his wife's Testament and Prayer-book, put them on his breast, and declared his faith in, and love for, the Lord Jesus Christ.

There has been good work done in Colombo, in the streets, gaols, hospitals, and at the police-courts, where we have preached to thousands of people during the year. (This remark equally applies to the Hévágam and Rayigam Korale Itinerancy). A girls' day-school, a Sunday evening service and night-school have been most successfully conducted by the catechist and his wife in Maradona. In March last a young Singhalese gentleman, of good family and Roman Catholic, renounced Romanism and has ever since attended our ministrations in Colombo. His conduct has been most satisfactory. A patient in the Civil Hospital was led to believe in the Lord Jesus Christ and was baptized, at my request, by the Native pastor in Colombo.

Viewing the work as a whole, it is both satisfactory and encouraging.

THE MONTH.



LAST year the Society's Anniversary fell on the earliest possible days, April 29th and 30th. This year it falls on the latest possible days, May 5th and 6th. The appointed preacher of the Sermon at St. Bride's, the Rev. C. F. Childe, will be heard with peculiar interest, as the Principal of the Church Missionary College for twenty years, from 1839 to 1858, and as a most staunch and devoted adherent of the Society's spiritual and evangelical principles. The venerable President will, we trust, occupy his wonted place at the Annual Meeting; and among the speakers will be (it is hoped) the Bishops of Rochester and Rupert's Land, the Earl of Aberdeen, Canon Hoare, the Rev. W. Ridley (Bishop-designate of Caledonia), the Rev. W. T. Storrs, who has just returned from the Santál Mission, and the Rev. J. B. Wood, of Lagos. The Archbishop of York had hoped to be present and speak, but is unavoidably prevented. At the Evening Meeting Admiral Prevost is to preside, and several missionaries will speak.

The special feature of this Eightieth Anniversary will be the serious deficiency reported in the Funds. We earnestly commend to the attention of our readers the article on that subject at the beginning of this Number, and pray that its suggestions may be blessed of God to the stirring up of increased zeal and diligence among the true friends of the Society.

THE Day of Intercession for Foreign Missions, appointed by the Archbishops of Canterbury and York to be observed in future on the Tuesday before Ascension Day, falls this year on May 20th. We trust that, whatever may be the influence of the change in the time of year upon the general interest manifested in its observance, the spirit of prayer will be fully maintained among the supporters of the Church Missionary Society. The supplications *for men* specially offered on the first of those annual Days in 1872 were most unmistakably and graciously answered. *Openings*, too, God has given us in wonderful bounteousness since then. Now we want *means*. Will these be denied us if we continue a praying people? "Whatsoever ye shall ask in My Name, He will give it you." "Ask, and ye shall receive, that your joy may be full."

THE Selections from the Minutes of Committee, printed on page 312, give the appointments of the Society's Islington men who will (D.V.) be ready to go out in the ensuing autumn. Not for many years have so many as eighteen (including Mr. Nicol and Mr. Nasr Ode, who necessarily go back to the lands of their birth, West Africa and Palestine) been located at once; yet almost every man is designated to meet a real need, and we shrink from contemplating the possibility of any being kept back for lack of funds.

The four men allotted to East Africa are wanted partly to reinforce Mpwapwa, and partly in view of the extension of the Mission which will probably be the issue of Bishop Steere's proposals alluded to in our last number. The appointments to Sindh, Western India, the North-West Provinces, Krishnagar, and Travancore, barely fill up vacancies. The two men for North China are the Society's response to Bishop Russell's request for *six*. From Japan the call is perhaps not so loud, but two of the stations are

manned by only one missionary each, and Mr. Peel cannot be sent to a tropical climate. The location of two men in North-West America is rendered necessary by the peculiar requirements of the Athabasca diocese (whence, too, Mr. Reeve is shortly coming home), and the expected return to England of Archdeacon Kirkby.

The question now is, *Are the men thus appointed to go out this year?* That depends, under God, upon the action of the Society's friends in retrieving its financial position.

THE following is extracted from the *Court Circular*. Dr. Baxter's services to the Belgian Exploring Expedition were rendered at Mpwapwa. One of the explorers was attended by him in illness, and their goods were housed in the Mission premises. At the interview, King Leopold manifested much interest in the Society's plans for Mpwapwa :—

MARLBOROUGH HOUSE, *March 23.*

The King of the Belgians received a deputation from the Church Missionary Society at Marlborough House, yesterday afternoon, for the purpose of expressing to them his thanks for the valuable assistance rendered by Dr. Baxter, of that Society, to Belgian explorers in Central Africa.

The deputation consisted of the Bishop of London, the Bishop of Rupert's Land, Canada; Bishop Perry (formerly of Australia); Sir Thomas Fowell Buxton, Bart.; Mr. Arthur Mills, M.P.; Captain the Hon. F. Maude, R.N. (Treasurer); Mr. Alexander Beattie, Mr. Edward Hutchinson (Secretary), and the Rev. Henry Wright (Clerical Secretary).

THE Bishop-designate of Caledonia, the Rev. W. Ridley, is appealing, as his brother Bishop on the Niger did two years ago, for a steamer. Few Bishops can need one more than he will. The communication between all the existing C.M.S. stations is by sea, as well as from them to Fort Simpson or to Victoria; and the hoped-for extension inland will, in the first instance, be up the Naas and Skeena rivers. We trust that, even at the present juncture, some kind friends may be able to spare money for this really necessary missionary ship.

Our friends will hear with interest and thankfulness that Admiral Prevost proposes to visit Metlakahla again this summer, and to be there to welcome Bishop Ridley to his new diocese.

It may here be added that Reports from the Mission are just to hand, and are encouraging in every respect. We hope to print them shortly.

MATTERS at Fuh-chow remain *in statu quo*. No reparation has been made by the Chinese authorities for the outrages committed in August last; and it appears that the proposals made by them, which were referred to in the Selections from the Proceedings of the Committee in our March number, have been withdrawn, if indeed they were ever made sincerely, which now seems doubtful. It is earnestly to be hoped that the representation of the British Government on the subject will be successful.

Mr. Wolfe writes in tones of much depression, though he has by no means lost his faith in Him whose overruling providence ordereth all things in heaven and earth. Throughout the province the Christians are suffering, and these prolonged and wearying negotiations have compelled him to remain in Fuh-chow all the winter, instead of travelling from station to station to comfort the poor converts. Mr. Lloyd, however, has done what he could, and he

writes warmly of the general friendliness of the people. It is a few of the gentry who are our real opponents.

One most sad event reveals but too significantly the condition of things in Fuh-kien. The Rev. Ling Sieng-Sing, the pastor in charge of the Lo-Nguong district, was so distressed by the troubles of his flock that he became insane, and, though tenderly watched by his excellent wife Chitnio (well known to friends of the Female Education Society as one of Miss Cooke's girls at Singapore), succeeded in putting an end to his own life. He was the man who, when a catechist, headed the party of evangelists that occupied Kiong-Ning-fu in 1875, and was with them expelled the city in the following year, after being treated with the grossest indignity and cruelty. He was originally a Chinese schoolmaster, and was baptized by the late Rev. J. E. Mahood. On Easter Day, 1876, he was, with three others, ordained by Bishop Burdon, and has been a faithful and valuable labourer. There is mystery about such an ending to the life of such a man, but we have need to hear the Master saying, "The things I do ye know not now, but ye shall know hereafter." We cannot doubt that our brother is now in that Presence "where the wicked cease from troubling, and the weary are at rest." His death is a severe loss to the Mission, especially following after the death of another of the four, Su Chong-Ing, twelve months previously. Only two ordained men now remain, Ting Sing-Ki and Tang Tang-Pieng.

SINCE the foregoing paragraph was written, Mr. Wolfe's Annual Report has been received, which is deeply interesting, and shows that the work of the Lord, though hindered in many ways by the trials besetting the Mission, has been energetically carried forward during the past year, and been crowned with no little blessing. There have been 176 adult baptisms, and 61 of the children of Christian parents. The Native Christian adherents now number 3000. We hope shortly to present the Report *in extenso*.

Bishop Burdon and the Rev. D. T. Barry visited the Mission in February, and were on a tour among the country stations when the mail left. The Revs. R. W. Stewart and Ll. Lloyd were admitted to priests' orders on Feb. 23rd.

ANOTHER addition has been made to the ranks of the Native clergy of Travancore. Mr. E. Varkki John was ordained deacon by the Bishop of Madras on March 9th. At the same time the Rev. Jacob Chanday received priest's orders.

THE Nineteenth (printed) Report of the Umritsur Mission, just to hand, is an extremely interesting and encouraging document. Mr. Clark, Mr. Keene, Mr. Bateman, Mr. Beutel, and the Native clergy, all write thankfully and hopefully. Last year, 36 adults and 58 children were baptized, against 11 and 22 the year before. The number of Native Christians has increased from 345 to 432. The Native contributions to religious objects amounted to Rs. 1582, against Rs. 645 in 1877. We shall give large extracts from this valuable Report as soon as space permits; but many prior competitors are awaiting their turn.

THE Zanzibar mail of March 3rd brings us news from Mr. Stokes, who, with Mr. Copplestone, was still at Uyui on Dec. 23rd; and from Dr. Baxter, dated Feb. 17th, from Mpwapwa. Nothing had been heard from the

Lake, and it was feared that Mr. Mackay's letter-carrier had been killed, the country being in a disturbed state. The two brethren at Uyui were receiving kind treatment from Said-bin-Salim, and had built a small mission-house. We hear from Zanzibar that they had subsequently started for the Lake.

Dr. Baxter reports well of Mpwapwa. He had returned from Ugogo with 153 goats and sheep, which he had purchased without having to pay any *hongo*, meeting everywhere with a friendly reception. He has also some oxen and a good stock of fowls, and has 25 acres of land under cultivation. Mr. Last was at Zanzibar, having come down to take up a caravan with supplies, both for themselves and (in case of need) for the Lake.

We mentioned in our February number that the Rev. G. M. Gordon had gone up to Kandahar with the British expeditionary force, and gave a letter of his from Quetta. The following interesting letter, written on the way back, has now been received:—

*Road from Kandahar,
Feb. 17th, 1879.*

I am on my way to Dera Ghazi to meet Lewis and Jukes, who are to be there with the Bishop and Clark in the beginning of March. I shall always regard my journey to Kandahar as very important from a missionary point of view; and although the slow and tedious march there, with its long delays, disappointed the hope of an earlier return, yet the time has not been wasted, and I shall henceforth be able to read the Bible to the Afghans in their own language whenever the opportunity presents itself. It was one of those undertakings in which I felt the leadings of God's providence, and when I saw some twenty regiments encamped without a pastor or Scripture-reader, there seemed to me to be an additional inducement to urge me onwards. The generals and officers gladly accepted my services, and I found a missionary sphere in the hospitals and soldiers' tents. If in this venture of faith I have exceeded my duty as a missionary of the C.M.S., the fault is mine, and I hope that your Committee will condone it, and not lose confidence in me for the future. One may be said, in common parlance, to have carried one's life in one's hand every day in Kandahar, for the place was full of fanatics more fatal in their attacks than the enemy in the field; but my life, thank God, was in better keeping than my own. The language of David and of St. Paul is at such times inexpressibly appropriate, "I will say of the Lord, He is my Refuge and

my Fortress, my God, in Him will I trust."

I have received great kindness from many officers during this campaign, and all have been cordially friendly. Some have been more like brothers than friends. The Christian intercourse which I have enjoyed with them has been very refreshing.

I am thankful to say that the Gospel in Arabic, Persian, and Pushtu was favourably received by some of the learned and influential Natives of Kandahar, whose friendship was shown in frequent visits to my tent and hospitality at their own houses. One of them was the Kazi, or head of the priesthood; another was a "doctor of divinity" (Mohammedan), of very inquiring mind, who showed me a copy of the New Testament in Hindustani, which he had not only read, but committed parts of it to memory. I found the same friendliness and cordiality among the leading members of the Hindu community, and I am quite certain that a residence of a few months there would establish an intercourse most favourable to the reception of the Gospel among all classes.

General Biddulph's division is now returning to India, and I have taken advantage of the opportunity to return with them. General Stewart's division remains for the present at Kandahar.

I now turn in dependence upon God to the work of the Baloch Mission and the Jhelum Itinerancy. May God in His own time raise up an apostle to the Afghans of Cabul and Kandahar! I believe that it is in those cities that one

might expect a reception (humanly speaking) for the Gospel, rather than amongst the wild mountain tribes, the Afridees, Wazirees, Mahmands, &c.

THE Rev. J. A. Lamb, who has served in the Yoruba, Sierra Leone, and East African Missions, has now gone back to Sierra Leone, to act as Secretary there during the expected absence of the Rev. L. Nicholson. On the other hand, the Rev. A. Menzies, who returned from West Africa invalided last year, has sailed for Frere Town, where an ordained missionary is much wanted.

THE complete returns for 1878 from our South India Missions are now to hand, and we can estimate the extent of the recent large accessions in Tinnevely. The total number of C.M.S. adherents in South India is given as 75,592, which is an increase of 9079 on the previous year. In Travancore the increase is 599; in the Telugu Mission there is a decrease of 73, and in Madras of 29. The balance of 8582 is the increase in Tinnevely. The Tinnevely numbers, however, are reduced by 1624, the number of "persons dispersed by famine"; and there have been 1263 burials in the Christian community. The latter may be balanced by the births, which are not distinctly stated; but still the general statement that the accessions in the C.M.S. districts have been about ten thousand is abundantly confirmed. But the great majority are still regarded only as having "placed themselves under Christian instruction." Only a few have been baptized as yet. The adult baptisms in the year were 811, against 349 in the previous year. In Travancore there were 400; in the Telugu Mission, 98; in Madras, 19; making 1328 in South India.

IN connexion with the foregoing, the following extract from a recent letter of Bishop Sargent's will be read with much thankfulness. It has always been felt that the Christianity of Tinnevely needed to be itself more aggressive, and the existence now of such a body as 389 voluntary evangelists is a most hopeful token for the future. The recent "accessions" have joined a living and a growing Church:—

It is a matter of no small joy at this juncture, that, with the large accessions we have had to the Church in this province, the number of voluntary preachers to the heathen has wonderfully increased. There always were scattered throughout the district men who performed this duty under seeming discouragement, and their ranks were but feebly reinforced; but, now that so much encouragement offers, volunteers are rising up on all sides. At present their numbers are about as follows:—Palamcottah, 42; Mengnanapuram, 169; Paneivilei, 75; Pannikulam, 17; Nallur, 14; Surandai, 13; Dohnavar, 10; Suvisheshapuram, 49.—Total, 389.

These 389 voluntary helpers give at the most one day, or part of a day, in each week, to go among the heathen

and speak or preach to them. Some of them go oftener. In some places a small subscription is made to defray the expenses of light, where the preaching is conducted by night. Now I regard this movement, not so much by its results on the heathen, as by its results on the men's own minds. It must do them good. In every chief congregation there is an evening set apart for social prayer-meeting, when these men narrate the incidents of their last efforts. In fact, in all that I see happening around me, I hardly know which to prefer in my thankfulness—the influx of so many heathen to receive Christian teaching, or the rousing up of our slumbering converts to a sense of their duty to the heathen.

Of these evangelists, it will be seen that no less than 169 belong to the Mengnanapuram district, in which there are 170 villages, containing 12,000

baptized Christians, and 4000 adherents as yet unbaptized, ministered to by 21 Native clergy, and 30 regular catechists and readers. Now, in a report which we find in the *Madras C. M. Record* of the last annual general meeting of the Mengnanapuram Church, at which 2000 Christians were present, we get a most interesting glimpse of these voluntary workers for Christ, and of how their numbers were then increased:—

Bishop Sargent observed that the past year was a new era in the Missions of Tinnevely, and he hoped the accessions to the Church was a religious movement which would progress and strengthen week by week. Our successes, however, only entailed responsibility and increased exertion. He would therefore like in this assembly to say a few words to those who voluntarily went among the heathen with the message of salvation. Would all such being present stand up? One hundred and twenty-four men stood up! The Bishop then spoke to them of the advantages which they held above paid agents. The service they performed had no remuneration from the Society, but the work itself was the best of pay, and the Master they had to look to was the loving Lord Jesus. After they had sat down, the Bishop

asked if there were none others who desired to follow the good example of these men in the numerous villages around. Thirty-eight men then stood up and offered themselves to join the ranks of voluntary agents to the heathen. The Bishop welcomed these fresh volunteers, but added, "It could not be that this good work should be confined to the men: had the women no share to take in so good a work?" Seven women then stood up and offered to do what they could in their respective neighbourhoods. The Bishop encouraged them with suitable advice to persevere in this good work—"as sometimes women can effect more than men, for even when our Lord was on earth, His twelve disciples went into the village of Samaria, and came bringing no one with them to the Master; but the woman went there, and brought out the whole village."

On Jan. 13th the Sultan of Zanzibar, in consequence of some fighting that was going on in the northern part of his dominions on the mainland between the Suahili population and the Wakamba and Wanika tribes, went up to Mombasa in his new steamer *Glasgow*. He did not land, but it was his first visit there for ten years, and he remained in the harbour a week. Mr. Streeter writes, "The good effects of his trip will be great. He was very severe on those who were in any way concerned in slavery, and has given strict orders to have a stop put to the kidnapping business that has been openly carried on here." He did not land at all, but Mr. Streeter waited on him on board the *Glasgow*. "He received me most warmly, and we had a good talk together." Before leaving, he sent his captain to Frere Town with a present, and to ask if he could do anything for the Mission.

The letters from Mr. Streeter and Mr. Binns continue to speak of the improved condition of the settlement. The former, who has been by no means disposed to see things *coulour de rose*, says, "I am sometimes a little cast down, but more often overjoyed at the progress I verily believe we are making."

The Africans now connected with the Mission exceed 600 in number; of whom 335 are liberated slaves sent by Dr. Kirk; 170 are "Bombays," i.e. liberated slaves of former years who were taken to Bombay, and have been brought over from thence; 40 are Wanika; and nearly 100 are runaway slaves from the neighbouring districts who have settled down around the station at Rabai; besides which there are some 40 of the Giriama people.

THE year's returns from Japan, which are now complete, show that the

progress of the Mission continues but slow, although we trust that the foundations of the Native Church of the future are being deeply and truly laid. The Christians now number 128, against 88 last year, and 50 the year before. There are 48 at Nagasaki, 35 at Osaka, 22 at Tokio, 8 at Niigata, 15 at Hakodate. The communicants are 62, against 30 last year, and 22 the year before. There have been 56 baptisms, 43 of which were adults. In 1877, 18 adults were baptized; and in the year before, 25. The 56 took place at the five stations as follows:—At Nagasaki, 21; at Osaka, 20; at Tokio, 6; at Niigata, 6; at Hakodate, 3.

All the brethren write hopefully, except Mr. Fyson at Niigata, who is somewhat discouraged by the indifference of the people. Mr. Dening's Report breathes a very hopeful spirit: and he is able to speak of audiences of from 100 to 300 at the services at Hakodate and three out-stations. The Reports will be presented *in extenso* shortly; meanwhile we print at once some very interesting and important remarks by Mr. Warren of Osaka on the outlook in Japan generally:—

Osaka, Jan. 14th, 1879.

No doubt every Report you receive from this country will testify to the continuance of this empire in the path of progress and enlightenment. Another Imperial progress to the N.W., extending over more than two months, during which the Son of Heaven—the descendant of the so-called Divine dynasty—has appeared to millions of his subjects as an ordinary mortal, has contributed to remove many a superstition that has centred in his person. The power at length conferred on the people, by giving them a voice in the election of the headmen or mayors of towns and villages, and the establishment of provincial assemblies throughout the empire, in which all questions of local expenditure will be discussed, and largely controlled by the representatives of the people—the elections for many of which have taken place, and which will shortly meet for the first time—are concessions which contain the germ of a system of representative government, which will, perhaps, in five or ten years, become an accomplished fact. The extension of the line of railway, now open to Kiyoto, to Otsa on Lake Biwa and beyond, which is now being pushed forward—of the telegraph system to various parts of the country hitherto unreached by it—the more perfect development of the postal department, with its savings bank and money order systems—and the vigour thrown into the educational work of the country—are all helping forward the general advancement of enlightened views. The establishment of political and benevolent societies in

various parts of the country, and of Chambers of Commerce at the great centres of trade—to say nothing of the spirit of the Native press—show that young Japan is not asleep, either in regard to things political, social, or commercial. Side by side with these tokens of general advancement, the gradual but no less sure diffusion of Christian truth is preparing the way for the kingdom of our Lord Jesus Christ. For this let us give unfeigned thanks to God.

Whilst we rejoice in all the changes that mark intellectual, political, social, and religious progress, we must not be blind to the fact that the real struggle between truth and error, light and darkness, is but just commencing. The religions that have influenced the millions of this empire for centuries may be disestablished and disendowed summarily or gradually, but superstition will remain for many a year to come; and nothing will expel the demon so as to prevent his return but the presence and power of the Son of God. It is not for me to attempt to forecast what will be the future of Shintoism or Buddhism in this country, but I venture to predict that they will not disappear speedily, or without a desperate struggle. It is not unlikely that Shintoism will be found in some modified form—such as that which is now being presented to popular audiences in the public preaching of the Shintoists—for many a year to come, and that it will have many supporters and followers. Already Shinto Societies are being formed for the

special object of maintaining their religion. Buddhism, at least in one of its branches—the Monto or Shin sect—shows remarkable signs of vigour. It has recently established a Mission in China, which is reported to be flourishing; it is making strenuous efforts to get a footing in Satsuma, from which province it has hitherto been excluded; and it has just completed a large College at Kiyoto, for the accommodation of 600 students, who will be selected from their schools in the provinces. There is a rumour that some of the numerous students educated may eventually be sent to Europe and America for proselytizing purposes. Whether there be any truth in the

rumour, or whether it will ever be verified in fact, remains to be seen, but the mere existence of such a rumour shows that there is no want of vigour or enterprise in the priests and people of the Monto sect. God's ways are not our ways, and it may be that the very efforts made by these old religious systems, to maintain their influence and power, may be, indeed, but the gathering of forces by the enemy, to be used on the Lord's side in His own good time. But, viewed as facts, they are remarkable signs of vigour, and they betoken a determination, not only to struggle for existence, but for extension and conquest.

Mr. Warren's letter concludes with a special request for prayer in behalf of Japan on May 20th, which, being the Tuesday before Ascension Day, is the new Day of Intercession.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the large income raised for the Society by the Associations during the past year, notwithstanding the unfavourable condition of the country. Special prayer that the serious excess of expenditure over income, which has nevertheless been the result of the year's work, and which threatens to continue, may not be permitted to cripple the usefulness of the Society as a great agency for the evangelization of the world.

Thanksgiving for good work in Tinnevely, Japan, and Ceylon. (Pp. 297, 308, 310.)

Prayer for Fuh-Chow, and especially the Native Christians there, in their present sufferings. (P. 305.)

Prayer for the opening of Afghanistan to the Gospel. (Pp. 279, 307.)

Prayer for the Society's Anniversary, that it may be a time of much blessing in the kindling of fresh zeal and self-denial in the Master's service.

NOTES OF THE MONTH.

ORDINATIONS.

North India.—The Rev. Sartok Biswas was admitted to Priest's Orders by the Bishop of Calcutta on Feb. 2 last.

South India.—On March 9, the Rev. J. Chandy, Native, was admitted to Priest's Orders, and Mr. E. Varkki John to Deacon's Orders, by the Bishop of Madras; and on March 9 the Rev. H. J. Schaffter was admitted to Priest's Orders by the Rt. Rev. Bishop Caldwell, at Edingudy.

RETURN HOME OF MISSIONARIES.

Punjab.—Rev. T. J. L. Mayer left Bunu on Feb. 12, and arrived at Liverpool on April 2. —The Rev. W. Hooper left Bombay on March 1, and arrived at Naples on March 21.

North India.—The Rev. C. G. and Mrs. Daeuble left Bombay on March 1, and arrived at Naples on March 21.—The Rev. W. T. Storrs left Calcutta in February, and arrived in England in March.

DEPARTURE OF MISSIONARIES.

Palestine.—The Rev. F. Bellamy left England on April 16th.

West Africa.—The Rev. J. A. and Mrs. Lamb left Liverpool on April 5th for Sierra Leone.

South India.—The Rev. F. and Mrs. Bower left London on March 24 for Madras.

Erratum.—In April number, p. 212, last line but one, for "books" read "Bible."

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, March 10th, 1879.—Presented Report of the Henry Venn Native Church Fund Sub-Committee, recommending the following grants from the interest account:—Under the head of "Native Churches," 100*l.* to the Sierra Leone Native Pastorate; 200*l.* to the Niger Native Church; 50*l.* to the Native Church in Mauritius, under certain conditions; 100*l.* to the Provincial Church Council of Tinnevely, to maintain additional pastors. Under the head of "Native Missionary Societies:"—100*l.* to the Sierra Leone Native C.M. Association; 25*l.* to the Gorakpur Native C.M. Association; 25*l.* to the Punjab Native C.M. Association; 10*l.* to the Native Missionary Association at Meerut; 30*l.* to the Travancore Provincial Native Church Council; 15*l.* to the Telugu Native Church Council (on conditions); 15*l.* to the Cotta C.M. Association; 15*l.* to the Tamil Cooly Native Missionary Association; and 50*l.* to the Fuh-Chow Native Church. The Report was adopted.

Reference having been made to the death at Mentone of the Rev. W. T. Bullock, Secretary of the Society for the Propagation of the Gospel, to his earnest and indefatigable labours in connexion with that Society, and to the Christian courtesy and consideration which had always characterized his communications with this Society, it was resolved, That this Committee hear with much regret of the loss to the cause of Missions, and to the S.P.G. in particular, occasioned by the death of the Rev. W. T. Bullock, and direct that the expression of their sympathy be conveyed to the Board of that Society.

A Sub-Committee was appointed to consider and report upon the Society's present educational policy in India, and also on the propriety of memorializing the Indian Government on its relation to education.

Committee of Correspondence, March 18th.—After special prayer, offered by the Rev. Prebendary Auriol, the Committee proceeded to consider the locations of the students in the Society's Institution at Islington, who were to be presented to the Bishop of London for Holy Orders at the ensuing Trinity Ordination. After careful consideration of the wants of the Mission-field, and the qualifications of the several students, the following arrangements were provisionally made:—Mr. J. C. Price to Mpwapwa (together with Mr. H. Cole, a second year student, to go out unordained); Mr. T. C. Wilson and Mr. J. Verso to East Africa; Mr. A. Manwaring and Mr. C. Mountfort to Western India; Mr. J. Redman to Sindh; Mr. G. H. Parsons to Krishnagar; Mr. J. J. Johnson and Mr. J. Hsley to the N. W. Provinces; Mr. C. A. Neve to Cottayam College, Travancore; Mr. W. Banister and Mr. J. B. Ost to North China; Mr. W. G. Peel to Japan; Mr. V. C. Sim to Athabasca, and Mr. G. S. Winter to York Factory, Hudson's Bay.

The Committee sanctioned arrangements for the retirement of the Rev. C. T. Hoernle, of the Society's Mission at Meerut, at the same time putting on record their warm appreciation of his long and faithful services for the last forty-one years in the North India Mission.

A Minute of the Calcutta Corresponding Committee was read, forwarding a Memorandum by the Rev. W. T. Storrs, on the importance of establishing a Training Institution in the Santal Mission for the supply of Native schoolmasters and catechists, the expenses of which he estimated at Rs. 75 per mensem. The Committee concurred with Mr. Storrs in his views, but were

unable to sanction any increase in the estimate for the Santal Mission in the present state of the Society's funds.

C. Bernard, Esq., officiating Secretary to the Government of India in the Home Department, was appointed to a seat on the Calcutta Corresponding Committee.

The Punjab and Sindh Corresponding Committee having invited Mrs. Reuther, widow of the Rev. C. F. Reuther, to take Mrs. Elmslie's place in the charge of the Umritsur Orphanage for one year, during the absence of the latter in England, this arrangement was sanctioned.

A statement was read from the Bishop of Rupert's Land upon the Missions and lands belonging to the Society in the province of Manitoba, from which it appeared that the four stations, viz., Dynevor, Mapleton, St. Andrew's, and La Portage, in that province, had for some time past assumed the character of settled Christian communities; but that, owing to various causes, it was not possible for them at present to undertake the entire pecuniary support of their ministers. The Bishop recommended that these four Missions should be placed on the footing of the Colonial Church, by granting them 100*l.* per annum each for three years, in lieu of the present allowances to the Missionaries, the grants to be considered at the end of that period. The Bishop of Rupert's Land, being present, further explained his views. The Committee adopted the Bishop's proposal, subject to certain personal allowances to which the Society is pledged. Arrangements were also sanctioned, on the Bishop's recommendation, for holding the Society's lands for the present, as its value was likely to increase greatly during the next few years.

Committee of Correspondence, April 1st.—The Secretaries reported that on Friday, the 21st of March, a letter had been received from Major-General Gardiner, in attendance upon his Majesty the King of the Belgians, expressing the desire that representatives of the Society should wait upon him at Marlborough House on the following day, to receive his Majesty's thanks for the kindness shown to members of the Belgian Expedition by the Society's Missionaries at Mpwapwa. His Majesty received the deputation very graciously, expressing his warm thanks, especially to Dr. Baxter, who attended one of the members of the Belgian Expedition during a serious attack of illness at Mpwapwa. His Majesty entered into conversation upon the arrangements and the progress of the Society's Mission, and evinced much interest in the same.

A grant of copies of the late Rev. J. Rebmann's Kiniassa Dictionary was made to the Mission of the Established Church of Scotland at Lake Nyassa, the Dictionary having been found useful by the Missionaries there in pursuing the study of the Native languages.

The Rev. A. B. Macduff, M.A., of Trinity College, Dublin, and Vicar of St. John the Baptist, New Town, Leeds, having, at a previous meeting of the Committee, been accepted for missionary work in North India, was appointed to the Punjab and Sindh Mission, in view of the probable openings on the North-Western frontier of British India.

The Committee took leave of the Rev. J. A. Lamb, proceeding (with Mrs. Lamb) to Sierra Leone to undertake temporarily the office of Secretary of the West Africa Mission, and of the Rev. F. and Mrs. Bower, returning to Travancore. They were addressed by the Honorary Clerical Secretary, and commended in prayer to the protection and blessing of Almighty God by the Rev. Prebendary Wilson.

The Secretaries having adverted to the proposed exploration of the Binue River by the *Henry Venn* steamer, already sanctioned by the Committee, and it appearing that considerable expenditure would have to be incurred in carrying out the expedition, it was resolved—That, owing to the present financial position of the Society, the Committee regret that it will be necessary to postpone the voyage for another year.

Committee of Funds, April 2nd.—The Rev. W. G. Thomas, one of the Vicars of St. Asaph, was appointed Association Secretary for North Wales.

Committee of Correspondence, April 8th.—A letter was read from the Bishop of Athabasca, requesting the Committee to relieve him of the secular duties of the Secretaryship of the Mission in his diocese, and asking for an ordained Missionary to be sent out to him this summer, to be stationed at Fort Chipewyan with a view to relieve him of those duties. The Committee appointed Mr. V. C. Sim Assistant Secretary of the Athabasca Mission, and sanctioned the necessary arrangements for his going out immediately, and for his receiving ordination before starting. The Committee also sanctioned arrangements being made for sending out Mr. W. Spendlove, who had spent some time in the Society's Preparatory Class at Reading, with Mr. Sim, as catechist and schoolmaster.

Contribution List.

In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Report. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.		Cheeshire:	
Bedfordshire: Ampthill District	26 0 3	Altrincham: St. John's	33 1 4
Barton-le-Clay	2 10 0	Baddiley	9 11 1
Bedford	156 19 7	Birkenhead and Cloughton	296 15 6
Clophill	6 3 6	Great Budworth	26 11 6
Dunstable	29 12 9	Cheadle	13 6 4
Henlow	12 8 5	Chester	477 17 8
Houghton Regis	3 12 0	Cloughton: Christ Church	73 11 3
Luton	66 10 8	Crewe	3 3 0
Sandy	69 8 6	Dukinfield: St. Mark's	17 13 4
Woburn	49 2 4	Knutsford	21 10 6
Berkshire: North Berkshire	4 3 0	Lostock Gralam	26 0 0
Faringdon	39 15 8	Macclesfield	7 1 6
Hendred, West	12 4 6	Malpas: St. Chad	22 5 7
Hungerford	12 13 9	Marple	6 3 8
Lamborne, &c.	25 15 7	Neston	61 8 5
Maidenhead	11 0 11	Northwich	21 6 2
Newbury	135 14 4	Runcorn	66 10 7
Wallingford	107 11 10	Stockport	27 15 2
Windsor and Eton	151 0 0	Toft	29 19 11
Winkfield	38 17 6	Upton	56 17 2
Wokingham	13 6 6	Wharton	23 4 2
Bristol	738 18 0	Wheelock	1 0 0
Buckinghamshire: Aylesbury	25 9 0	Winsford: Christ Church	8 8 0
Buckingham and Vicinity	68 3 9	Woodford	16 15 0
Biedlow	5 7 2	Cornwall: Bodmin	59 10 6
Cheham and Vicinity	91 10 0	Crown	3 0 4
Middle Claydon	8 3 0	Cubert	1 19 4
Datchett	14 2 11	Cury	2 13 0
Horwood, Little	1 4 4	Fowey	2 17 7
Lacey Green	4 2 11	Gwennap	14 7 7
Great Misenden	11 1 7	Launceston	34 10 4
Penn	5 5 0	Liskeard	2 13 3
Saunderton	15 4	Mylor and Flushing	1 1 0
Slough and Langley	69 4 11	Penwerris	7 19 3
Swanbourne	1 11 6	Pensance	25 7 9
Wendover	25 4 6	St. Paul	8 0 0
Winslow	21 18 0	St. Austell	26 1 3
Woburn	16 11 6	St. Day	43 6 5
Cambridgeshire: Cambridge Town, County, and University	848 0 0	St. Mawgan	3 17 2
			22 3 0

Cumberland: Aikton: St. Andrew's	28	12	0	Alverstoke	13	8	0
Carlisle	490	18	10	Baughurst	15	9	9
Cockermouth	31	8	10	Bishop's Walkham, &c.	6	2	1
Keswick: St. John's	5	9	3	Bramley	1	4	8
Penrith	163	14	7	Bransgore	11	15	8
Silloth: Christ Church	15	6	3	Buriton	4	15	0
Parish Church	12	11	4	Curdridge	22	0	6
Whitehaven	196	10	7	Droxford	13	12	1
Wigton	67	18	0	Eastney Juvenile Association	6	2	5
Workington	6	9	8	Froxfield	4	15	0
Derbyshire: Derby & South Derbyshire	558	3	8	Gosport: St. Matthew's	29	13	7
North-West Derbyshire	62	1	0	Lymington	24	0	0
Ashbourne and Dove Valley	273	16	4	Meon Valley District	30	4	9
Bakewell and High Peak	66	17	11	Newtown	15	0	3
Chesterfield and East Derbyshire	150	13	2	Overton	35	9	3
County Fund	287	18	0	Penton	11	2	1
Grealey	3	15	5	Petersfield	7	2	11
Milford	3	1	8	Portsmouth: Christ Church	12	2	0
Osaston	46	4	11	Portsmouth and Portsea	11	1	3
Whitfield	32	3	0	Ringwood	11	9	2
Winhill	36	10	6	Romsey	18	7	3
Devonshire: Buckamills: St. Ann's	2	17	8	Soberton	2	3	7
Devon and Exeter	1228	1	10	Southampton	349	3	3
Devonport and Stoke	67	7	1	Swanmore	13	17	1
Plymouth, &c.	116	13	5	Tadley	3	1	7
Stonehouse	23	18	2	Whitchurch	17	7	4
Shillingford	6	2	10	Woolton Mill	1	11	0
Dorsetshire: Allington and Bridport	44	0	0	Wykeham	4	0	0
Blandford	45	2	6	Iale of Wight: West Cowes	24	18	0
Burton Bradstock	6	5	6	Gatten: St. Paul's	10	5	7
Compton Valence	3	0	0	Newport: St. Thomas'	49	12	2
Crichel	10	12	9	St. Thomas', Brighton	1	17	2
Dorchester, &c.	268	5	6	Oakfield: St. John's	2	0	0
Durweston	9	9	6	Ryde and Vicinity	79	8	8
Melcombe Bingham	24	6	7	St. James'	26	14	9
Poole	42	5	10	Sandown	51	6	2
Portland	16	7	6	Shanklin: Old Church	18	7	6
St. John's	12	6	4	St. Lawrence	60	0	0
St. Peter's	13	16	0	Ventnor	6	8	3
Sherborne	69	18	9	Channel Islands: Jersey	24	14	4
Stalbridge	24	8	5	Herefordshire: Donnington	5	0	0
Stickland	10	19	6	City and County of Hereford	363	5	10
Wareham, &c.	9	16	5	Hertfordshire: East Hertfordshire	1128	14	7
Weymouth and Melcombe Regis	81	13	1	High Barnet: Christ Church	26	9	3
Wimborne	69	17	5	Boxmoor	6	18	0
Wool	2	15	2	Chipperfield	2	3	0
Wynford	1	3	0	Hemel Hempstead	1	1	0
Durham: Darlington	111	15	2	Hitchin District	3	1	0
Gateshead	221	9	10	King's Langley	31	16	6
Shildon	9	14	3	Rickmansworth	13	1	1
Borough of Sunderland	377	17	1	St. Alban's	163	3	10
Essex: Chelmsford, &c.	511	14	7	Abbey	1	1	0
Colchester, &c.	546	6	2	Watford: St. Andrew's	36	8	10
Felstead School	5	0	0	Huntingdonshire	454	2	9
Grays	15	10	0	Hartford	2	8	3
East Ham	5	12	0	Leighton Bromeswood	5	0	0
West Ham, &c.	171	4	3	Kent: Bapchild	11	4	2
East Hanningfield	4	5	0	Beckenham: Christ Church	23	11	9
High Beech	1	10	6	St. Paul's	22	9	6
Hutton	2	2	0	Belvedere Ladies	26	3	0
Ilford, &c.	2	19	11	Bexley	3	3	0
Leyton: All Saints'	5	0	0	Bexley Heath	35	2	0
Parish Church	23	9	11	Blackheath	267	3	9
Manningtree	6	12	6	Bromley	21	6	8
Saffron Walden and North-West Essex	324	7	7	Chatham: St. Paul's	14	16	2
Southend	2	18	0	Chislehurst: Christ Church	133	7	7
Theydon Bois	10	0	0	Juvenile Association	11	9	11
East Thurrock	8	14	8	Dartford	10	8	6
Walthamstow	53	5	11	Denton	2	15	0
Wanstead	70	9	5	Deptford: All Saints', Hatcham Park	23	18	0
Gloucestershire: Cirencester	34	5	10	Eden Bridge	1	7	6
Gloucester	132	0	0	Egerton	6	14	6
Hatherop	9	14	0	Eythorne	35	10	6
Lechlade	6	0	0	Folkstone	31	2	9
Leckhampton: St. Phillip's and St. James'	20	13	0	Greenwich	263	15	4
Longborough	1	6	0	Parish Church & St. Mary's	27	13	6
Naunton	23	3	0	Holy Trinity	3	8	0
Stroud, Borough of	157	16	1	East Kent	1014	4	9
Tewkesbury	5	10	9	South Kent	54	9	1
Uley and Vicinity	162	15	3	Knockholt	8	9	6
Hampshire: North Hampshire	51	16	7	Lamorby	4	16	0
East Hampshire	66	0	3	Lee	174	6	2
Winchester and Central Hampshire	761	16	3	Margate	382	7	2
				Marston	11	3	6

Orpington	16	5	8	
Plumstead: St. John's	3	18	7	
Ramsgate: Christ Church	14	5	1	
St. George's		5	0	
Rocheater, &c.	231	8	4	
St. Augustine's, Honor Oak	5	16	0	
Sandhurst	10	0	0	
Sevenoaks, &c.	53	17	9	
Shortlands	42	5	9	
Sidcup	29	11	1	
Sittingbourne: St. Michael's	27	4	6	
Sittingbourne Deanery	17	5	9	
Stockbury	6	3	6	
Strood	15	3	8	
Sydenham: Holy Trinity	67	9	3	
Tovil	2	16	11	
Tunbridge Wells, &c.	20	2	0	
Tunbridge	121	13	1	
St. Stephen's Juvenile Association	6	10	11	
Waldershare, Whitfield, and West Langdon	10	14	2	
Westerham	42	3	10	
Woolwich, &c.	31	6	4	
Lancashire:				
Liverpool and South-West Lancashire	700	0	0	
Lancaster and North Lancashire	69	3	0	
Baxenden	3	2	3	
Blackburn	371	17	11	
Bolton: St. Paul's	24	3	4	
Bolton-le-Moors	262	10	2	
Astley Bridge	12	7	6	
Bretherton	11	10	4	
Cartmel	47	7	9	
Chorley	21	13	11	
Clitheroe	23	16	0	
Colne	1	10	0	
Darwen	63	4	10	
Douglas	8	16	4	
Farnworth	42	14	0	
The Fylde	313	3	1	
Blackpool: Christ Church	60	7	5	
Hindley: All Saints'	14	0	0	
Manchester, &c.	3250	16	1	
Marton	5	17	0	
Newbarns and Hawcoat	24	18	5	
St. Mark's, Barrow-in-Furness	8	12	6	
St. Helen's	5	13	1	
Holy Trinity, Parr Mount, Schools	5	3	9	
Old Church	27	19	8	
St. Thomas'	52	13	6	
Trawden		13	6	
Ulverstone	105	6	9	
Whittle-le-Woods	18	18	0	
Wigan: St. Catharine's	3	0	6	
St. Thomas	4	14	9	
Leicestershire: Ashby-de-la-Zouch	192	0	5	
Bitteswell	9	0	0	
Bottesford		11	0	
Hinckley and Neighbourhood	89	1	6	
Leicester, &c.	625	4	3	
Melton Mowbray	70	13	3	
Juvenile Association	11	6	0	
Old Dalby	6	7	2	
Thrusington	4	0	0	
Lincolnshire: Alford	54	17	8	
Barton-upon-Humber	90	17	0	
Bilsby	3	15	2	
Boston	76	19	8	
Castle Bytham	4	5	0	
Croft		2	0	
Donington		5	6	
Gainsborough	25	9	0	
Grantham	71	6	9	
Holbeach and Fleet	16	11	11	
Lincoln	213	17	6	
Louth	335	1	11	
Holy Trinity	436	1	6	
Market Rasen	31	3	0	
Redbourne	8	0	0	
Sleaford	54	3	0	
Spilby	11	17	0	
Stamford	232	10	1	
Wainfleet: All Saints'	8	13	6	
Iale of Man	291	1	7	
Middlesex: City of London: St. Andrew-by-the-Wardrobe and St. Ann, Blackfriars		19	9	10
St. Dunstan's-in-the-West, &c.		19	1	0
St. Mary Aldermary		14	17	9
St. Stephen's, Coleman Street		10	0	0
Tower District		27	17	8
Ashford		6	3	7
Bethnal Green: St. Jude's		1	11	2
St. James the Less		2	18	0
Bloomsbury: St. George's		29	1	5
Bow: Parish Church		16	9	1
North Bow: St. Paul's		10	6	3
Brondesbury: Christ Church		10	0	0
Chiswick: St. Paul's, Grove Park West		14	13	0
Christ Church, Mayfair		8	11	0
Lower Edmonton		10	8	0
Feltham		2	17	4
Finchley: Parish Church		30	9	5
Christ Church		8	1	6
Foundling Hospital		4	5	0
Friern Barnet		7	15	6
Fulham: St. John's		57	2	9
Hammersmith: St. Matthew's		24	2	8
Hampstead		1456	19	11
St. John's		105	2	4
Hanwell		6	10	4
Harefield		28	9	9
Harrow		44	0	2
Harrow Weald		53	0	5
Haverstock Hill: St. Andrew's		2	1	0
Heaton		37	18	2
Highgate: St. Michael's		10	10	2
Highgate Rise: St. Ann's			15	9
Holy Trinity, Little Queen Street		10	3	2
Hornsey: Christ Church		5	0	7
Isleworth		39	12	11
Islington		1241	6	1
Barnsbury: St. Clement's		19	17	9
St. David's		5	11	7
Kensington: St. Mary Abbots		195	6	9
South Kensington: St. John's		23	10	6
St. Paul's		292	4	6
Kilburn: Holy Trinity		7	17	0
Limehouse: St. Anne's		5	3	5
London, North-East		129	14	10
London, South-West: Upper Chelsea:				
St. Jude's		11	5	0
St. Saviour's		23	15	0
Chelsea: Old Church		19	4	3
St. John's		23	10	6
Park Chapel		25	14	4
Muswell Hill: St. James'		16	1	3
Notting Hill: St. Andrew's Mission District			7	0
Paddington: St. John's		134	19	6
Pentonville: St. James'		11	11	4
Pimlico: Eaton Chapel		96	18	10
St. Michael's		7	0	2
Pinner		10	10	2
Poplar: St. Matthias'		28	8	8
Portman Chapel		239	7	2
St. Bartholomew-the-Less		3	7	6
St. Clement Danes			8	0
St. Giles-in-the-Fields: Parish Church		40	2	3
St. John's Wood, &c.		33	3	3
Carlton Hill		31	0	4
Maida Hill: Emmanuel Church		78	8	7
St. Mark's, Hamilton Terrace		48	8	7
St. Marylebone: Brunswick Chapel		51	8	1
Parish Church		19	14	10
Trinity Church		38	15	3
All Souls'		20	0	0
St. Mary's, &c.		44	5	1
St. Mary's, Spital Square		27	19	8
St. Pancras: Parish Church		103	4	0
St. John's, Fitzroy Square, Juvenile Association		10	0	0
Somers Town: Christ Church		6	0	0
Southall Green: St. John's		18	0	2
Southgate		33	17	6
New Southgate: St. Paul's		36	4	6
Spitalfields: Christ Church		41	1	4
Staines		13	0	0

Sanmore, Great	29	0	0	Crewkerne and Ilminster	116	4	5
Sanwell	13	5	8	Evercreech	8	9	6
Stepney: Christ Church	17	0	0	Frome	90	12	0
Temple: Offertory Fund	25	0	0	Glastonbury: St. Benedict	7	11	5
Tottenham: St. Paul's	10	3	0	Marlock	24	0	0
Tarham Green	9	11	0	Midsomer Norton	25	13	11
East Twickenham: St. Stephen's	51	13	8	Oakhill	20	7	3
Uxbridge	14	19	5	Polden Hill	60	2	0
Westminster: St. Andrew's	10	0	0	Queen Camel and Vicinity	25	17	0
Christ Church	100	1	7	North Somerset	53	8	10
St. James'	16	10	1	Somerton, Kingsdon, &c.	40	0	1
St. Matthew's	8	19	6	Wellington	30	0	9
Whitechapel: St. Mary's	89	5	4	Yarlington	3	5	10
Monmouthshire: Chepstow	21	10	0	Yeovil	59	7	4
Lantshewy-Skirrid	3	1	6	Staffordshire: Alstonfield	14	3	0
Machen	3	17	5	Bramshall	1	6	3
Monmouth	26	12	1	West Bromwich: Holy Trinity	97	0	11
Newport: St. Paul's	24	3	2	St. James'	6	17	10
Pontypool	10	8	0	Burslem	21	17	0
Raglan	5	11	8	Burton-on-Trent	25	5	2
Shrewnewton	13	14	7	Christ Church	35	16	2
Norfolk	2573	10	11	Bushbury	22	4	2
Narburgh	2	2	0	Cannock	18	0	0
Narmouth, Great	12	0	0	Coven	7	15	10
Northamptonshire: Long Buckby	27	16	11	Darlaston	52	12	11
Burton Latimer	52	7	5	All Saints	12	15	0
East Farndon	4	11	2	Handsworth: Trinity Church	45	3	5
Higham Ferrers	12	13	1	Borough of Hanley	16	12	5
Newton Bromswold	1	3	0	Hoar Cross	3	7	0
Kettering and Neighbourhood	70	2	11	Kidsgrove	14	0	0
Northampton	376	14	4	Lichfield	46	18	5
Oundle	105	15	9	Newcastle-under-Lyme: St. George's	38	6	6
Peterborough	231	9	4	St. Giles	19	8	5
Sanwick	4	16	5	Norton Canes	13	1	0
Towcester	6	8	0	Penn: St. Philip's	40	0	0
Wellingborough	11	11	6	Rolleston	25	0	0
Northumberland: Corbridge	71	0	0	Bugeley	3	3	6
Lindisfarne	171	14	11	Farish Church	5	0	0
Newcastle, &c.	377	3	8	Seighford	6	13	6
Tweedmouth	4	8	0	Sheriff Hales-with-Woodcote	29	3	7
Nottinghamshire				Stafford	96	0	1
Nottingham and Nottinghamshire	1012	3	9	Stoke-on-Trent	24	14	3
Horwell	1	2	3	Tunstall	22	5	1
Mansfield	32	4	4	Uttoxeter	13	9	5
Newark	143	2	4	Walsall	205	12	1
Osington	4	19	6	Walsall Wood	1	17	2
Retford	61	6	11	Wolverhampton: St. Luke's	12	7	10
Scotton	3	11	9	St. James'	12	2	1
Southwell	19	15	11	St. Matthew's	6	2	9
Worksop	12	13	8	St. Paul's	63	9	2
Oxfordshire: Banbury & North Oxfordsh.	125	7	5	St. Jude's	25	13	6
Erise Norton	1	11	0	St. George's	2	11	5
Dynham	8	3	2	Suffolk: Aldeburgh	6	18	3
Henley-on-Thames	32	10	11	Beeches, &c.	131	9	11
Oxford and Vicinity	751	4	5	Beldston	27	15	0
St. Aldate's	4	16	6	Bungay	7	18	7
Thame	100	3	7	Bures: St. Mary	15	10	8
Bedfordshire: Oakham	122	5	0	Halesworth	77	11	6
Uppingham	19	1	0	Hartismere	70	8	9
Bedfordshire: Albrighton	5	15	3	Horringer	4	2	0
Chawardine	17	2	10	Home	3	4	4
Chesham	2	1	4	Lowestoft	80	4	9
Chesham, West	3	14	0	Metfield	3	6	4
Henstock	17	5	9	Poalingford	2	8	6
Leadow	29	15	0	Sudbury	121	7	5
Man Savage	3	11	6	East Suffolk	1050	0	0
Newport	9	11	0	West Suffolk	355	4	4
North-West Shropshire	16	6	2	Thwaite	5	5	0
Oswestry	92	7	8	Wingfield	13	0	0
St. George's, near Wellington	3	13	2	Surrey: Abinger	3	2	1
Salisbury	12	3	1	Balham and Upper Tooting	75	17	0
Salisbury	443	14	11	Battersea: St. Mary's	21	3	6
Wellington, &c.	133	3	9	St. George's	6	1	1
Christ Church	11	14	4	Beddington	65	5	5
Wan	81	19	8	Bermondsey: St. Anne's	10	13	6
Wiltshire: Backwell	4	6	6	Bishop Sumner's Church	3	1	0
Bath, &c.	1187	6	8	Christ Church	15	17	3
Bathwater District	40	13	7	Farish Church	9	9	10
Bathwater	3	3	0	St. James'	16	17	0
Bathurst	9	3	0	St. Mary Magdalene	3	9	9
Chiseldon	7	5	8	St. Paul's	14	6	6
Clare	7	10	10	Brixton: St. Matthew's	96	9	6
Clare	143	1	0	Juvenile Association	17	6	6
Campton Bishop	13	16	1	St. Jude's	7	6	1

St. Paul's.....	30	16	0	Wolston.....	5	6	8
Camberwell, &c.....	284	1	1	Westmoreland; Ambleside.....	83	7	1
Christ Church, Old Kent Road.....	20	11	9	Bampton.....	8	0	0
St. Saviour's, Herne Hill Road.....	27	8	6	Brough.....	20	2	0
Cheam.....	100	7	0	Burton.....	25	15	0
Clapham.....	16	6	3	Dufton.....	2	0	0
Clapham Park; All Saints'.....	2	2	0	Heversham.....	33	17	0
Dorking.....	96	2	2	Kendal.....	496	6	0
Epsom.....	56	8	5	Levens.....	31	12	0
Farnham; Hale.....	8	7	3	Mitburn.....	2	19	0
Godstone.....	33	16	6	Rydal.....	4	2	9
Guildford, &c.....	217	1	1	Windermere; Parish Church.....	20	6	10
Botleys and Lyne.....	5	15	6	North Windermere.....	69	13	4
Godalming.....	9	5	0	Wiltshire; West Ashton.....	6	1	3
Ham.....	16	7	0	Atworth and South Wrexall.....	6	2	8
Kew.....	10	12	7	Caine.....	23	16	0
Kingston and Vicinity.....	63	1	5	Colerne.....	6	10	0
St. Paul's.....	21	15	1	Devises.....	69	17	6
Lambeth; Emmanuel.....	7	15	9	Heytesbury.....	5	12	6
St. Andrew's.....	14	7	4	Malmesbury, &c.....	94	16	9
St. Mary.....	12	16	11	Marlborough.....	23	9	10
St. Thomas.....	11	19	11	Salisbury.....	274	1	4
Limpfield.....	21	17	8	Shaw.....	7	5	5
Lingfield.....	3	4	1	Swindon.....	17	5	6
Merton.....	10	10	0	Trowbridge.....	103	7	0
Newington; St. Mark's, Walworth.....	10	19	2	Warminster.....	17	15	8
Norbiton; St. Peter's.....	48	13	7	Winkfield.....	16	12	11
South Norwood.....	39	4	0	Worcestershire; Abberley.....	29	5	0
Penze.....	112	12	9	Bewdley.....	23	16	0
Holy Trinity.....	56	2	10	Birta Morton.....	6	5	9
Red Hill.....	19	12	6	Blackheath.....	19	14	0
Richmond.....	247	6	9	Bromsgrove.....	49	14	4
Southwark; St. George-the-Martyr.....	2	16	7	Cleeve Prior.....	11	5	0
St. Peter's.....	4	9	0	Cookley.....	39	9	0
St. Stephen's.....	7	14	4	Droitwich; St. Peter's.....	3	2	0
St. Philip's, Kennington Road.....	30	11	0	Evesham.....	23	15	7
Stockwell; St. Michael's.....	169	3	8	Hales Owen.....	61	7	2
Streatham; Christ Church.....	18	0	0	Kidderminster.....	23	8	9
Tatafield.....	1	17	0	Langley.....	5	11	5
Tooting.....	16	0	0	Great Malvern.....	168	0	4
Wallington.....	107	5	8	Christ Church.....	23	7	6
Walton-on-Thames.....	11	8	7	Romsley.....	2	5	0
Yorktown.....	24	0	1	Stourbridge.....	95	16	3
Sussex; Brighton, &c.....	2565	14	3	Stourport.....	33	15	3
Broadwater and Worthing.....	105	11	11	Worcester.....	94	12	3
Burgess Hill.....	15	9	10	Yorkshire; Allertorpe.....	2	11	0
Chichester, &c.....	142	19	4	Arsley.....	7	0	3
Cowfold.....	9	0	8	Arthington.....	9	6	6
Crowhurst.....	5	17	1	Baldon.....	10	4	0
Eastbourne; Trinity Church.....	1	1	0	Barnsley.....	62	6	7
Guildford, &c.....	33	13	6	Bawtry.....	4	19	4
Hastings, &c.....	633	11	11	Bentham; St. Margaret's.....	18	16	2
Hollington; St. John's.....	5	17	0	Beverley.....	160	3	4
Horsted Keynes.....	13	4	7	Bingley.....	15	0	0
Kingston, &c.; St. Paul's.....	21	15	1	Bolton-by-Bolland.....	13	17	3
Lewes.....	285	13	7	Bradford.....	405	8	0
Linch.....	3	5	11	Braithwell-with-Bramley.....	8	11	6
Littlehampton.....	10	12	6	Bridlington Quay.....	90	5	6
Midhurst.....	3	10	0	Calverley.....	195	7	11
Petworth.....	42	9	0	North Cave, &c.....	23	19	9
Richmond.....	10	10	0	Chapel-le-Dale.....	1	8	2
Rye.....	26	6	6	Cherry Burton.....	5	5	8
Stonegate.....	10	17	9	Clapham.....	25	2	5
Wadhurst.....	37	18	5	Cleveland.....	107	13	10
Warnham.....	4	10	7	Clifford.....	8	10	7
Warwickshire; Arrow.....	15	8	4	Cottingham.....	5	0	0
Attleborough.....	3	13	5	Dale Head.....	19	9	9
Bidford.....	10	3	8	Dawsbury.....	24	2	11
Birmingham.....	1025	17	1	Doncaster.....	299	1	2
Brailes.....	39	10	5	Driffield.....	60	9	2
Church Lawford.....	1	14	6	Gomersal.....	7	8	0
Colehill.....	13	12	8	Grosamont and South Cleveland.....	24	18	11
Coventry.....	220	10	0	Haddlesey.....	15	8	4
Exhall-cum-Wixford.....	6	7	4	Halifax.....	293	4	7
Kenilworth.....	62	4	8	Hauptswaite.....	22	14	10
Leamington.....	153	18	6	Harthill.....	25	13	6
Nunston.....	24	1	11	Heaton; St. Barnabas.....	4	17	6
Rugby.....	85	15	9	High Harrogate.....	533	3	4
Salford Priors.....	10	16	10	Huddersfield.....	329	2	0
Shustoke.....	8	0	4	Hull.....	574	13	6
Stockingford.....	11	0	10	St. Stephen's.....	10	6	0
Stretton-on-Dunsmore.....	18	0	0	Ilkley.....	11	5	6
Warwick, &c.....	69	1	11	Knarsborough.....	201	8	11
Weddington.....	3	15	6	Laxton.....	6	12	10
Wilneote.....	3	12	9	Leconfield.....	1	10	0

Leeds	788	15	4
St. Simon's	35	2	0
Malton and Ryedale	160	6	1
Northallerton	7	2	0
Oley	71	18	1
Pateley Bridge	31	12	7
Pocklington and Neighbourhood	43	0	0
Pontefract	171	12	8
Reasdale	3	8	7
Richmond	122	0	7
Ripon	320	0	0
Roecliffe	76	10	0
Rotherham	407	5	6
Roundhay	19	8	3
Rylstone-with-Coniston	8	15	0
Scarborough	119	16	11
Searby District	84	6	2
Selby: St. James	84	0	0
Settle	18	7	0
Sheffield	2234	1	9
Skipton	13	13	2
Slaidburn	21	15	9
Sowerby	14	2	10
Sutton-in-Craven	12	5	6
Swillington	6	17	7
Tankersley	23	1	1
Thirsk	37	9	8
Thornton	1	5	6
Toxide	2	2	1
Wakefield	204	1	1
Wetherby	18	11	7
Whitby	109	10	10
Whitgift	5	14	5
Woodside	14	8	11
York	1072	8	6

ASSOCIATIONS IN WALES.

Anglesea: Beaumaris	11	8	0
Brecknockshire: Crickhowell	39	16	7
Cardiganshire: Llandysyll	40	3	0
Carmarthenshire: Llandovery	28	17	3
Mothvey	7	10	
Carmarvonshire: Carnarvon	90	0	3
Glanogwen	5	0	0
Llangwladle	1	0	0
Llyan and Eifonydd Deaneries	29	19	6
Llangwladle	1	0	0
Denbighshire: Bryn Mally	9	17	7
Chirk	28	2	6
Denbigh	10	8	4
Henllan	13	1	1
Isycoed	8	9	3
Llanrhaidr-yn-Kimmerch	10	11	5
Rhosymedre	4	18	9
Wrexham	5	15	0
Fintshire: Bistre	5	9	0
Bodvari	9	0	3
Holywell	36	18	10
Hope	7	4	8
Mold	32	11	0
St. Asaph	48	6	9
Glamorganshire:			
Cardiff: St. John's	77	0	9
Owm Avon	23	12	2
Llancafan	2	18	2
Llandow	10	6	
Llansamlet	6	0	6
Neath	12	10	0
Swansea	66	3	8
Christ Church	2	6	8
Merionethshire: Aberdovey	1	0	0
Corwen	4	16	9
Dolgelly	2	0	0
Montgomeryshire: Deanery of Arustley	5	14	0
Newtown	4	18	4
Welshpool	114	19	1
Pembrokeshire: Haverfordwest	58	14	7
Endbaxton	6	6	9
Seynton	4	12	4
Radnorshire: Llangunllo	4	11	0
New Radnor	1	3	10

SCOTLAND.

Aman: St. John's	50	2	11
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Crief	39	10	0
Edinburgh Auxiliary	49	5	10
Edinburgh Scottish Episcopal Board of Foreign Missions	5	0	0
Glasgow: St. Jude's	68	5	1
St. Silas	47	10	4

BENEFACTIONS.

A. H. L., Thankoffering on recovery from sickness	20	0	0
Allcroft, J. D., Esq., M.P., Lancaster Gate	500	0	0
A. L. W.	5	0	0
An Old Missionary	15	0	0
Baring, Right Rev. Bishop	141	0	0
Bazett, Lieut.-Col. C. Y., Springfield	20	0	0
Birchall, Mrs., Whiteholme	50	0	0
Birthday Gift, "80 crowns, J. E. C."	20	0	0
Birthday Gift, April 12	25	0	0
Boone, Miss	5	0	0
Brooke, Sir W. De Capell, Bart., Market Harborough	35	0	0
Brown, Wm., Esq., Old Broad Street	10	10	0
Buchanan, Misses, Cheshunt	10	0	0
By Sale of Ornaments, F. R. H.	23	3	0
Campbell-Colquhoun, Rev. J. E., Chartwell	25	0	0
Charlotte, Matthew x. 8	10	10	0
Churchill, Miss E. A., Dorchester	5	0	0
Colwyn, Rev. R., by Rev. J. S. Lewis	20	0	0
Cope, Rev. W. R., Wandsworth Common	5	0	0
Cox, Rev. Thos., Aldringham	100	0	0
Crabb, R. H., Esq., Baddow Place	200	0	0
Credwson, Robt., Esq., Ambleside	50	0	0
Cust, R. N., Esq., St. George's Square	10	0	0
D. B.	20	0	0
Denison, Lady, East Sheen	5	0	0
Deverell, John, Esq., Purbrook Park	100	0	0
E. P.	10	0	0
Farrer, Miss G., Stoke Ferry	20	0	0
Friend to the Society	100	0	0
Friend	5	0	0
Friend, by Miss Johnson	20	0	0
Friend	100	0	0
From Grazeley	5	10	6
Geidt, Rev. B.	10	0	0
Gollmer, Rev. C. A., Thankoffering	10	10	0
Guidici, Signora, Executors of	500	0	0
Hardy, Miss Isabella, Portland Place	100	0	0
Herbert, Rev. John, Credenhill	10	0	0
Hingston, C. Albert, Esq., M.D., Plymouth	52	10	0
J. B. W.	100	0	0
J. H. B.	30	0	0
J. M. R.	10	10	0
Kemble, W., Esq.	10	0	0
Lady M.	21	0	0
Lamb, Mrs., Kettering	5	0	0
Lambert, Miss, Malvern	20	0	0
Lewis, Miss E., Folkestone	5	0	0
Mann, Rev. H. G., St. Asaph	5	0	0
Maurice, Miss Elizabeth, Highgate (for Palestine)	50	0	0
M. H.	100	0	0
Morton, Mrs., Bournemouth	5	0	0
Noble, Mrs. E., Wildman Street	28	0	0
One who highly values the Society for the maintenance of sound doctrine in the Church at home, as well as for the extension of the Church abroad	50	0	0
Prynther, Samuel, Esq.	200	0	0
Plummer, Rev. W. H.	5	0	0
Pownall, J. F., Esq., Russell Square	5	5	0
Ralph, Rev. H. F. W., Clapham Common	20	0	0
Ray, Rev. George, Leicester	10	10	0
Scott, Rev. John, Wisbech	50	0	0
Seaver, Rev. Chas., Belfast (for Disabled Missionaries Fund)	10	0	0
Sellwood, Binford, Esq., Cullompton	100	0	0
Stephenson, John, Esq., Bath	5	0	0
T. G. G.	8	17	6
Uwins, Rev. J. G., Cainscross	25	0	0
Voluntary Gift from the Estate of the late Mrs. Symons	200	0	0
Lee-Warner, Rev. Canon, Norfolk	5	0	0

West, Miss, Red Hill	5 0 0	Wootton, Miss Flora, Liverpool Road (Miss. Box)	10 0
Wigram, Rev. and Mrs. F. E., Highfield.	300 0 0		
Wildman, Mrs. A., and Daughter, Regent's Park	6 0 0		
Woods, Wm., Esq., Brixton Hill	100 0 0		
Worthington, J. C., Esq., Lowestoft	10 10 0		
Wootenholm, Mrs., Kenwood Park	5 0 0		
COLLECTIONS.			
Beckett, Miss M. E., Heywood (Miss. Box)	1 6 6		
Bermundsey: St. Andrew's Sunday-school, by Rev. J. W. Davidson	16 8		
Clerkenwell: Martyrs' Memorial Sunday-school, by Rev. B. O. Sharp	8 5 0		
St. James's Sunday-school, by T. Wilkins, Esq.	8 19 7		
Clowes, Miss, Oxford Terrace	2 10 0		
Cranham Boyd School, by Mrs. Boyd	1 16 0		
Edwards, Mr. Stanley, Queen's College (Miss. Box)	11 0		
Fisher, Miss, Alma Street	17 7		
Heinemann, Miss	10 0		
Home and Colonial School, by Rev. J. J. Evans	17 16 9		
Hooper, Miss, Hatherleigh	2 13 2		
Hounslow Heath: St. Paul's Sunday-school, by Mrs. Shearman	2 8 8		
M. A. N., Worthing	10 6		
Master, Mrs. (Miss. Box)	17 6		
Melville, Master Alex. B. Leslie (for China)	1 0 10		
M. F. S. (Miss. Box)	14 7		
Mould, Miss, Great Easton	1 17 6		
Nunn, Miss A. B., Stanstead Rectory (Miss. Box)	2 0 0		
Palmer, Rev. R., Children	10 9		
Rendall, Miss (Miss. Box)	1 18 6		
Sellick, Edwin, Esq., Alrewas (Miss. Box and Work done)	3 0 0		
Shap Church Sunday-school Miss. Box, by Miss G. D. Fenning	13 6		
Southwark: St. Saviour's Sunday-schools, by Mr. R. Hunt	3 10 1		
Spratt, Ed. B. (Miss. Box)	10 0		
St. Magnus, London Bridge, Sunday and Infant Schools, by Rev. A. J. M'Cauley	10 3		
St. Paul's Sunday-school, Liason Grove, by Rev. J. Keeling	13 9 0		
St. Paul's Young Men's Missionary Society, by Mr. W. Staines	7 5 8		
Stratford: Christ Church Sunday-schools, by Rev. C. W. Servanté	1 6 8		
Tucker, Miss, Finchley Road	8 3 8		
Vine, Miss C., Highbury Hill	10 6		
Watson, Miss Louisa, Westbourne Park	4 14 0		
Wharton, Misses, Miss. Box, by G. R. Wharton, Esq.	1 15 9		
		LEGACIES.	
		Barber, late Lady M., of Montagu Square	30 0 0
		Batho, late J. A., Esq., of Brighton:	
		Exors., J. E. Batho, Esq., F. P. Cockerell, Esq., and Joseph Aldridge, Esq.	370 0 0
		Graham, late Thos., Esq.: Exor., Col. J. H. Graham	50 0 0
		Guidici, late Signora Ann Emeliani: Exors., A. Pritchard, Esq., F. Pritchard, Esq., and F. Pritchard, Esq.	200 0 0
		Jackson, late Miss Anne, of Kingston-upon-Hull: Exors., B. Jackson, Esq., and John Briggs, Esq.	100 0 0
		Messer, late Mr. Jas., of Liangstock: Exor., A. Bright, Esq.	10 0 0
		Stewart Endowment Fund (proportion for 1877)	44 7 6
		FOREIGN CONTRIBUTIONS.	
		Australia: New South Wales	170 0 0
		Western Australia: Guildford	2 0 0
		Sydney	5 13 3
		North America: Canada: London Ladies' Missionary Sewing Society of the Memorial Church	10 0 0
		New Brunswick: St. John's	37 14 6
		Prince Edward's Island, Charlotte Town	36 0 0
		France: Bordeaux	19 14 7
		Croix	4 8 0
		Paris	14 0 0
		New Zealand: Nelson	7 10 0
		EAST AFRICA FUND.	
		Lady M	20 0 0
		DAVID FENN MEMORIAL FUND.	
		Gell, Miss	1 0 0
		Harcourt, Rev. V. W.	1 0 0
		Sim, Mrs.	1 0 0
		RUGBY FOX MEMORIAL FUND.	
		Sharp, Rev. John	1 1 0
		Sundries, by Rev. C. S. Bird	17 9 6
		Ditto, by Rev. P. Bowdon-Smith	133 10 0
		TAUPO INDUSTRIAL SCHOOL FUND.	
		Joy, Miss, by Rev. T. S. Grace	9 15 0
		VICTORIA NYANZA FUND.	
		Binney, Miss (coll.), per Rev. Chas. Seaver	6 10 0
		George, Mrs. G. T., per Rev. F. W. Davenport	5 5 0
		White, Miss Anna, Brighton	5 0 0

The Secretaries thankfully acknowledge the receipt of Parcels—

For N. W. America.—From the Belvedere Ladies' Church Missionary Working Party, per the Messrs. Boyd (2); R. Williams, Esq., Bridehead, Dorchester (2); Miss Thompson and Mrs. Maddock, Maybank, Bournemouth; The Coral Fund, per Mrs. Batty (5); Mrs. and the Misses Bullin, Leamington; Miss Secretan, Oakfield Lodge, Belgate; Rev. E. Maxwell, High Roding, Essex.
For North Pacific.—Grey Friars Working Party, Reading, per Rev. R. Bren.
For Free Town.—From the Coral Fund, per Mrs. Batty.
For West Africa.—From the young people of St. Lawrence Church, Birmingham, per Mrs. Butlin.
For Palestine.—From Miss Emily S. Osborne, Wadhurst.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

THE EIGHTIETH ANNIVERSARY OF THE CHURCH
MISSIONARY SOCIETY.



LENGTH of days is not necessarily proof, either in the case of an individual or a Society, that the past has been a period of usefulness. It has been, however, the privilege and the blessing of the Church Missionary Society that its career has been one of uninterrupted progress in its beneficent work of communicating to the Gentiles the unsearchable riches of Christ. Hitherto there has been no ebb, but steady and onward flow. Country after country has been invaded by the heralds of the Cross, and, although there is still much land to be possessed, each anniversary records that the old limits have been overpassed. The Gospel is being preached to all nations. Some barriers are yet in the path, but in a surprising manner they are melting away as though they were thin air rather than real obstacles. In those regions where the Gospel has been made known, there are still multitudes who have not received it, whom it has not profited; but this is what has ever been the case among all nations since the first promulgation of Christianity. The "obedience of faith" is not and has never been the portion of all. When, then, in the providence of God, the operations of the Society have so marvellously extended, especially into countries heretofore practically unknown, the responsibilities and anxieties connected with the work are indefinitely multiplied. It was comparatively an easy thing in the early days of the Society to locate two or three missionaries on a foreign shore, and to uphold them with requisite help. When, however, as in Africa, we cease from clinging to the coast and plunge into the barbarous regions in the interior, a vast amount of costly organization is requisite in climates so hostile to the European. Still, if there is to be success, there must be expenditure. When Abyssinia was reduced to submission by our armies, England and India both were laid under contribution. The vigorous efforts thus employed were crowned with almost bloodless victory. In a measure the same holds good of missionary work in the interior of Africa, in the central provinces of China, or beyond our Indian frontiers, where the way becomes more open. Compared with what is now opening before the Christian world, the past have been tentative efforts, the preludes to more serious conflicts. It is necessary that Christians should be aroused to serious contemplation of the magnitude of the task before them. Previous successes have brought with them this heavy responsibility. It will now be a trial of faith, whether they will rise to the emergency, or faint, as did Judah of old, crying, "The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build

the wall." To any attentive observer of the spiritual condition of the world, the present is manifestly a day of opportunity. The doors of many prison-houses are opened.

Success, then, is the key-note of the Eightieth Anniversary of the Church Missionary Society. For this should all the supporters of it bless the Lord God, and bow down their heads, and worship. We believe that many did so when they heard the glad tidings of what God had wrought. But what is to be done with the goodly heritage now available, and how is it to be properly cultivated for the Master? How is it to be fenced, the stones gathered out, and in due season is it to be pruned and digged? For this men and means are required in greater abundance than in any previous period of the Society's history. Large as were the former means placed at the disposal of the Society, still larger are required for the present exigency.

It was under the sense of this augmented charge that the Society recently met. The financial details will in many ways be placed in the hands of friends [see p. 381]. It may suffice here to say that there has been a grand total contributed to the Society during the past year of 232,836*l.*, exceeding by about 9000*l.* the grand total of the preceding year, and forming, with one exception (1874), the largest sum ever contributed to the stewardship of the Society in one year. But of this the total available income wherewithal to meet an expenditure of 204,186*l.* has been 187,235*l.* There has been, therefore, altogether, including the adverse balance of 7806*l.* with which the year began, a deficit of 24,757*l.*, which has to be supplied in order to equalize increase with expenditure; but even so there would be no means available for more extended operations, such as are pressing upon the attention of the Society. From this brief statement, which will be better understood by reference to the details furnished in another part of the present number, it will be seen that the advice given by the Bishop of Cashel, in 1878, was most necessary, viz., that nothing but an income of 250,000*l.* would set the Society thoroughly free for the work which is opening out before it.

With these prefatory remarks we now proceed to give some account of the Anniversary itself by way of permanent record in our annals. As usual, there was on Monday afternoon of May 5th a Prayer Meeting held in St. Dunstan's School-room, when Bishop Perry delivered an address. This was succeeded, the same evening, by the Annual Sermon at St. Bride's, when the congregation mustered in numbers, and in a spirit of devotion, rendering this service one of the most notable, if not the most so, of any held in England throughout the year. The preacher was the Rev. C. F. Childe, M.A., Vicar of Holbrook in Suffolk, and for the space of twenty years Principal of the Church Missionary College. He thus enjoyed the no small advantage of intimate familiarity, not only with the counsels of the Society, but also with most of the senior missionaries, who had been, as it were, his own children, to whom he had been a father in Christ. The Sermon was from St. Luke xi. 21, 22. As it will be shortly in the

hands of the friends of the Society, it may suffice to say that it was an able review of the difficulties interposed by the "strong man armed" for the retention under his sway of the captives whom he had enthralled. In commenting upon the words, the stronger "divideth his spoils," the preacher took occasion to notice, in the spirit which has ever animated the counsels of the Church Missionary Society, the joy and satisfaction with which it views the prosperity of the Missions of other branches of the Church of Christ. On Tuesday morning, previous to the great Meeting, Archdeacon Perowne addressed the friends at the breakfast, from Psalm cx., dwelling particularly on the words, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth." The great hall was filled throughout with a vast assemblage, quite as large, if not larger, than in most previous years. The platform too was crowded with a number of leading clergy and laity. Among them were—

The Earl of Aberdeen, Lord Cottesloe; the Bishops of Rochester, Gloucester and Bristol, Sodor and Man, Rupert's Land; Bishops Alford, Beckles, Perry, and Ryan, and the Rev. W. Ridley, Bishop-designate of Caledonia; the Dean of Ripon and Dean Bagot; Archdeacons Prest, Perowne, and Hunter; the Rev. Canons Hoare, Carus, Cadman, Tristram, Clayton, Brooke, A. Smith, Bingham, Bernard, Fleming, and Blenkin; Prebendary Cadman; Sir J. Kennaway, M.P.; Sir Robert Montgomery, Sir William Hill; Sir Charles Lowther, M.P.; Mr. Abel Smith, M.P.; Admiral Prevost; Colonels Field, Channer, and Elliott; Capt. the Hon. F. Maude; the Rev. Drs. Boulton, Forbes, and Nolan; the Revs. J. Barton, W. H. Barlow, E. J. Speck, G. T. Fox, A. M. W. Christopher, Sholto Douglas, J. Strickland, George Lea, J. Richardson, Sydney Gedge, Carr J. Glyn, W. N. Ripley, T. Green, A. Kennion, J. H. Gray, T. A. Stowell, C. F. Child, J. B. Whiting, U. Davies, R. Gunner, F. G. Lugard, F. Sullivan, J. McCartie, R. Long, Dawson Campbell, F. Hockin, H. Brass, C. Smalley, F. F. Goe, &c.; Messrs. T. F. Buxton, R. N. Cust, A. Beattie, C. D. Fox, J. Hoare, F. Wright, A. Lang, Sydney Gedge, J. Stuart, &c.

The Report was then read by the Honorary Clerical Secretary, detailing the trials and difficulties, as well as the prosperity, of the past year. It concluded with an earnest appeal, announcing, with sorrow, insufficient resources. "With increased blessing, increased openings, increased labourers, there is for the time an income incommensurate with the work, involving retrenchments instead of permitting expansion." Still it was declared that the anxiety was "to go forward." It must rest with the friends of Evangelical truth whether they shall do so. After the reading of the Report, the Society was addressed by the Right Honourable the President as follows:—

I am very glad to observe, in the Report which we have just heard, that although it commences by stating as a fact a serious deficiency for the year in the funds, it closes with a note of praise. As I had no hand in drawing up that Report, I must be allowed to congratulate my dear friends the Secretaries, not only on the Christian spirit in which it is drawn up, but also on the very

satisfactory and interesting Report which they have produced. It is quite right that we should seriously consider the financial difficulties in which we are placed; but it would be most ungrateful in us, it would be contrary to Christian faith, if we omitted to bless God for the remarkable gift of His presence and blessing experienced by the different Missions during the past year. This is

a most important fact. With regard to the deficiency of funds, serious as it is, it may be only for a few days. I hope it will render us more earnest for the welfare of souls. It is, I hope, not a permanent loss, which we should all deplore, but a difficulty which by prayer and faith may be overcome. I have great confidence in the prospects of the Society. I not only believe that God owns this work, and has more work and more victories in store for us, but I also believe that the Society has obtained a firm hold upon the affections of a large portion of the people of this country. I am quite aware of the difficulties which so many of our countrymen have to contend with at the present moment. I am painfully aware of the distress which pervades most of our industries—the mining, manufacturing, and last, but not least, the agricultural industry of the country. But I believe that we have a large share, as I have said, of the judgment and heart of the country in our favour. We should remember that the great Evangelical principles, and also the general principles of management and administration on which the Society was originally founded, have been all steadily adhered to; so that in the present day a man may look back for more than seventy years and witness a Society conducted upon uniform principles as to the truth which its missionaries teach, a uniform system of management, and a uniform alternation

of trial and success; but, above all, a uniform outpouring of blessing from God. The Society is, I am bold to say, a Church of England Society. We have from the first loyally adhered to the Articles and formularies of the Church, and have submitted dutifully to the lawful authority of the Church. We have, perhaps, in our Mission preached a more simple Gospel, and have observed a less ornate and complicated ritual than some of our brethren in the Church have adopted and recommended; and while submitting to episcopal authority in all instances where the law required it, we have felt it our duty to resist every extension of that authority which is beyond the law and prejudicial to the welfare of the Church. In pursuing that course we have had and continue to have the support and confidence of the great majority of Churchmen. Certain I am that we shall have the support of those who are the most important and steadfast friends of foreign missions. With regard to the principles of the Society, I think no reasonable man need have any difficulty in making up his mind as to what sort of Society it is, and whether it is his duty to avoid or join us. We appeal to the Christian consciences and Christian zeal of our fellow-countrymen, and I feel confident that the response will be a continued confidence and increased support.

The first resolution was moved by the Bishop of Rochester. It contains so much that is interesting and apposite, testifying as it does to life-long adherence to and co-operation with the Society, from the period of boyhood till the mature age and dignity of the Episcopate, that we have pleasure in reproducing it:—

My Lord Chichester, and Lord Bishops, my friends in the fellowship of Jesus Christ and of this great Society, before I read the resolution, I wish to say one word. I have come here to-day for the first time as a new officer of this Society: I beg to say, not as a new friend. It is very nearly forty years since, as a boy, I sent in my first humble contribution to this Society. For the thirty years of my life as a clergyman, in my own parish, and wherever I had opportunity of doing so, it has been my privilege and joy to plead its claims, to love its principles, to

preach its doctrines, and to bless God for its success. I am not conscious of the slightest change in my convictions, and I do not think they ever will be changed. The resolution which I have to move is as follows.—

That the Report, of which an abstract has now been read, be received, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. C. F. Childe, Rector of Holbrook, Suffolk, for his sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., be the Treasurer of the Society,

and the following gentlemen the Committee for the ensuing year, with power to fill up vacancies. [Names read.]

The four clauses of this important resolution sufficiently prove themselves. No words of mine can be needed to convince you of the desirableness of printing and circulating all through our Christian England that instructive, Christian, cheery, and *plucky* Report which we have just been listening to. If we are anything, we are soldiers; we are here to-day on a great battle-field, and soldiers must have courage. It is sometimes said, by persons who know nothing at all about the matter, that Evangelical religion is in its decline. That statement does not much disturb me, for I happen to know better; but this I may say—and I think you will every one endorse it—that when the Church Missionary Society is in financial distress, Evangelical religion is on its trial. We who are here to-day, who are the representatives of many hundreds and thousands of loyal and devout friends of this Society elsewhere, ought to be impressed with the necessity and the privilege of doing what we can to lift the Society out of its present little trouble. It is a little trouble. We must not make too much of it in the history of a great Society like this. It will soon float again into deep water, and go on with its great work. If not, I am afraid we shall convict ourselves of not caring so much about Evangelical religion as we think we do. The next clause in the resolution is one which I am sure you will all accept with acclamation. It is—“That the thanks of the Meeting be given to Mr. Childe for his sermon before the Society last evening, and that it be printed and circulated.” Many of us English clergymen are in the habit of supposing that one of the greatest honours that can be put on a clergyman is to be invited to preach the annual sermon of the Church Missionary Society; and those who know Mr. Childe, and what his work has been for the Society, and those who listened to his sermon last night, will feel that that honour was justified in his being asked to preach it. Then, with regard to the next part of the resolution, the nomination of the Treasurer, I sincerely hope that we shall give him a great deal of trouble with the money we send him

to take care of. This resolution that I have read to you, which sounds very business-like, and perhaps a little common-place, really covers, contains, and describes one of the most romantic, ambitious, aggressive, and restless agencies in all the world. I say romantic, for that body of grave, elderly men who sit in a somewhat dull room in Salisbury Square, have in their hands the affairs of a Society which penetrates into every part of the globe; a Society which is engaged in the very noblest, the most glorious work any man can do—sending news of the redeeming love of Jesus Christ to the world for which He died. I say we are ambitious and aggressive; and it is our duty and life. There is a sort of ambition which is sinful, and a sort of aggressiveness which is sinful too. Ours is an ambition for our King, “to make the kingdoms of this world the kingdom of our Lord and of His Christ.” And as to fighting, we cannot help ourselves. I dare say many of you remember the passage in Gibbon where he speaks of the time, at the commencement of our religion, when Christianity was offered a place in the Pantheon, among all the other religions of the world, and there invited to keep itself quiet and be civil to its neighbours. But the Christian religion declined to do anything of the kind; and from that time until now Christianity has more or less been an aggressive and restless agency, and we are here together to-day because we feel that it is true to nature, and must be, in fighting its battle, and in winning the cause of Christ. There is one thing which it occurs to me to say to you this morning, and it is this. Knowing the work we have got to do, and knowing the Master who is behind us—ages behind us, also in front of us—let us be patient, patient with the “patience of hope.” There are two sorts of impatience, no doubt. There is one sort of impatience which is very noble, and there is another sort of impatience which is very ignoble. We hear a great deal sometimes of the impatience of those who, not in the least believing in the doctrines of Christianity, and not in the least influenced by its motives, or caring for its victories, are apt to say, “Why don’t you do a little more, or move a little faster?” And it is a significant fact that these friends who are in such a hurry, as they say,

for the victories of the Cross, never contribute anything to help it to conquer. There is a noble impatience, too—an impatience which I doubt not is felt by some of you, and you need not be ashamed of it—the impatience of those who feel the burden of sin, and the great shadow that sin casts upon the world that knows not Jesus—the impatience of those who are in sympathy with their redeeming and interceding Lord, and who feel that, after eighteen centuries, He still wears the crown of thorns on His brow, because He is still crucified by those who slew Him—the impatience of those who long, and wait, and pray, for the morning—the morning when the King shall come in His glory, and set up His visible kingdom and His saints with Him. That impatience is a noble impatience. Still, I say, wait, and remember what this work of ours is—this grand, blessed work. It is the work of God, supernatural Divine work, but done by ordinary means. In this work of ours, we must work with God according to the laws that He has laid down for us. We must work also in following God, and not going in front of Him; for any one who strives to go in front of God has to come behind Him again, and he finds he has not gained anything by being impatient. Some people are a little apt—I say it gently—to be unreasonable in finding fault with the great educational work which the Church Missionary Society carries on, and I hope will always carry on. They are apt to think that that is not the Church Missionary Society's work. I suspect it is. When a man has to build a house, he ought to be very careful about the foundations, and if he is not careful about the foundations, and does not lay them deep and strong and good, the chances are, when he begins to build, that the house will come down. If he builds where another house has been before, he will, if he be wise, carefully clear out the former materials and see that his materials are such as he can trust; or he will have to do his work over again. I remember many years ago visiting a great temple in Nubia, where the sculptures of Osiris, which were coeval with Joshua, look down with a sort of sad majesty on the rushing Nile. As we entered one of the smaller chambers, the light flashed in, and out flew the bats. That incident illustrates

what we have to do by means of education. We have to drive the bats, so to speak, out of the human mind, and make the place a home for the Lord of light and glory. That is what education does. We have two extremes to deal with in this work of ours. We have to deal with brutalized masses of humanity. We have got almost to create mind and character. We have certainly to create a vocabulary for them; we have to make new words that they may understand the great facts and ideas of our Divine religion, which otherwise would be unintelligible to them. Remember that the understanding is the door through which the great ideas and facts of Christianity reach the conscience, heart, and will. It is not enough that the man should listen to you; he must understand you, or you will do him no good. Therefore you have, so to speak, almost to form in these people an intellectual power by which they may understand Divine truth. If that were not done, it would be to them mere fetish worship in another form. With regard to the Christian faith which prevails in the more educated parts of the East, what a work you have to do by means of actual scientific and physical knowledge in order to show how much is wrong in their own religion, their own astronomy, and their own astrology! When you have gone so far, you break down a great part of their faith on which they build their religion. You show them that it is wrong, that it is folly, and then you make way for the Gospel; so that you are not losing time when thus engaged in the work of education. You are acting within the laws of God; but if you act outside the laws of God, and think you are wiser than God, you will have to wait longer than you have to wait now. Having prepared the way, we bring in this blessed everlasting Gospel, "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." I said just now that we have to work with God, and in His time, by which we mean we cannot attack the whole heathen world at once. We must attack it when and where God bids us. We must watch for His providence. One of the privileges and distinctions of my life was the friendship of Henry Venn. He had a magnificent

will. If you have not got plenty of what the Germans call will-power, you will never do anything for the Church Missionary Society. Henry Venn worked with indomitable energy, often far into the night. But that was not all. He had also the instincts of a statesman. He seemed to be able to know, not only through a sort of instinctive force of intellect, but through fellowship and sympathy with the mind of God, where God meant this great Society to work. I do feel that we owe a great debt of gratitude to the cautious and trained understandings of the Committee in Salisbury Square, who watch on God's dealings, and yet see where He would have this Society go in and occupy for the Master. I have a letter in my hand at this moment, written by an old friend of mine, whose name has been alluded to in the Report, Mr. Gordon, with whom, many years ago, I remember riding from Jaffa to Jerusalem. "I am now living," he says, "in Candahar, in obedience to my dear Bishop." There are some clergymen who obey their Bishops. He says, "In obedience to my dear Bishop French, who summons me back to my missionary duties in the Punjab. In making this journey I had an impulse to carry God's Word to the Afghans in their own language; and this I have been able in a measure to accomplish. No missionary has, as far as I am aware, ever been in Candahar before." Who knows but some day a door may be thrown open to the Church Missionary Society, and that their agencies may carry the doctrines of the everlasting Gospel to that country, about which the sympathies and feelings of Englishmen have been so much exercised in past time? And now, my friends, before I sit down, I have just

this one thing to say. However long we may have to wait, don't you think that God loves the souls of these heathen a good deal more than we do? Can't we trust Him with them? "God is patient," St. Augustine said, "because He is eternal." He knows His purpose, and He knows how He is going to accomplish it. We must trust Him, and wait on Him, moment by moment. He is working in a way that we don't know of. He is working by His Word, and by many, so to speak, subterranean agencies. What may seem to us difficult and slow, we shall find accomplished presently, just as the ice breaks up in Russia, on the river Neva. In the evening, it is one hard, smooth mass; carriages and coaches go over it. In the morning, a great noise is heard, and the ice is half-way to the Baltic. God has His ways and His times; let us trust Him. It is meetings like this that make us feel that the Church is alive, awake, that the Lord is watching over her, and blessing her, and making her hope; and, remember, hope is the anchor of the soul, and that we are saved by hope. I rejoice to be present at a Meeting like this, where every one is grave, devout, and resolute. It is a meeting of those who love and work for Christ, and here at least we are one. Here, at any rate, we can escape from the stupid, wearying squabbles and depressing cares of one's daily life. It is like the shadow of a great rock in a weary land. Here, at least, I feel we are fighting one battle, advocating one cause, as brethren; and I say, in conclusion, let us take home with us this one blessed thought, We must conquer. If we don't, our brethren after us will. "Heaven and earth may pass away, but Christ's word shall not pass away."

His Lordship was ably supported by Canon Hoare. As the speech he made deals with the financial difficulty of the Society, and the best means of coping with it, while it paints in forcible terms what would be the result of a policy of retrenchment, it may be well to place it in a complete form before our readers:—

I thank God, from the bottom of my heart, for the glorious Report to which we have listened. It is impossible for any one to hear it without feeling the deepest conviction that the Lord Himself is present, and in power, with the Church Missionary Society. He has

helped us in every direction—north, south, east, and west; wherever our missionaries have been permitted to set their foot, there has the Lord been ready to support and to bless them. I know there is a difficulty as to the money, and it is to that difficulty I have been re-

quested by the Secretaries to allude. I do not regard a money difficulty as worthy to be compared, for one moment, to spiritual difficulty. I remember that that dear, noble man, Mr. Venn, used to say to me, again and again, "Let God be with us, and I am not afraid about money." I have been thinking of the description which is given of the old tabernacle in the wilderness. It is called "the tent of the testimony." Now, the tent may be a bit shaken by the wind sometimes, but it is well built, and will never be blown down. The human tent is a mere fabric; many of the parts of it are taken down one after another, and others take their place. But, mark, this is the tent of the testimony, which has this peculiar value, that it covers the testimony, it carries the testimony, it bears the testimony as a witness for the Lord. But there is another lesson which you may learn from the expression. The tent of the testimony was moved in the wilderness, just according to the movement of the pillar of fire and cloud. When that pillar moved, the tent was moved with it; when that pillar rested, the tent rested also; when that pillar went to the east, the tent was carried to the east; when the pillar went to the west, the tent was carried to the west. I cannot help thinking that that represents our position. We should desire to have our eye just upon the pillar of cloud and fire, and to be guided on, step by step, by its movement; and I may say it is that which has involved the Church Missionary Society in its present difficulties. There is an expression which we have heard once or twice this morning, and with which I cannot quite agree. I do not like the expression "the deficiency of our funds." I greatly prefer the other expression, "excess of our expenditure." I think there is a great deal of difference between the two things. The fact is, that in following the guidance of the pillar and of the cloud, we have been compelled into excess of expenditure. It has not been a back-going, or declining, or a deficiency, but it has been a necessary advance of the Spirit of God. I want, on this point, to take you in counsel with me and with the Committee to-day. Not very long ago a gentleman said to me, "Have the Committee done right in getting into debt?" Now, I had two

reasons to give to him. In the first place, I am glad to say we have not got into debt. I do not believe it is right to get into debt in a Society any more than in our domestic establishments. We have not really got into debt. Some of our friends have spoken to us about legacies. Well, it is quite true that we have not received our usual amount of legacies; and, for my part, I am very glad we have not, because we have living friends, and "the living, the living, they shall praise Thee." But, they say, we have got into debt this year 24,000l.; but mark, 7000l. of that sum was a legacy from the year before. Again I say, we have not got into debt, and for this reason. It is absolutely necessary that we should have a working capital; and what we have done is, that we have drawn upon our working capital to an extent which makes the working of our machine extremely inconvenient. I now come to the next point. I want you to consider whether our Committee have done right or wrong in the past. Take, for example, the case of the Nyanza Mission. You all know the appeal originally made to us, and you all remember the enthusiasm with which we responded. Fourteen thousand pounds flowed in for that work; young men came forward and volunteered. Were we right or wrong when we entered upon that Mission? You all know that we were right. Well, we sent out two noble men, and with great sorrow we afterwards heard of their death. We were ready to weep over their graves. You have heard of the solitary missionary in Uganda, in the very heart of Africa, hundreds of miles from the abode of any European. Would you have gone to the Committee and said, "Well, there he is at Uganda; leave him there alone"? Is there one heart in this Hall that would not at once say, "He must be helped"? Were the Committee to stand still? I ask you,—Is there one financier in the whole country who would say that the Committee should stand still? We were compelled to send men out, and were compelled to follow that work up; for the pillar of cloud has compelled us forward. And now what is the result? That Mission has cost us 14,000l. this year; and there you have the history of the difficulty. Take another case. You heard in the Report of a dear son of mine at Ningpo. During

the last three years that dear young man has been there undertaking what I am sure his father never could do. It appears to me next to a miracle how a man can talk to Chinese students as he does in the College at Ningpo, translating every word of instruction into that very difficult language. The students are pressing in, and they cannot be received. Some are ready to go out and work; others have actually gone out, and the expansion of the College is a great hope for the province in which it is established. My son writes to me, "Do go to the Church Missionary Society, and press upon them for help." I want to know what answer I have to send. It is for you to decide. Should the Committee reply to that appeal, and say, "We are crippled, and can do nothing. You must struggle on as well as you can"? Shall I write back and say, "I went to Exeter Hall; I saw it full of enthusiastic friends of the Church Missionary Society, but they had got nothing to do for you. You may go on and work till you break; they are behind-hand with their funds, and they cannot help you. There are young men ready and willing to help, but the Church of England is too poor to send them"? Is that the answer you wish me or the Committee to send back to China next Friday? I know it is not. I am not afraid of saying to this Meeting, Help us over all this deficiency, and let God go on blessing us, as He is blessing us, and has been blessing us. We cannot stand still. There is no possibility of our resting. The tent is in the wilderness. It is the tent of the testimony, and move it must, when the pillar of fire and pillar of cloud leads the way. But we must not lighten the burden by leaving the testimony behind. We must not say we can carry the tent, but leave the ark of the testimony. The whole value is in the truth; and I cannot forbear, as one of the Ceylon Committee, making one short reference to our difficulties, which, I believe, have lost us a few of our supporters. I have often taken comfort from this circumstance. Walking in my garden, I observe that the dead leaves are quite sure to fall off living branches. They will hang very close on to dead branches, but they are perfectly certain to fall off living ones. We have been blamed, and our missionaries have been blamed. I do

not say that we have never made a mistake, and I do not say that our missionaries have never made a mistake. I do not say that I have ever in my life gone through any anxious matter without thinking afterwards, "Well, could I not have done better here or better there?" But I can say, and that with perfect truth, that I am thoroughly persuaded it has been our desire faithfully, respectfully, and kindly to welcome that young Bishop, but at the same time determinately to stand by the truth of God. I return to financial matters, and I ask, What are we to do? I have been looking very carefully into the Reports of our Society for some years past, and I observe two things. The first is, that the contributions from the different Associations bear no proportion whatever to the wealth or the magnitude of the congregations which supply them—no proportion whatever. I can point you to a country village in Kent where a sum of 280*l.* is raised yearly, where there are boxes and juvenile associations, and where thank-offerings come pouring in. The people appear to be fertile with excuses for these thankofferings, so eager are they to contribute. I could take you into one of the poorest districts in one of our northern cities where the sum of 236*l.* is raised towards the funds of this Society. I could then take you to some of the magnificent congregations, where you would find gifted preachers, wealthy gentry, Members of Parliament, statesmen, people living in all the luxuries of life, crowding into the churches, their carriages waiting outside to carry them home after service; and then I turn again to our Report to see what these congregations contribute. I am not speaking at random, for I have very carefully studied the Report. I there find that the largest of such congregations contribute, one 190*l.*, another 170*l.*, a third 150*l.*, the fourth 120*l.*, and one a paltry 50*l.* I say that those sums are not in proportion to the magnitude of the work, and the power of the congregations to contribute. I now come to the practical point—What do we want? We want heart and life. I am not going to draw a distinction that I have heard between the clergy and the laity, because I do not approve of it. We want to act together, both laity and

clergy. We want you young ladies who are present here to-day to work for this Society. If you look at any of the active Associations that are prosecuting their work with vigour, you are sure to find that the power of lady influence pervades them. We want all of you to help us. We must also look for the cordial and effective aid of our dear and reverend brethren on the platform. I find that a marvellous change takes place in the Association returns in many cases, with a change of the clergyman. I find that, whereas for thirty or forty years all has prospered so long as our dear old faithful friends remain with us; but as soon as they drop into their graves and go to their rest, young men take their place, and there is a change. I do not say that the young man does not improve the service. Down has come the old three-decker pulpit, from which the Gospel used to be preached, and I am not sure whether a better job is made of it after all. But, in the midst of these various changes, the Church Missionary Society has been going down, down, down; for, whereas the collection for this Society used to be 100*l.*, it has now got as low as 30*l.* Such a thing has happened before, and I could tell you where. There are changes, too, the other way—blessed changes. I could tell you where they have sprung up, like the buoyancy of a cork on the waves. In one instance the

sum has advanced from 400*l.* to 600*l.*; and this makes us rejoice at the fresh life and warm blood that the young men have infused into the old ones. What is my conclusion? It is that if I see these changes in the Association in connexion with the changes in the ministry, I think a great deal of the responsibility of the whole matter rests upon us clergymen. That is my conclusion. And what do we want? We want the very Spirit of the living God; we want the life-giving power of the Holy Ghost to quicken every one of us. Do we value as we value our own souls those blessed principles that have been taught from the first beginning of the Church Missionary Society? I know we all of us do. Do you believe that the Church Missionary Society has been for these last seventy-nine or eighty years a faithful witness to those blessed truths? I know you do. Do you believe that the Lord Himself is with us, beckoning us on, and calling us forth to forward the work? I know you do. Then let us go forth. Oh, let there be no lagging spirit, but in deep humiliation for the neglect of the past, and in earnest for the work of the future, let us fall down on our knees and cry, "Awake, thou north wind, and come, thou south! blow upon my garden, that the spices thereof may flow out!"

At the close there was an interruption in the regular order of the proceedings. Under a deep sense of the importance of the crisis, and with a devout consciousness of the true quarter in which help was to be sought, prayer was offered. All present bowed themselves as one man before the Throne of Grace, and, in the midst of the most profound silence throughout the vast assemblage, the voice of supplication rose to Him who "heareth and answereth prayer."

The next resolution—"That this Meeting desires to join in humble and hearty thanksgiving for the token of the presence of the Holy Ghost in the Mission-field during the past year, as manifested in the conversion of souls to God, and in the awakening of Native Christians to a higher sense of their privileges and responsibilities, as also in the gracious support vouchsafed both to missionaries and Native converts under circumstances of peculiar difficulty and trial; and trusts to be stirred up thereby to a deeper sense of the need and the power of prayer in obtaining blessing upon the work"—was placed in the hands of the Bishop of Rupert's Land. We extract from his interesting address, detailing the work of the Society in his diocese, the following most hearty testimony to the unflinching help which he had received, as a

Bishop, from the Society. It is amongst the reckless and unfounded accusations with which the Society is assailed that it impedes and thwarts episcopal action in the dioceses where it labours. The organization of Churches is less its immediate work than the gathering together out of heathenism those who constitute Churches. Still, the Bishop's statements will convince all willing or capable of being convinced that even in this subsidiary work the Society has not been wanting in the maintenance and furthering of Church work in its best sense. It might fairly have made a present to the Bishop of its converts, throwing the responsibility of them upon him as their chief pastor, but it has aided and sustained his efforts to the uttermost. His Lordship said :—

I owe a personal duty to this Society. I feel it becomes me to acknowledge my deep-felt gratitude for the unstinted help and consideration which I have received from this Society during the fourteen years of my episcopate; and when I say this, I know I express the feelings of all the Bishops of the Province of Rupert's Land. Nothing can exceed the kind relations maintained with me by the Society, which has been most ready to give me every assistance in the episcopal supervision of its Missions. A visitation in the diocese of Rupert's Land entails very considerable expense. The Society has ever left me to my own sense of duty as regards the frequency and character of these visitations, and any expense I have ever placed before it has been always most kindly and promptly met. When I considered that a training-school was necessary in the diocese for the training of Native clergymen, catechists, and teachers, the Society upheld my hands. I am happy to say that I have now, in the young province of Manitoba, a most complete system of higher educational institutions, a Theological College, a College for preparing students for the degree of Bachelor of Arts in the new University of Manitoba, a Grammar School for boys, and a school for the education of young ladies of the country. In all these efforts I have obtained the full sympathy of the Society, and I have been enabled to carry out my plans

mainly by the help of its friends. And when God's blessing on the Missions throughout my vast territory, and the opening up to emigration of the remarkably fertile land in the south country, made the division of my huge diocese a necessity, our plans for the division of the diocese were mainly carried through by the kind help of this Society; so that now, by the division of the original diocese into four dioceses, we have, for the present, adequate episcopal supervision. I venture to say that in no part of the colonial field is there now a better Church organization than in the Province of Rupert's Land. We have Synods there in full action. There is a Provincial Synod, and there are Diocesan Synods; and in carrying out these arrangements we have had the full sympathy of the Society, and the approval of, and the most loyal help, from the aged and veteran Secretary, Archdeacon Cowley, down to the youngest missionary. I believe that the experience of the Bishops of Rupert's Land is not singular; and therefore, while I desire to express to the Society my heartfelt gratitude, I would also desire to draw the deduction that if there are any difficulties in any diocese with regard to the Society, whatever fault the Society may have, it cannot be charged with any jealousy of episcopal supervision, or any want of loyalty to the episcopal principles of the Church of England.

In a brief speech, the Earl of Aberdeen, who was pressed by other engagements, supported the resolution. He was followed by the Rev. Buckley Wood from West Africa. In the course of his very effective speech, he dwelt upon the evils of polygamy, which he showed was at the root of slavery. The havoc caused by slave wars was graphically delineated; also the fallacy of civilization without Christianity was

well exposed in the following telling anecdote, which we commend to the earnest attention of many who are labouring under that not uncommon delusion :—

I have heard it said again and again on the West Coast of Africa, by Europeans who are not over-friendly towards the missionaries, that trade is the best thing to begin with among the Natives. "Civilize them," they say, "first by means of trade, and then you will be able to Christianize them more easily." But if the Natives had learnt to trade in the absence of missionary work, they would have acquired some of the viciousness which is to be learnt from white men. I say that trade alone does not civilize the Native, and I might cite instances on that coast to prove this. There are places on that coast where you may find chiefs who own slaves in great numbers, and who by means of these slaves carry on a very large trade, and make a large profit. There are men of that kind who have so much money that they don't know what to do with it; and they will make a feast which will cost them several thousand pounds. Not merely are their slaves not benefited one iota by all the wealth acquired in trade, but they themselves are not benefited. Some time ago a chief sent to England for a house, and it was conveyed to Africa in parts. The house

was also furnished in a costly manner; the object of the owner being to have a house like that of an English gentleman, that he might show it to people who came there. But he did not live in that house; he lived in a hovel at a little distance off. If you go to Lagos or Sierra Leone, you will find Christian Natives who are quite ready not merely to obtain such houses and such furniture as they can afford, but also to use them. The change produced in them is such that they are at home in houses of a better kind than they had previously to their conversion. We claim to have introduced something like real sound thought among these people, and that is something; we claim to have lifted them up to a higher life, and that is something; we claim to have entered our protest against the degraded position in which women live, and that is something. Not a few of the people have been lifted up. People sometimes laugh because nations are not able to adapt themselves to the circumstances of their new position; but it is a mistake to expect them to do that all at once. They are coming towards it, and we must have patience.

The third resolution was moved by the Rev. W. Ridley, formerly a missionary of the Society at Peshawar, and now Bishop-designate of Caledonia, a diocese carved out of the vast region comprised in what has hitherto been the bishopric of British Columbia. It is satisfactory to find in his nomination that the importance of placing experienced missionaries and not "novices" over dioceses containing Missions is being thus more and more recognized. An earlier admission of this valuable principle would have saved Missions from many most disastrous experiences, the result not so much of evil intention as of total want of knowledge. In his animated address, Mr. Ridley related several interesting incidents which had occurred to him when he was engaged in missionary work in India. For one of them we must find room :—

We have received great and blessed help from the officers of her Majesty's Indian army. Almost all the Missions in the Punjab are sustained to a large extent by men who bear the Queen's commission. I have seen officers manifesting a deep interest in the work in that part of India, and they have shown that they remembered it when they

have removed to other parts of the country. After I had preached at a little hill-station, a man came rushing up, and showed a small coin which he wanted me to purchase. That coin had turned up in a certain field, and was a relic of the old Greek invasion of India. The price asked for it was too much for a poor missionary to pay, but I made it

a text for a sermon. I said there was once a King who came down from heaven, and who conquered sin by shedding His own blood, and I contrasted that with the conduct of the Greeks who came to India merely to obtain it by military conquest. A man started up from the ground, and said, "I have got a book which tells the same story." I said, "Let me see it." He went into a small shop, for he was a tradesman, and brought from it a book wrapped up carefully in a piece of white calico, and I found that it was Bunyan's "Pilgrim's Progress" in the vernacular. I said, "Where did you get this?" and he replied, "At Agra." I found that it was obtained by him through Bishop French

hundreds of miles off. I said to him, "Have you read it?" and he replied, "Yes, I have read it to all these people here." I tested the truth of what he said by examining the people upon certain portions of the book, and I found that what he said was true. You heard this morning of a Bible which had preceded Mr. Gordon in Candahar. I remember a man who was clad in rough garments asking me at Candahar to let him have a copy of the Arabic Scriptures. It turned out that he was a Moulvie at Candahar, and as he wished to purchase a copy of the Bible in Arabic, I have no doubt that that was the copy of which Mr. Gordon spoke.

The meeting was closed by an effective account of the Mission in Santalia by the Rev. W. Storrs, who has very recently returned from that Mission. He pleaded earnestly for the Paharis, many of whom are in danger of relapsing into heathenism, imperfectly established as they are as yet in Christianity. They are in too many instances sheep without a shepherd. With the Benediction pronounced by Bishop Perry, the Meeting was brought to an end.

The same evening the vast hall was again filled with the friends of the Society. Admiral Prevost, to whom the Church is indebted for the Mission which he induced the Society to establish at Metlahkatlah under Mr. Duncan, occupied the chair, and bore testimony to the great blessing which has been vouchsafed to it. Speeches of much interest followed from the Bishop of Saskatchewan, Mr. Storrs, Mr. A. B. Hutchinson (of the Hong-Kong Mission), and Mr. F. F. Goe (of St. George's, Bloomsbury). And now another year laden with responsibility, full of hope and promise, but not unaccompanied with some cause for anxiety, is opening before the Church Missionary Society.

THE CEYLON DIFFICULTIES.



HE time has come when some further information should be given through our pages to the friends of the Society respecting the course of affairs in Ceylon, with reference to the difficulties that have arisen through the action of the Bishop of Colombo. Two years have elapsed since the questions at issue were last discussed in the *Intelligencer*, and our silence has been dictated by the Committee's earnest desire not to complicate or intensify the differences which have still existed by publicly commenting on them. In this article we shall still refrain from all comment on what has taken place, leaving that for a future occasion. Our present object is simply to provide a plain narrative of facts. Some of the more recent correspondence has just been published in full in a

separate pamphlet, and from that correspondence we shall only take some brief extracts.

During these two years letters on various subjects have passed between the Bishop, the Society's Secretary in Ceylon, and the Committee, to which it is unnecessary now to refer; and we need only remind our readers that the last allusion to the subject in our pages was a postscript appended to an article on the Resolutions of the Indian Bishops in our number for August, 1877. That postscript stated that "a communication had been received from the Bishop of Colombo giving more hope than existed previously of a satisfactory settlement of the difficulties connected with the Tamil Cooly Mission." The result of the correspondence which ensued on this communication was stated in the Society's Annual Report for 1877-8 (page 172). The Bishop had "offered to recognize the Tamil Cooly Mission in the same way as his predecessors had done, if a guarantee could be given that the Mission was conducted on Church of England principles;" and a guarantee had accordingly been given, although the Committee saw no need for it. This step had at first been misunderstood by the Tamil Cooly Mission Committee; but the Society's explanations had proved satisfactory.

In January, 1878, a letter was received from the Bishop of Colombo, in which it will be seen that the "superficial difficulty" of the Tamil Cooly Mission having been now disposed of, he revived the claims which caused the original difficulties in 1876:—

I can now feel with great thankfulness that the matter of the Tamil Cooly Mission is no longer a barrier between myself and the Church Missionary Society.

There remain, however, questions far more serious than this, on which we are still at issue. The "claims" advanced by me in July, 1876, I still advance; though I no longer stand alone in advancing them, in so far at least as the principles involved in them are the same as those enunciated by the Bishops of this Province in March, 1877. But it should be understood that I not only concur in enunciating them as abstract principles, but hold that the circumstances of this Diocese render it my duty to insist on them, within proper limits and with proper consideration for custom, in my practical dealings with the clergy. I consider myself bound to insist on them, not in behalf of the Episcopal power as opposed to the discretion of the Presbytery, but in behalf of the independence of the Church of this Diocese, of which, when its Synod is not sitting, I am the representative—an independence seriously endangered by the retention in lay hands in England of powers which belong by the ordinance of Christ to the living body here. Since, however, it may be hoped that the voice of the assembled Fathers of the Church will, in the Conference at Lambeth, put these principles beyond dispute, I shall refrain from carrying them into action until after that Conference has met.

In saying this much, I have no wish to renew the strife; on the contrary, I hope that these important principles may be secured by friendly discussion; but I think it important that it should not be forgotten, in our rejoicing over the removal of a superficial difficulty, that the original matter still remains to be dealt with.

The Committee replied very briefly, simply expressing their continued adherence to their Resolutions of October, 1876, and also to their Memorandum of June, 1877, upon the Resolutions of the Indian Bishops. In answer to this the Bishop wrote on April 22nd, expressing great disappointment that the Committee manifested no readiness to refer the questions at issue to the proposed Conference of Bishops at Lambeth, and adding,—

I am therefore compelled to entreat you, for the present at least, not to ask my sanction, tacit or formal, to the appointment of any new member of your Society in this Diocese, unless you can also give me good reason to return to my hope that you will allow your position to be modified, if necessary, by any decisive resolution at which the assembled Bishops may arrive.

The Resolutions arrived at by the Lambeth Conference are before the public. Although the Committee do not recognize the decisions of an informal meeting of Bishops as having any binding force, yet it is satisfactory to find that what was undeniably an important and influential gathering gave no countenance to the claims originally made by Bishop Copleston regarding his jurisdiction over missionaries. The arrangements recommended for licences do not differ materially from those contemplated in the new Note to the Society's 29th Law, agreed upon shortly before the Lambeth Conference was held.

While in England, the Bishop of Colombo had two interviews with a selected number of the C.M.S. Committee. The principal question discussed was the relation of the Native Church to the English ecclesiastical organization. The Bishop stated that he proposed to call a Diocesan Synod or Conference of all the clergy in Ceylon, including Natives, and of lay delegates (also including Natives) from the various congregations. The Committee were unwilling to see a step taken which would appear to prejudice, in a direction which they considered adverse to the best interests of the Native Church, the question whether or no it should be encouraged to look for independence of foreign control and for its own ecclesiastical organization. The Bishop, however, expressed a hope that the C.M.S. missionaries would at all events attend an informal preliminary Conference, to be held on his return to Ceylon, at which the further question of the propriety of calling the more formal Synod would be discussed. Before the Bishop left England, the Committee wrote to him, stating that they saw no sufficient reason for altering the opinion expressed in their Memorandum on the Resolutions of the Indian Bishops (*i.e.* that a permanent organic union between English and Native Churches was undesirable in India and Ceylon), but that "they had never exercised any control over their missionaries in regard to attendance upon any informal Conference to which the Bishop might think well to invite them."

On his return to Ceylon, in the autumn of last year, the Bishop issued notices for the preliminary Conference, to be held in December. On Sept. 9th, the Rev. W. Oakley, in the name of the Society's Missionaries, wrote to the Bishop, inquiring what subjects were to be discussed, and also "requesting permission to absent themselves" from

the Communion Service, which was to precede the Conference, for the reason thus stated :—

We make this request, not because of any objection to unite with the other members of the Conference in partaking of the Lord's Supper, but because of certain practices which, we believe, are usually observed at the Cathedral, and which we therefore presume will be retained on that day. We allude to the following :—

1. The placing of a Cross on or above the Communion Table.
2. The placing of flowers or other ornaments on the Table.
3. The Eastward position.
4. The elevation of the elements.
5. The mixing of water with the wine.
6. The washing of vessels at the Table, and partaking of the water.

We regret very much having to raise this difficulty, but we should be doing violence to our own consciences, and putting ourselves in an altogether false position with our Native Christians, were we to seem to give countenance to practices which they, as well as ourselves, believe to be at variance with the Protestant character of the Church of England.

Accompanying this letter was a brief note, asking the Bishop if he were prepared to receive candidates for Holy Orders at the ensuing Christmas Ordination. It was desired to present to him on that occasion the Acting Principal of the Society's College at Kandy, Mr. T. Dunn, and also five Natives, who had been long waiting to be ordained.

The Bishop did not reply until Oct. 18th, when he addressed a long letter to Mr. Oakley, in which he characterized the request of the Missionaries as "a serious intrusion on the liberty of their brother clergy," "an attempt to deprive others of their lawful freedom," and "a grave charge against himself"; and "declined to demand any such concession from the cathedral clergy." He also stated his own views of the six points referred to by Mr. Oakley. He considered the cross legal, "in accordance with the general practice of the Christian Church," and "highly desirable in itself"; the flowers also legal, and "pleasing and harmless"; the Eastward position legal, "in accordance with the practice of the Universal Church," and "*of the highest value as an exponent of doctrine.*" The elevation of the elements he acknowledged to be illegal, but stated that it would not be "used on the occasion," "nor had he ever used it." The use of the "mixed chalice" he acknowledged to have been also "declared illegal by the most recent judgment," but affirmed it to be "in accordance with primitive and universal practice," "highly desirable, for practical reasons, in those climates," and "a practice against which it would be most injurious to press the law, even were the law less uncertain." The "washing of vessels, &c.," he was not aware had been "made the subject of any lawsuit," and it was "extremely desirable, if not absolutely necessary, to a complete observance of the rubric." He concluded by appealing to them to withdraw their objections, and to join in the Holy Communion at the cathedral, adding, "*Should you be still unwilling to do so, I cannot ask you to join in anything else. I shall in that case excuse each of you, not only from the Holy Communion, and from the Conference, but*

also from the *Triennial Visitation.*" He also said that, "while such questions were pending," he could not "entertain any applications for ordination."

At the same time the Bishop wrote to the Home Committee on the subject, enclosing a copy of Mr. Oakley's letter and of his own. In this letter he reiterated the charge against the Missionaries of "contemplating a serious invasion of liberty"; and further noticed some other minor questions, particularly certain alleged irregularities with regard to licences. Into these questions it is unnecessary to enter, because, on the subsequent representation of three Missionaries whose "irregularities" were referred to, the Bishop frankly exonerated them from the charge of any intentional disregard of his wishes, though still expressing an opinion that the licences (originally granted by previous Bishops) were too vague and elastic in terms, and allowed the holders undue freedom. The letter thus goes on:—

It is of urgent importance that we should clearly see the danger which is involved in the present attitude of your Missionaries.

They have hitherto been linked with their brethren through the Bishop, to whom they have looked for Confirmations and Ordinations, and whose licence they have consented to receive. But if they should be found to be practically disregarding the episcopal control which did link them with their brethren, and taking steps which intrude on the province or threaten the liberties of their brethren, what is to hold us together any longer? What is to follow but open rupture?

You will have seen, in what I have said above, how near to this sad conclusion a combination of different circumstances has already brought us. The refusal of your Missionaries to receive the Holy Communion at my hands in the Cathedral has made it impossible for me to ordain any one whom they present or whom they will control. Meanwhile, their disregard of my licence compels me to say that until these things are rectified I can grant no more.

In the same letter the Bishop nevertheless acknowledged, on the part of the Missionaries, "many instances of personal deference, and some very welcome proofs of a desire—particularly in regard to the Tamil Cooly Mission—to work in union with fellow-clergy."

On Oct. 23rd Mr. Oakley replied to the Bishop's letter to him, explaining that the Missionaries had no desire to intrude on the liberties of others, but only to preserve their own:—

We have simply requested permission to be absent from the celebration of the Holy Communion at the Cathedral, on a certain occasion, because we believe that a ritual is observed, in which we ourselves could not conscientiously join, and which we feel bound, by every means in our power, to exclude from that part of the Native Church with which we are connected. We have made no reference whatever to the liberties of the clergy. We very naturally wish to preserve our own liberty; and we feel specially bound to abstain from participating in a ritual which we are using our utmost influence to prevent from spreading in the Native Church.

Mr. Oakley also proceeds to justify the objections to the cathedral

ritual, taking the several practices *seriatim*. He thus expresses the general feeling of the Missionaries :—

In our endeavours, by the help and blessing of God, to rescue the heathen from their degrading superstitions, and other abominable idolatries, we firmly believe that some of the ritualistic ceremonies which are now being introduced into the Church of England will prove most formidable obstacles.

Taking the Bible as our guide, we are prepared to offer a full, and free, and everlasting Salvation to all who believe in the Lord Jesus Christ. We direct them to Him, as “the Lamb of God, who takes away the sin of the world.” We assure them that “all who believe in Him will not perish, but will have everlasting life.” That “He is the way, the truth, and the life, and that no one can come to the Father but by Him.” But we cannot help feeling deeply impressed with the fact, that the ritual now being introduced into the Church tends very seriously to obscure the great truths of the Gospel, and will, we fear, have the effect of turning many away from a simple, personal trust in the Lord Jesus Christ.

The six points referred to in our letter, five of which your Lordship is prepared to defend, show, very clearly, that the system which is thus supported, rests upon a doctrine which we cannot recognize as Scriptural, and which we cannot therefore accept. The whole system rests upon it. Your Lordship says, “The Eastward position . . . is of the highest value, as an exponent of doctrine.”

On receipt of the Bishop’s letter and the rest of the correspondence, the Committee of the Church Missionary Society gave full and careful consideration to the whole subject, and adopted a Memorandum, which was sent to the Bishop on Dec. 20th. On the subject of the proposed Communion Service, this Memorandum thus expresses the views of the Committee :—

With respect to the request of the Society’s Missionaries to be excused from attendance at the Holy Communion in the cathedral of Colombo, on the occasion of the meeting of the proposed “Informal Conference :”—

1. Inasmuch as the ritual observed at the cathedral upon the administration of the Lord’s Supper involved practices, some of which the Missionaries regarded as illegal, and all of them as exponents, more or less, of grave doctrinal error, and likely to prove a stumbling-block to the Native Christians and to the heathen, the Committee are of opinion that the Missionaries were fully warranted in desiring to absent themselves on the occasion.

It should be borne in mind that the Missionaries expected to find at the cathedral two, if not three, practices which have been distinctly declared illegal in the Church of England,—viz. the elevation of the elements (*Martin v. Mackonochie, &c.*), the mixing of water with the wine (*Martin v. Mackonochie, Hebbert v. Purchas, &c.*), and the placing of a cross, if it was placed either upon the Table, or so immediately above the Table as to appear upon it (*Masters v. Durst, 1876*).

With reference to the Eastward position, it has indeed been decided that provided the breaking of bread and other manual acts are performed in such a way that the congregation can see them, the rubric does not determine on which side of the Table the officiating minister should stand ; and thus, if the matter were left as the Judgment of the Privy Council has left it, the position might be regarded as a matter of indifference. But the Bishop’s

letter to Mr. Oakley has shown that the Missionaries had good reason for not regarding it as a matter of indifference ; and has indeed placed it out of their power in the future so to regard it, inasmuch as he has stated that it is "of the highest value as an exponent of doctrine." Now the doctrine of which it is generally supposed to be an exponent, and which may be presumed to be that to which the Bishop refers, is the doctrine of a propitiatory sacrifice by a priest. If this be so, the Committee dare not advise a concession. They must rather maintain that the Bishop has placed their Missionaries in a position in which they cannot possibly give way, but rather are bound, by their duty to the truth of God and to their ordination promises, to stand firm in their resistance to that which they believe to be opposed to the teaching of Holy Scripture and to some of those fundamental principles of the Church of England which are drawn from it.

With regard to the 2nd and 6th practices mentioned, since the placing of flowers or other ornaments on the Table was understood by the Missionaries to indicate that the table had in it something of the character of an altar—and the washing of the vessels at the Table and partaking of the water to indicate that a change had taken place in the consecrated wine—they were clearly right in objecting to those practices as exponents of doctrines which are not doctrines of the Church of England. Moreover, in regard to the former of these practices, when the special circumstances of the case are considered, and it is remembered that flowers constitute the chief offerings of the heathen, not only in Buddhism, but also in devil worship—and that the custom was thus calculated to lead the people to a belief that there is no essential difference between the Christian system and their own,—it seems to the Committee that, on the ground of the highest expediency, the Missionaries of the Society had sufficient reason for placing this practice in the category of those to which they had conscientious objection.

2. In informing the Bishop beforehand of their conscientious objection to partake of the Lord's Supper in connexion with such a ritual as they anticipated at the cathedral, the Missionaries, in the judgment of the Committee, only acted with due courtesy towards the Bishop ; and might have laid themselves open to a charge of disrespect if they had stayed away without giving the Bishop any reason for their absence. The Committee fail to perceive that the Missionaries were herein in any sense justly chargeable with "an attempt upon the liberty of the other clergy of the diocese," since they only desired liberty for themselves to act in accordance with their own conscientious convictions. The Committee would further remark that, so far as they are aware, the attendance of the clergy at the Holy Communion on a particular occasion (except that of Ordination, when it is required by the Rubric) has never been insisted on by any Bishop of the Church of England in this country as a necessary condition of their due recognition as clergymen of the diocese.

Finally, the Committee would respectfully submit to the Bishop that the persistent attempt on his part to use his official position for forcing upon the members of the Protestant Church of England who differ from him, ornaments and ritual, some items of which are confessedly prohibited by the courts of law—others barely allowed—and all of them innovations upon the general usages of the Church of England, must inevitably lead to that "open rupture" which he himself apprehends. But they would solemnly impress upon him that, if this should happen, he, and not the Committee or the Missionaries, must be answerable to the Church for such a lamentable event.

During the last three years Native Christians have been excluded from the Holy Communion, and Confirmations* and Ordinations have been postponed ; and now the Bishop states that it would be impossible for him to receive candidates presented by the Missionaries for Ordination, or to invite the Missionaries themselves to attend his Visitation, unless they will abandon their present attitude—unless, that is to say, they will take a part with him in countenancing transgressions of the Church's law. Such a state of things, the Committee entirely agree with the Bishop, cannot continue. Nevertheless the Committee cannot for one moment contemplate the withdrawal of their Mission from Ceylon. They consider that the Missionaries and the Native Christians connected with the Society have a right to claim in Ceylon the liberty and the privileges which belong to clergymen and members of the Church of England in this country, without forfeiting episcopal jurisdiction ; and that it is therefore the bounden duty of the Committee at home to uphold them in asserting that right, and in securing its continued enjoyment.

It is here necessary to go back a little, and refer to circumstances that occurred in Ceylon while the Bishop's letter to the Committee, and the Committee's reply, were on the way to and from England. The Committee had been taking steps to strengthen the Society's staff in Ceylon. The Tamil Cooly Mission particularly needed help. The Rev. W. Clark had returned home in weakened health at the beginning of 1878, and one of the two young laymen who had been sent out to assist him in 1877 had also returned invalided. The whole work of superintending a Mission covering an area sixty or eighty miles square, and of corresponding with the planters, by whose subscriptions it was mainly supported, had devolved on the Rev. A. R. Cavalier ; and the anxieties connected with it had been increased by the hesitation of many of the planters to continue their support, in consequence of their misunderstanding the supposed "concession" which the Committee, as already mentioned, had made to the Bishop. Accordingly, the Rev. W. E. Rowlands, who has long worked the Tamil Mission in and around Colombo, was desired to move up to Kandy, which is the centre of the work among the coolies ; and the Rev. W. P. Schaffter, formerly of Tinnevely and Madras, was sent out from England ; these two brethren being appointed, with Mr. Cavalier, joint superintendents of the Tamil Cooly Mission. At the same time, a young Missionary, just ordained in England, the Rev. I. J. Pickford, was also sent out to prepare for Tamil work. To fill Mr. Rowlands's vacant post at Colombo, the Rev. D. Wood was moved to Jaffna ; and, to supply his place there, the Rev. E. Blackmore was brought over from Tinnevely. Thus the Ceylon Tamil Missions were reinforced by three ordained Missionaries.

On Nov. 4th, i.e. subsequent to the correspondence between the Bishop and Mr. Oakley, but before any communications could be received from England, Mr. Oakley wrote to the Bishop notifying the appointments of Messrs. Rowlands, Wood, Schaffter, and Blackmore ; stating that, but for the recent correspondence, he should now have

* The Bishop subsequently stated that this was not the case ; that he had "in no instance withheld or refused to hold a Confirmation."

asked the Bishop to countersign the licences of the two former, and to grant fresh licences to the two latter; and requesting to be favoured with his Lordship's wishes regarding the licences under existing circumstances.

Upon this the Bishop, on Nov. 8th, addressed a second letter to the Home Committee, pointing out what he considered to be anomalies in the system of licences hitherto pursued, and expressing his intention to revise that system. He urged that, having bound himself by the recommendations of the Lambeth Conference, which (in his opinion) gave the holders of licences a more secure tenure than they could otherwise claim, he was entitled to alter the licences so as to limit the powers conferred by them. "In assigning the specific limits and conditions," he would be "assisted by five clergy elected for that purpose." In the meanwhile, he would meet the immediate emergency by granting "temporary leave of absence" to Mr. Rowlands and Mr. Wood; but Mr. Schaffter and Mr. Blackmore must present themselves to him and "submit to due examination." In the same letter the Bishop intimated that he had postponed the proposed Conference, and his Visitation, in the hope that by so doing he might secure the attendance of the Missionaries.

On Mr. Pickford's arrival in Ceylon, he waited on the Bishop, who at once proceeded to act upon his intention of requiring new Missionaries to "submit to due examination." Mr. Pickford thus relates what took place at his "examination":—

We went together to his study, and he asked me the following questions:—

1. Would I assist in the erection of a church at Borella, which he was (mis)informed was to be a free and open one, and would I, when it was erected, take any part in the services there?—I said that I was in the hands of the Secretary here, and that if he asked me to take any English service there, I should feel obliged to do it; that it was very improbable that I should have anything to do with the erection of the church, as I was sent here for Tamil work.

2. Would I take part in any services in Dissenting places of worship?—I said that I thought it was the custom for clergymen to refrain from such proceedings, and that I had no intention of taking part in any services in Dissenting chapels. With this he seem satisfied.

3. Would I, if I were asked, marry a person to his deceased wife's sister?—I replied that my own feelings were against such a thing; but that, as there was here no law against it, I might feel obliged to do so.—He answered, I could not be obliged to it, but that he required that I would earnestly endeavour to dissuade persons from such a step.

4. Would I use the Prayer Book amongst the Tamil people, and would I, if necessary, translate it for them, as it is in the English version, and would I interpret it according to the sense of the English version?—I replied that I did not at present know much of Tamil, and therefore I could not give a definite answer either way.

5. Would I receive the Holy Communion at his hands, in the way in which he was accustomed to celebrate it?—I replied that I objected to the cross, more especially to flowers, &c., &c., as this was hurtful to the conscience of those who had come forth from Buddhism.

I was with him about an hour, and afterwards Mr. Wood for a short time. Unless I can answer these questions in the affirmative, the Bishop will not give me a licence.

Early in January, the Committee's Memorandum reached Ceylon. On the 17th the Bishop briefly addressed the Committee in reply, expressing "his sorrow that they had decided to uphold the Missionaries in the position they had adopted," and explicitly stating that he could "now neither license nor ordain any member of the Church Missionary Society." With those, however, who already held his licence, he "hoped not to be obliged to interfere."

These two sentences were at the same time illustrated by two different acts on the Bishop's part. On Jan. 24th Mr. Schaffter and Mr. Pickford were officially informed by the Registrar of the Diocese that their applications for licences were refused, and that the refusal had been registered on Jan. 8th. On the 16th the Bishop, through his chaplain, informed Mr. Oakley that, to meet the objections of the Missionaries, he had determined to modify the ritual to be used at the Communion Service on the occasion of the Conference:—

Desiring that on so important an occasion there should be nothing which can reasonably be believed by any person to be illegal, the Bishop desires me to inform you, that in the celebration of the Holy Communion on the occasion of the proposed informal Conference, the wine will not be mixed with water, there will not be "a cross placed either on the table, or immediately above it, so as to appear upon it," and that care will be taken "that the breaking of bread and other manual facts are performed in such a way that the congregation can see them."

In a P.S. to this letter a further concession was made:—

In deference to the wish of some of the Clergy of your Society, there will be no flowers upon the holy table, and the consumption of the remainder of the consecrated bread and wine will be performed in the simplest manner compatible with the reverence required by the rubric.

Thereupon Mr. Oakley and Mr. Jones called upon the Bishop to inquire what he proposed doing with regard to the Eastward position; and the Bishop afterwards called at the Mission-house, when further conversation took place on the subject. On the 20th Mr. Oakley addressed a letter to him, in the name of himself and the other Missionaries, stating that serious difficulties still remained in the way of their attending the service:—

I would respectfully call your Lordship's attention to the fact that I and my fellow missionaries of the C.M.S. are compelled to regard the practice, not as it stands by itself, but in connexion with your own statement that it is "of the highest value as an exponent of doctrine." Your Lordship having declined to give us any further information as to the doctrine which you believe this position to imply, we are obliged to interpret your expression in the light of your answer to the memorial presented to you in September, 1876, by members of the congregation of S. Paul's, Kandy. In it you say, "it (the Eastward position) has been and is con-

sidered, by those who are better able to judge than I, to be desirable in itself, as setting forth the spiritual attitude in which the Priest stands, both towards the people, as leading them and acting on their behalf, and towards God, as representing before Him the Sacrifice which was offered once for all on Calvary. And since there is danger that this aspect of the rite—its sacrificial aspect—should be forgotten among us, *the outward attitude which most clearly symbolizes it* seems to be in itself desirable." From this it is apparent that the adoption of the Eastward position by your Lordship, on such an important occasion, is intended to teach that the Lord's Supper is a sacrificial rite: and an acceptance by us of your invitation would, therefore, make us appear to be participators in a sacrifice rather than in a sacrament or communion.

With all respect I beg to submit to your Lordship that to regard the Holy Communion in this light—inasmuch as it is generally understood to imply a change in the substance of the Bread and Wine—is, in the language of our Church, "repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." (Art. xxviii.)

On this ground I and my brethren feel that the retention of the Eastward position will render it impossible for us to participate in the service to which you invite us.

The letter then refers to the fact that when the hundred Bishops, assembled for the Lambeth Conference, met at St. Paul's Cathedral to partake of the Lord's Supper, the Eastward position was not taken; and concludes thus:—

I and my brother Missionaries, as loyal clergymen of the Church of England, are most anxious to carry out her doctrine and discipline in accordance with what has been the almost universal practice since the time of the Reformation, and to which we have been accustomed ever since we entered the ministry.

We have no wish to interfere with the liberties and consciences of others, but we hope to be allowed to retain liberty of conscience for ourselves, and the right of private judgment as to the teaching of God's Word.

Apart from the above-mentioned difficulties, I believe it to be without precedent that the reception of the Holy Communion and the acceptance of a certain ritual should be made necessary qualifications for either attendance at a visitation, or the obtaining of the Bishop's licence.

The Bishop replied in a letter of thirty-nine pages, in which he recognizes the fact that the controversy had now become one, not of "technical objections on grounds of law," but of doctrine, acknowledges that his doctrinal views are those expressed in his Kandy letter, quoted by Mr. Oakley, and proceeds at great length to justify those views as "in accordance with Holy Scripture, taught by the Catholic Church in all ages, embodied in the formularies of the Church of England, and taught by all her greatest divines." His conclusion is as follows:—

If my doctrine is lawful, do not make it a ground of refusal to communicate; if it is unlawful, charge me with heresy. No other course is either canonical, or manly, or just. If you lay such a formal charge, I, while I lie under it, will certainly not be burdensome to you; but as long as no such formal charge is laid, I cannot be blamed if I treat you as guilty of an outrage on

the liberty of your brethren, a breach of loyalty to your Bishop, and, I must add with much sorrow, a reckless attack upon the truth.

This letter is dated Jan. 24th, but it was not sent until Feb. 6th, when a postscript was added, which thus concludes :—

You have tried, in vain, to deny the principles of Church order, and the Lambeth Conference (to which you can appeal, it seems, on occasion) has ruled against you; you have tried to dictate to your brethren a narrow and uncomely ritual, but even the Privy Council itself is not restrictive enough to meet your views. Yet with all this we could in some degree bear. I have refrained from enforcing the Church order to which you are unaccustomed; I have gone a long way to please you in ritual; but your third step is on to ground where there is no concession. Here my answer is distinct, and I give it without diffidence, because I know that the whole Church speaks with me. Every great Anglican teacher, from Alcuin to this day, every great Anglican Missionary from Boniface to Selwyn—resents with me your narrow disloyalty. Either prove your charge against us all, or penitently withdraw it, or else prepare to be held as men whom the Church cannot satisfy.

This letter the Bishop put into print, and circulated it among the Ceylon clergy. On March 5th Mr. Oakley issued his rejoinder, a letter of equal length, and likewise printed and circulated it. Both these important documents appear *in extenso* in the Correspondence lately published by the Society, and it is needless—as it would certainly be difficult—to make extracts for our own pages. But we must quote Mr. Oakley's concluding paragraph, which is a reply to the Bishop's conclusion, given above :—

You speak of us as “men whom the Church cannot satisfy.” That statement shows how entirely you have misapprehended our position.

It is because the Church of England *does* satisfy us, that we continue, what we have always sought to be, loyal clergy of her communion. It is because the Church of England in her services, and especially the service for the Holy Communion, her Formularies, and her Ritual, as we understood and accepted them at our Ordination, *does* satisfy us, that we decline to be moved from the stand-point which we have hitherto occupied, or to take part in a Ritual which, as I have shown, her Reformers and Divines repudiate.

Since the publication of the Correspondence, we have received the *Ceylon Diocesan Gazette* of April 5th, which contains a further rejoinder from the Bishop, in which he challenges the Missionaries either to formally charge him with heresy or to withdraw their “accusation,” and ends with these words—“I cannot acknowledge any further communication from you which does not contain either such a formal charge or an unreserved retraction.”

Here the matter rests for the present. In the meanwhile the Archbishop of Canterbury is in communication with the Bishop; and may God defend the right!

THE MISSIONARY NOT A PIONEER OF ANNEXATION.

BY LIEUT.-GENERAL REYNELL G. TAYLOR, C.B., C.S.I.,

Late Commissioner in the Punjab.

HAVE been sorry to see it stated lately as an accusation against Missions and missionaries that they act as pioneers of the armies of Christian powers, the result being spoliation and annexation. The order of events may in some cases have appeared to justify such an assertion, but I believe that in all such instances, if the conduct of the missionaries and the course of action of the barbarous or semi-barbarous princes and peoples concerned were fairly examined, it would be found necessary, in justice, to exonerate the missionary from any charge of insidiously paving the way for a future contemplated aggressive action on the part of the armies of civilized governments, although, as I allow, by a natural course of events aggression and annexation may not unfrequently appear to have followed in the missionary's track.

My own belief is that nothing would be naturally more foreign to the inclination of the missionary than any desire that his exertions should result in the advent of the armies of his nationality, unless, perhaps, in the case of unfortunate tribes, the members of which he sees ground to death by the slave-dealer, with whom he has no other means of coping, and on whom all his precepts of mercy and moderation must be entirely thrown away. This, however, is the exception; the rule is the other way, namely, that the missionary would far rather have the field to himself. He feels confident that he and his brethren and family will not belie the faith and practice which he preaches. He cannot, unfortunately, have the same confidence with regard to lay pioneers who may have preceded or may follow him. Of course I am not speaking of the enlightened traveller, the friend of science and sworn enemy of the slave-dealer and oppressor. The men I allude to are adventurers, too often of reckless habits, grasping in the matter of land and money, and who are ready to ingratiate themselves with a native ruler and his people, by complaisance in regard to their vices, even supplying new ones, by introducing strong liquors, &c. It is men of this sort who become the natural enemies of the missionary, because they feel him to be bound to oppose and condemn their unrestrained action, and to repress to the utmost of his power their rapacity and encroachment, and it is my impression that the unfavourable opinions regarding missionaries and their efforts would usually be found, if carefully sifted, to emanate from men of this class.

Even in the case of regular troops, headed by humane and enlightened leaders, the missionary would not, as a rule, be anxious for their presence, as there are many things which are tolerated in the management of an army, coupled with reckless or thoughtless action on the part of its less staid members, which the missionary finds to be a

stumbling-block and difficulty in dealing with Heathen or Moham-
medan inquirers into the merits of a new faith.

I consider it, therefore, a sad injustice to attribute to the missionary the rôle of a cunning pioneer of the armies of his state.

During a long residence in India and much close association with Natives, I never heard this character given to the efforts of that earnest body of men, and I can confidently assert that there is no inclination on the part of the Natives of India to view their labours in such a light, although the idea suggested by one of the correspondents of the leading journal is not by any means foreign to the Native mind in another form. I allude to a not uncommon saying among them to the effect that annexations have a scientific origin, and that thus, when the time for the absorption of a new state has arrived, an officer comes with a *kum-pass* (prismatic compass) and gets on the tops of mountains and looks this way and that way, and two years afterwards the country falls to the British, and the ægis of the red paint is extended on the map to another huge tract of country.

Had there been in the Native mind the inclination to attribute subtle and designing pioneership to the missionary, the burden of the above charge would long ago have been shifted from the shoulders of the engineer-surveyor to those of the adventurous servant of God, who is ever so willing to go with his life in his hand into the dark and dangerous corners of the earth—places many of them, as in the case of the courts of these African princes, slippery with blood—in the hope of breaking through the crust of ages to admit if it be but a ray of the true light, knowing that if but a gleam be admitted the darkness shall be certainly dispelled and the abodes of cruelty be purged at last.

To those inclined to doubt whether such action is one of true Christian love and zeal in the service of the King of mercy and pity, or to those who might suppose that barbarities were out of date, and therefore that such action was quixotic and uncalled for, I would commend a study of Cetewayo's sanguinary code, or the revolting tale of how the Burmese king Thee Bau disposed of his own blood relations, their wives, and their little ones, by the infliction of refined tortures prolonged through several days—the most awful tale of satanic cruelty I ever read, describing scenes in which the death-dealing blow, smashing the brain or piercing the heart, would become indeed a tender mercy.

Having said what the missionary is *not*, I wish in a few words to describe what he *has been* and *is* in India, and how in a roundabout way and without designing it he does become a political factor in our dealings with the Natives of the country.

I go back nearly forty years and remember the mess-room opinion of Missions and missionaries in those days, founded, I may remark, on a totally non-inquiring and indolent assumption of knowledge of their proceedings. It was pretty much to the effect that the missionaries were mild enthusiasts, following a will-o'-the-wisp hope of obtaining conversions which would never be realized, and inclined to exaggerate

their progress by highly-coloured reports of a success which nobody on the spot could recognize as such.

It was true enough that it was hard for any one on the spot to recognize anything approaching to success, and yet during those years there were Native converts, growing up in the new faith under the eye and honest, humble, prayerful care of their missionary teachers, who are now in the front rank, teachers themselves, and, in many instances, ordained ministers of the Christian faith, some of them of commanding intellect, and leaders in the movement for the establishment of a Native self-supporting Church.

I and my mess-room friends were inclined to despise the day of small things, but the puny stripling is grown already into a lithesome hobble-de-hoy—he will be a giant by-and-bye.

But how, it will be asked, does the missionary's work affect us politically in India? It is in this way:—

His Royal Highness the Prince of Wales lately visited India. After more than a century of our occupation of the country, the son of our gracious Sovereign came to see the magnificent appanage of the Crown which had been won for it in all those long years by British valour, industry, and perseverance.

Those who knew the people and country had no doubt as to the character of the reception the Prince would meet with, and accordingly there was no lack of hearty acknowledgment of his claim to sovereignty over them by the princes, chiefs, and people of India.

He came to see what we had been doing with his people in the century that had passed; and the loyal shouts and homage of a really happy, contented people, formed a reply which must have been deeply satisfying to the soul of the Prince.

One question would remain to be asked, namely, what we had been doing to lift these teeming masses from the darkness of ages and lead them to the true light? The answer to this also was ready. In the matter of secular enlightenment the Government could point to its educational machinery, its universities, colleges and schools; while the missionary bodies could come forward, as they did, with their thousands of adherents, their excellent and popular schools, their solidly-instructed ordained ministers and evangelists, and all the machinery which is slowly, but most surely, under God's guidance, laying the foundation of a grand Christian Church for India.

Now, I say without fear of contradiction, that had it not been for the long night of discouragement, labour, and care on the part of our Christian missionaries of all denominations, we should not have had so happy an account to give of our stewardship in this particular when the time of reckoning came.

The soldiers and civilians who have worked in the country, though a body of educated and enlightened men, have ever, with some exceptions, found the task of propounding a new and better faith to the Natives around them one quite beyond their ability. It is, in fact, a matter of great difficulty to speak on these high subjects with an intelligent being, fully persuaded of the truth and efficacy of the belief

taught him from his cradle, and that in a strange language, the idiom and expressions of which, when applied to the language of the Bible, are apt, from their conventional application, to appear common-place, if not grotesque; and thus I think I shall be borne out by the opinions of all who are acquainted with the subject, when I say that if the conversion of the vigorous and bigoted Mohammedans of India, or of their stubborn, self-satisfied Hindu brethren had been left to be brought about by the agency of the official civil and military workers under Government, it would never have been done at all; not, in a large proportion of them, from lack of interest in the result, if it could be brought about, but from diffidence in themselves and an utterly unsanguine view of the prospect of success.

The chaplains of the Establishment, an excellent body of men, the true friends and sympathizers of the missionaries, are still not the men to undertake the conversion of the Natives, as they have such heavy duties of their own to perform in looking after and caring for the European communities entrusted to their supervision, including as they do large bodies of British soldiery. These heavy duties, in a trying climate like India, leave our clergymen of the regular Establishment of chaplains no power or time for religious discussions with Natives; and, further, from the nature of their position, their knowledge of the languages and of the character of the old faiths of the country is not such as to make them equal to the task; for it must ever be remembered that the ability to carry on controversial discussions on religious subjects with men of great mental powers and high attainments in their own style of knowledge and literature, such as are to be found among the most able of the doctors of the old faiths in India, requires, on the part of the disputant on the Christian side, the highest amount of lingual proficiency, coupled with an intimate knowledge of the character and basis of the arguments which will be brought against him.

It was not to be expected, nor in fact to be wished, that Government should act directly in this matter. On the whole it has behaved honourably and generously to Missions, helping them to Mission sites, giving grants-in-aid to their schools, avoiding obstruction, and, in fact, feeling and acting kindly towards the missionary and his work, though it did not see its way to more direct and prominent fostering action. The most experienced and wisest of the missionaries accept this attitude of Government as the best that could be adopted, and prefer to stand aloof from direct Government support.

I may note that the above-mentioned reluctance on the part of Government to implicate itself directly in missionary effort is a sufficient answer to the charge of the missionary being made use of as the lion's provider by sowing the seeds of a quarrel, and thus accomplishing eventual annexation. It has, I may say, not unfrequently happened, under my own observation, that the Government, which in India holds itself responsible for all British blood, and, in fact, for all European blood in any way under British protection, shed both within and beyond its border, has interfered to prevent the missionaries entering countries beyond our frontier, where their safety would be imperilled, and redress

—if evil mishap occurred to them—could only be obtained by imperial warfare.

Thus, then, had it not been for the brave, persevering efforts of the missionary bodies, I am afraid there would have been but a sorry account to give of the state of things in this particular in the year 1875-76, one hundred and nineteen years after the battle of Plassey, when the Prince of all the land came to visit his Indian possessions.

Should we not all have felt it a matter of shame if nothing had been done, if there had been no first-fruits even to show?

Happily it was not so; the Prince saw large bodies of Christian converts, and beves of bright, intelligent youths under full instruction by the missionaries. I had myself an opportunity of seeing the Prince welcomed by a large body of the Native Christians of the Punjab, and took note of his kind solicitude lest the wheels of his carriage should crush the little olive feet of his young Indian subjects who were pressing round to receive him with a hearty cheer.

The Prince also received copies of the Scriptures translated into all, even the most difficult, languages of India,* in preparing which the Christian converts themselves had been largely instrumental.

Almost above all, great progress has been made in educating the women of India by the agency of the zenana Missions, and I am among those who believe that not till woman assumes her rightful position in the Hindu or Mohammedan family, will India emerge from her present twilight state, and her sons take their place among the men of other nations, perhaps in the grand position of leading the evangelization of Asia.

Well, I say that the British nation owes a debt, and a heavy debt, of gratitude to the missionary bodies for what they have accomplished for us in the past by their judicious and persevering labours. Had the result been otherwise, it would have been little creditable to us, and therefore all honour is due to those noble associations in our own country and others whose self-denying exertions have saved us from what would have been a moral break-down.

In the present it has ever appeared to me that the missionary occupies a most important position in being the mouthpiece by the means of which the Christian community are enabled to feel assured that the character, purity, and solid foundation of the faith we hold is rightly and fully explained to the Natives around us. It is impossible to live in daily and hourly intercourse with the very interesting classes of men with whom we are brought into contact in India without feeling an anxious desire to see them guided to the true faith; but, as I have above explained, it is almost impossible for lay Christians, unless they go through the especial training required for it, to embark in this task. It is, therefore, to most thoughtful persons, a matter of great thankfulness to know that this matter is not neglected, nor left to chance enthusiasm; but that it is taken fully in hand by an able

* See Mr. Russell's account of H.R.H. the Prince of Wales's visit to Umritsur.

body of men, trained to the work, unfettered by any too direct connexion with Government, and prepared by toil and study and long association with the Natives for the great task which they have set themselves, in other strength than their own, to accomplish.

I could point to more particular reasons for the political advantage to be gained by an increase of the Christian element among the masses of our subjects in India; but it appears to me a poor view to take of the great work in hand. Rather let us simply strive to do our duty by seeking first God's kingdom and His approval and blessing, and then success, protection, and encouragement will be extended to us.

Lastly, I must say that I think that Missions should have the especial sympathy and support of the British people. If the missionary is found in many lands facing deadly disease, and braving the caprice of bloody irresponsible tyrants, are not our gallant and devoted soldiers and sailors found also under every sky, toiling in adverse climates and warring with every description of foe? To what nation does the somewhat mournful exultation of the Roman poet, *Quæ caret ora cruore nostro*, apply as it does to Britons? Our sons march out to some far-distant war, and we cheer them away from our coasts, and soon an inspiring tale is flashed back to us, telling of success, that the honour of our arms has been vindicated, and victory gained; but this is ever accomplished at the cost of precious lives—those of brave officers or of the equally gallant rank and file. "They come not back though all be won," whose young hearts were throbbing so high when the last cheers from the cliffs of old England were ringing in their ears. In the end much blood is shed on both sides, and possibly complete success is obtained, the savage or half-civilized man has to succumb—as Heaven works by means—and annexation and a step forward is the result.

Is it not deeply important to us as a nation that we should, when these necessities arrive, be able to feel confident that our actions have not been characterized by injustice and want of good faith in the past? and, for the future, is it not greatly to be desired that our assumption of fresh responsibilities should be accompanied by earnest endeavours to make our rule a blessing to the new subjects whom it has pleased Heaven to entrust to our care?

It is my honest belief that the Englishman who feels a true anxiety on the above points cannot do better than systematically support the efforts of our grand missionary associations.

I say this because—after a long association with missionaries in India—I fell convinced that the presence of men actuated by the high, pure aims with which they work, must prove a safeguard against oppression and wrong-doing in all the stages of our connexion with hostile, half-civilized peoples or barbarous tribes.

May 5th, 1879.

A VISIT TO SATSUPORO.

PART II.



NO further introduction is needed to the remaining portions of Mr. Dening's interesting narrative begun last month. These portions relate his visits to the Aino villages in the interior of Yezo from his temporary head-quarters at the Japanese colony of Satsuporo already described, and also, from Sept. 27th onward, his journey on horseback home to Hakodate.

From Journal of Rev. W. Dening.

Sept. 20th.—Rose very early and started to pay a visit to the Ishikari Ainos. Took horse to *Shinuru*, eight miles distant from Satsuporo, and from thence another on to the town of Ishikari, nearly ten miles distant from Shinuru.

Ishikari, for Yezo, is quite a large town, and seems in a very thriving state. The salmon fisheries employ a large number of both Japanese and Ainos. The latter do not reside in the town of Ishikari; so, after taking a little refreshment in the middle of the day, I set off in search of an Aino village, and crossed the Ishikari in a boat paddled by an Aino. Here it may be well to note that Ishikari is the name of a province, a town, and a river. Walked up to a place called Oyafuro, the Aino part of which village is known as Yashipa. Acting on advice, I went to the house of an Aino chief called Taskuro, and from him I commenced to learn words, and collected about 120 altogether.

The male portion of the population were away fishing, with the exception of a few who were mending their nets. During the afternoon, several lengthy salutations took place in Taskuro's hut. One man had a long discussion with the chief. I studied his features as he argued. He did not look the chief in the face, but the whole time looked quite the other way; sometimes a decidedly determined sullen look settled down upon his features, and then a satirical smile. They waited for each other's replies very politely. It was about some work the chief wished done on certain terms to which this Aino objected. At sundown the fishing-boats arrived, and the little village was full of life. Taskuro's wife, a very handsome woman, came home and commenced preparing the evening meal. Two huge fires were kindled, one at each end of the hut, and the smoke was allowed to escape where it best could. The Ainos are inured to smoke, and were very much amused to see me rubbing my eyes. The usual occupants of an Aino hut—the mosquito, the gnat, and the flea—commenced their evening work of torturing the inhabitants. I had proposed, under other circumstances, sleeping in the Aino hut; but, added to this, I was told that, owing to the fishing season having commenced, a large number of Ainos would be sleeping there; so, as there was no paraffine lamp by which I could read, and my sight was in danger of being injured beyond measure, I went down the river in an Aino canoe to my hotel at Ishikari.

Sept. 21st.—Took a walk early along the sea-shore, and by the mouth of the Ishikari. This is by far the best river in Yezo, and is one of the sixteen principal rivers of Japan. The annual revenue derived from its fisheries is said to be \$50,000. It flows within about nine miles of Satsuporo.

Started back at 8.45, and reached Satsuporo at 1.30 p.m. The hotel-keeper has little idea of our mode of living, for after a long ride, when I expected a dinner, he quietly told me that Ito had been to order dinner for me; that he

had ordered cabbage, potatoes, and venison; that the two former were quite ready, and that the latter would be purchased some time in the afternoon!

Sept. 23rd.—Up early. Started with Ito and Arato on horseback for Tsuishikari, a large Aino settlement, that contains about 850 Ainos, who three years ago came down from Saghalin on the cession of that island to the Russians by the Japanese in exchange for the Kurile Islands, which were formerly a part of Russian territory. Tsuishikari is about thirteen miles distant from this. The bridle-path leading to it runs along most of the way by the side of the Toyohira river, which flows down to it from Satsuporo; hence it might be easily and quickly reached by water, and the ride would be very pretty, as the river winds so much, and its banks are so well wooded. The road was very bad in some parts, and it was all our ponies could do to keep on their legs at all. Ito and Arato enjoyed the ride immensely, and seemed to have the power of putting life into the pack-horses they rode, which is no easy matter. We reached our destination about noon. Took dinner in a Japanese house, which is an apology for an hotel. Immediately after dinner, we went out exploring. Both the Ishikari and the Toyohira flow close to Tsuishikari, so that one might easily run down to this by boat, and go on to Ishikari, a place I visited a few days ago by water, which would be going with the stream the whole way. Then one could ride back to Satsuporo by land. Water-travelling is much less fatiguing than riding, and gives one an opportunity of reading, when desirous of doing so, which is a great consideration. The Ainos here tell me they have come from two villages in Saghalin, which they call Nishitamai and Kushin Kotan (Kotan is the Aino for village). They say that about 1000 came, but that there are many more than came, left behind there. My instructor on this occasion was *Dembi*, a very old man, nearly seventy, who said he had been in Saghalin fifty or sixty years. He is reported to be a very steady and self-controlled Aino, free from that bane of Aino life, drunkenness. He has a very pleasant face; when he smiles, kindly feeling seems to play across his features unmistakably.

On going out into the village, which is divided by the river Ishikari, I heard that melancholy weird mourning for the dead carried on by Aino women, similar to what I heard in Biratori two years ago. *Dembi* told me that it usually lasts three or four days, almost incessantly, and is a very ancient Aino custom. It is not practised among the Japanese. I met, during the afternoon, numbers of most handsome men and women. These Ainos are much more dirty in their persons and habits than the Saru and Ishikari Ainos. The children are most of them suffering badly from scurvy, which has arisen from the large amount of salt fish they take. *Dembi* took me over to his hut some little distance from the river on the other side. Here was a poor woman evidently slowly dying of what seemed to be consumption. The inmates of the hut seemed utterly careless about her; they allowed the poor weak thing to get up and creep about after anything she might require. Upon the countenances of several that I saw there, there seems to have settled down a cold, sullen indifference to all around them, which I have witnessed elsewhere among some of the Ainos. Such, I thought, is heathenism—at any rate in its lowest forms—cold, indifferent, selfish, without God, and hence without hope; no aspiring thought to brighten the gloom—poverty, filth, and sickness and disease combining to intensify the misery of such an existence. Such heart-sickening sights as these have often passed under my eye as I have travelled about in Aino villages.

After spending a little time in the hut, and taking a cup of tea, which the

poor old man had got ready for me, Dembi and I made our way back to the hotel. We passed numbers of merry children, whose filth and rags seemed no hindrance to the overflow of youthful exuberant feeling. Their merry noises were welcomed by me, after the pitiable wailing of the mourners and the sight of squalid misery which I had just witnessed. This cheerfulness of youth, I suppose, is purely animal, for it seems, in the case of the Ainos, to be very seldom retained in after-life.

On my return to the hotel I found a messenger from the Japanese Kocho (or head of the village), waiting to see me. He had a special request to make, which, after numerous apologies for being so bold as to bring such a request, and remarking that he knew I was very tired, and had come away from Satsumo for a little rest, which was the case, he said the Kocho was very anxious indeed to hear something about Christianity, and would I talk to them for a few hours in the evening? I was feeling very fatigued with yesterday's work, but could not miss the opportunity, so invited them to come. They came in large numbers in the evening, and we conversed together from 7.30 to 10.30 p.m. The chief topics of conversation were the nature and attributes of the true God, our need of a revelation, God's government of the world, and, after this, the work and teaching of Christ, and the present position of Christianity in the world. The Kocho asked whether I was sent by the British Government; if not, how did the Society get money to send so many preachers to different parts of the world? When they heard that people gave voluntarily, and that some denied themselves to give small sums, and that some liberally gave very large sums, they seemed very much surprised, and said, "This is an 'arigatai koto'" (a most admirable thing). They said they were most thankful that I had come. The Kocho brought me all kinds of food, and charged the hotel-keeper not to take any money from me, as he would defray all my expenses. I collected from Dembi and other Ainos about 350 Saghalin Aino words. This dialect does not differ from the Ishikari and Saru Aino as much as I expected it would, and the words I have collected throw light in various ways on the Aino I have already studied.

Sept. 24th.—Visited the first school that has been established in an Aino village. It consists of thirty Aino boys, their ages ranging from about seven to fifteen. The school was commenced in November last. The teacher (a Japanese) kindly examined the school before me, and I was astonished at the intelligence of the scholars. The teacher, in the course of conversation, admitted that there was little difference in ability to learn quickly between the Japanese and the Ainos. He first made them read the first elementary sheet issued by the Education Department; it is written in Shin Kata Kana—a mixture of Chinese square characters and the Japanese seventy-three-syllabic characters, which commences thus:—"God is the Governor of all things. Man is the most excellent of all beings, or man is the soul of creation. By means of the path of virtue we are to govern ourselves, and, having regard for faithfulness and justice, we are to hold intercourse with our fellow-man."

After reading the Chinese, they were required to explain the meaning of it in Japanese colloquial. Little mites of lads were able to do this very well. He then wrote various Chinese characters on the black-board, and asked them what their pronunciation and meaning was. He then told them to write on their slates the word *Kutsuwa* (a bridle-bit), first in what is called *Hetai iroha*, then in *Sotai iroha*, then in *Hentai iroha*. [Here Mr. Denning gives certain Chinese characters.] Other words were written off on a slate

in the same way. Then came a sheet of colours, in the knowledge of which they showed great proficiency, and they could not be puzzled in telling what any two colours combined would produce.

Then came a sheet of flowers, trees, and various limbs of the body, when they were required—in the case of a limb, to give its Japanese name, position in the body, and uses; and, in the case of flowers or trees, 1st, to what genus, at any rate, and frequently even to what species, they belong; 2nd, the time of the year at which they bloom; 3rd, their uses; 4th, what varieties of the same kind there were different from those represented. Then came mental arithmetic, in which, for children that have only been ten months under instruction, they answered remarkably well. Eight, nine, and three were instantaneously pronounced to make twenty, and other similar elementary arithmetical exercises were gone through most creditably. The children were most wild in appearance, with hair uncombed, and hands and face very dirty, most of them suffering from scurvy. They were all dressed in ordinary dirty Aino clothes. The teachers told me, in reference to this, he thought it best not to attempt too much at once, but by degrees he hoped to get them into good order.

An additional school-room is to be erected at once to accommodate thirty more boys, and, after a while, some educational efforts amongst the girls are to be commenced, the design of the Kaitakushi (Colonization Department) being to do away with the Aino language by degrees, and teach the Ainos Japanese. If this succeeds, it will doubtless be of great assistance to us, as the Aino tongue, being necessarily sadly deficient in moral and religious terminology, Christian truth could be conveyed much more easily through the medium of the Japanese language. How long the Kaitakushi will persevere in these educational efforts, or how far they will extend them in view of the present financial position of the country, and of the transient condition of all Government operations in this island, it is impossible to foretell.

Some very bright-looking and some very handsome children were to be seen in the school, whose loving faces, if well washed, could not but attract all lovers of the young.

Sept. 27th.—Rode as far as Shimamap, then on to Chitose, where I took my dinner—distance twenty-two miles and a half; then on to Tomakumai, and from thence to Shiraoi, which I reached at about 8.30 p.m. The whole distance travelled on horseback in one day fifty-two miles. I had started in the morning at 5.50 a.m. from Satsuporo. It was very cold at night.

Sept. 28th.—After leaving Shiraoi, the first place arrived at is Horobetsu; from thence, intending to return home by way of Usu, going around Volcano Bay, instead of crossing it in a boat, I hired a horse to Kiu Mororan (or old Mororan). The place from which the steamer starts to carry the mails and passengers across the bay is called Shino Mororan. It was a great relief to leave the wide, dusty, uninteresting main road, and find oneself, all on a sudden, in the midst of the wildest mountain scenery, climbing the sides of well-wooded mountains, crossing pretty little streams by means of insecure bridges, which, to any but a lover of adventure, would have been anything but pleasant. Had I a gift for describing scenery, I saw enough to well employ my pen on this short journey through the mountains to Kiu Mororan.

After taking dinner, started off for Usu. Killed a wild duck and six brace of snipe during the day, which will prove most useful in this barren region. Between Kiu Mororan and Usu lies the large agricultural settlement of Mombetsu, containing some 500 Japanese houses, that are inhabited prin-

cipally by Sendai men. I was told that they would be very pleased if I were to spend a few days in this village, which I hope to do next year. Reached Usu at 6.30 a.m., having ridden forty miles to-day. The regular Japanese large warm bath was prepared for me, and, after taking a good supper, consisting of snipe and potatoes, I retired to rest, feeling thankful that I had accomplished what I intended, and was able to spend my Sunday in an Aino village.

Sunday, 29th.—With the exception of the keeper of the hotel in which I am staying, and one or two more Japanese in the village, this place is populated by Ainos alone. There are, I should say, some 500 Ainos here.

This village is beautifully situated at the foot of a high mountain, yet not so close beneath it as to be sheltered from the winter sun and cool summer breeze—close to the sea, yet not so close to it as to be exposed to the rough winds which constantly sweep across the Volcano Bay. A very small bay, enclosed in by elevated rocky land, lies between Usu and the main bay. The sight of the village made me feel it is just the place I wanted. I long for a little rest. "Many have been coming and going" at Satsuporo; my tongue has been going incessantly. Here I can meditate, pray, and read, and so "drink of the brook in the way, and lift up my head;" they that "wait upon the Lord shall renew their strength." Spent a very quiet Sunday. Strolled over to a temple in the evening, and had a chat with a priest there.

Sept. 30th.—Commenced the study of Usu Aino. Find it very different to both Saru and Ishikari Aino.

Oct. 1st.—Studying Aino in the morning, with a poor old crippled Aino as a teacher. He is by far the least intelligent of the teachers I have had.

In the afternoon, ascended the Usu mountain, which is volcanic and active. It is supposed to be 2000 feet high. From its summit a magnificent view is obtained, not only of the surrounding country, but of the Shiribetsudake, perhaps the most beautiful volcanic cone of Yezo, and some 6000 feet high. It stands about twelve miles north of the Usu mountain.

Oct. 2nd.—Rose at 5 p.m. Started a little before 7 for Rebunge. We had a great deal of mountain climbing; in some places the road was so steep and uneven, that it seemed almost impossible the pony could ascend it; but they are wonderfully skilful in picking out the safest part of the path. The road often lay along the edge of the most fearful precipices, and, the path being very narrow, one false step, and horse and rider would have fallen some 400 or 500 feet; but it is astonishing how accustomed one gets to dangers of this kind. At Rebunge I had to wait a very long time for a horse, the horses being all allowed to graze on the mountains; and I suppose they seldom get a traveller oftener than once a month.

The descent from the mountain heights, about five miles before I reached Osamambe, was very grand—too steep to ride.

Reached Osamambe about six o'clock, having ridden about twenty-nine miles across mountains nearly the whole way.

Oct. 3rd.—Rose at 4. Started at 5.50. Reached Kuroiwa at 7.50, and Yama Koshinai at 10.15, and Otoshihi at 12, and Mori at 2.20; the Lakes at 5.45 p.m., and Hakodate at 11.20. This is the longest ride in one day I have ever taken, being *sixty-five miles*. I employed altogether six horses. Nothing special to note on the route, which is flat and monotonous.

OUR FRONTIER MISSIONS : SINDH.



WHEN the north-western frontier of British India is mentioned, we naturally think of the Punjab. Yet another province, only second in importance, extends along the more southern section of the frontier line; and although the Society has just occupied Dera Ghazi Khan, in the Punjab, with a view to reaching the Beluchis, any actual advance of the army of Christ into Beluchistan would, like that of the British army to Quetta and Kandahar, have to be made from SINDH. Sukkur and Shikarpur, from which places the road starts for the Bolan Pass, are in Sindh.

Sindh has not hitherto occupied a prominent place in the *Intelligencer*. The Mission has never been a strong one numerically. Although the province is larger in area than Ceylon, and contains an almost equal population, we have never had more than four missionaries in the field, and the C.M.S. is the only Society in occupation; whereas in Ceylon we have generally had twelve or fourteen, and several other Societies are also at work. It is peculiarly a Mission to Mohammedans, more than three-fourths of the population being Moslem; and the Sindhi language, though Aryan in grammar and structure, abounds in Arabic and Persian words, and is usually written in the Arabic character.

Sindh, as is well known, was annexed in 1843, after Sir C. Napier's successful campaign. In 1850, the Society began a Mission at Kurrachee (Karachi), the great commercial port, now second only in Western India to Bombay; and, in 1856, at Hyderabad, the ancient capital, where splendid mausoleums mark the last resting-place of the old Amirs. The Native Christians now number ninety at Kurrachee; at Hyderabad there are only fifteen. At both places there is an important Anglo-Vernacular School, largely attended. The Mission, like the civil province, was in past years attached to Bombay; but the inclusion of Sindh in the new diocese of Lahore has led to the formation of a new Corresponding Committee for the Punjab and Sindh, and our Frontier Missions are now associated together.

The Reports we now present, from the Rev. Robert Clark (as Secretary to the new Corresponding Committee), from Bishop French, and from the Revs. J. Sheldon and G. Shirt, give a most interesting and encouraging account of the work.

Letter from the Rev. R. Clark.

*Hyderabad, Sindh,
Feb. 19th, 1879.*

It will be well, I think, before I leave Sindh, to send you my impressions of the work which is being carried on by our dear brethren in this country. The great characteristic of the work is the admirable spirit which prevails in it. The relations between the missionaries in their intercourse with each other, and between the missionaries and the Christians, are those of respect and

Christian love. This has added greatly to the influence and importance of the Sindh Mission in very many ways.

In *Kurrachee*, the congregation contains a band of intelligent and respectable converts, many of whom, in all worldly matters, are altogether independent of the Mission; and some of them are filling positions of importance and trust. If these men grow in grace and knowledge, and also in humility and love, important additions may be

soon expected in the Native Church. A Native pastor is needed for this congregation as soon as God may send to them the right man. For the Kurrachee congregation he should be an educated man and a gentleman, and it is desirable that he should have a knowledge of English. A Native parsonage house will then be also needed in the neighbourhood of the church.

The Anglo-Vernacular School is a very excellent one. The boys are respectful and orderly, and are well taught by good teachers. One of the features of the school is that all the teachers have been trained in the school itself. This is the case also in Hyderabad. The pupils are not lost sight of when they leave the school. Mr. Sheldon has a weekly Bible-class for them, which it was a great pleasure to me to take once for him. The young men know the way of truth and holiness, and some of them wish to walk in it.

The Vernacular School is one of the most perfect I have ever seen in India, both as regards the building and the way in which the school-work is carried on. About 250 little boys are being taught in this school, which is the principal feeder to the High School.

The Marathi Girls' School is very promising. The zenana work, carried on by Mrs. Sheldon and Mrs. Wilson, is a very important means of reaching to the hearts and homes of the people. Both of these branches of the work will, I hope, be gradually enlarged, as opportunity may offer. The girls' school contains about thirty Marathi children, and about thirty-five zenanas are regularly visited.

The Kurrachee Mission is one which is full of hope. The spirit of prayer and faith and love, which God has given to our dear brother Sheldon, has fixed its mark on the whole Mission. The Mission is one which is exerting much *influence*. The Native agents are good, and are well taught and well trained, and are working well. The non-Christian community look up to Mr. Sheldon with respect and love, and are influenced by his example and his words. The English part of the community regard our dear friend with affection, and render him effective help in his work. The English service in his church on the Sunday evening is a

bond of union between him and many English Christian friends. Mr. Bambridge's school is succeeding thoroughly. We have in Kurrachee a Mission on which God's blessing rests, and which is full of promise. May God preserve long our dear brother Sheldon's life and health, and grant that a rich harvest may be some day reaped from the seed which is so bountifully sown!

In *Hyderabad* the Mission is entirely of a different character. In Kurrachee, all work in the church and school, and also in the bazaar, is carried on in Urdu. In Hyderabad (100 miles in the interior of the country), everything is done in Sindhi. In Kurrachee, the Mission is more advanced. The congregation is numerous, and the pretty, well-built church is every Sunday well filled with many Christians of a very respectable class. In Hyderabad there are as yet but few Christians, who meet each Sunday in a little church, which forms a part of the Mission school. The school itself contains ninety-four pupils, and the Vernacular School, 148; the girls' school here in Hyderabad has seventy pupils, which is more than twice the number that assemble in the Kurrachee girls' school. Mr. Shirt teaches some five hours a day in the Hyderabad boys' school, and Mrs. Shirt several hours each day in the girls' school. Mr. Shirt preaches also regularly with the catechist in the bazaar, and itinerates as often as he has the opportunity. His great work, however, seems to be his literary work. God has given him a better knowledge of the language than any other European possesses. He has already written, or translated, some sixteen Sindhi books:—

1. The Story of a Bible, 2 ed., 28 pp.
2. Wrath to come, 24 pp.
3. Manger Story, 2 editions.
4. About twenty hymns, which are sung in church.
5. Revision of Mr. Burn's Translation of Genesis and John.
6. Revision of Mr. Isenberg's Translation of the Romans.
7. The Morning and Evening Services of the Book of Common Prayer.
8. True Merchandise, 2 editions.
9. The True Balance. The sequel of the above.
10. Epistles to the Corinthians, Galatians, Ephesians, and Colossians.

11. A Dictionary of the Sindhi Language, about 900 pp.

12. About six Native Bhajans or Christian Songs.

13. Elementary Catechism of the C.V.E.S.

14. The Psalms, translated from the Hebrew.

15. The Translation of the whole New Testament complete, but not published. (Mr. Burn published the four Gospels and Acts.)

16. Precious Trust: translation of A. L. O. E.'s little book.

We have, therefore, in Mr. Shirt talents of no mean order. He knows Sindhi in a way no other Englishman knows it, and we have no other missionary who can use it in the same way. We have no other missionary who is working at all in Sindhi, except Mr. Shirt. Mr. Sheldon is working entirely

in Urdu, and Mr. Bambridge also. Your Sindhi work depends entirely on Mr. Shirt. If his health were to give way, this part of the work would cease.

Upper Sindh, which is said to be the most promising part of the country, is still almost entirely neglected; and, if it were possible, we ought to occupy *Sukkur* also with a missionary. Sindh together would not require more than these six missionaries, namely, two at Kurrachee, two at Hyderabad, and two at Sukkur. It is most desirable that you should have a Mission at Sukkur, which is close to Shikarpore, and is on the direct road to the Bolan Pass and to Candahar. Mr. Matchett and Mr. Abdullah Athim worked there for some years, and found an open door to make known the Gospel there. If you can occupy it again, it would be well to do so.

Letter from the Bishop of Lahore.

(This letter refers to Hyderabad only.)

I feel that a few hours spent in an important Mission like this give a very inadequate idea of the real progress made; but I must the less regret this as the presence, counsels, and loving sympathy of my dear friend Mr. Clark, the Secretary of the C.M.S. for the Punjab and Sindh, have far more than made up for the defectiveness of my visitation. I believe the Great Head of the Church is blessing, and will increasingly and richly bless, the unwearied, wise, and able efforts of Mr. and Mrs. Shirt, in sole charge, at present, of this Mission with its various ramifications of labour, which far exceed, in extent and severity, what one missionary and his wife can fairly hope to overtake for a long period without breaking down.

The Upper Anglo-Vernacular School I examined for about two hours; and I cannot doubt that the little Province of Sindh will be materially affected and influenced for good by the solid teaching, both Christian and other, which is being received in the head classes. Another Christian teacher, English or Eurasian, would greatly lighten Mr. Shirt's labours, and add to their effectiveness. The number of youths in the upper English classes is very encouraging, and bears a larger proportion

to the lower departments than in any school I have seen, I think. The weak point is, as might be expected, the proportionate inequality of the second and third classes, in number and progress, to the first class. This would be obviated very much by a second well-instructed and efficient English or Eurasian teacher. There seems to be a fairly large body of more or less inquiring youth gathered about Mr. Shirt, and attending his Christian services in the temporary church adjoining the school; a goodly number of them were present at an address in Hindustani which I gave in that church on the morning of Friday, February 21st, and the attention was unusually sustained. Another time I may hope to address also the English-speaking youth on some more general subject, but in its religious aspects.

Two confirmations at the English churches somewhat limited the time it was possible to devote to the Mission. The thoughtful answers on St. Luke's Gospel, of the first class, gratified me, and helped me to feel how well and carefully the young men were taught, and that they were learning with minds as candid and unprejudiced, perhaps, as under the circumstances was possible. Mr. Shirt's valuable help, ren-

dered from time to time at St. Thomas's (Station) Church and at Kotoi, doubtless was one reason why, at my English sermon at St. Thomas's on the afternoon of the 23rd, mixed up with the English soldiers was a little phalanx of Native youth—Christian and others—among them the leader of the Brahmo Soma] movement. This was a very favourable symptom of influence being exerted here beyond the range of the schools and Christian congregation. Visible success in any large measure, in the way of conversions, is withheld; but seeds of future growth are being sown broad-cast in faith and love; and I hope yet to see the sheaves gathered in the faithful reaper's arms. The results of Mrs. Shirt's labours among

the Sindhi girls (about sixty-five or seventy of whom were present to have their reading, writing, and sewing, inspected by me, and to be questioned—Mrs. Shirt interpreting—in Old Testament History) gladdened my heart more than I can say. Few sights can more truly test the growing confidence which our missionaries and their families inspire. I had some lengthened conversations, which I much enjoyed, with the catechist, and had the pleasure of hearing Mr. Shirt preach to a very large gathering of Natives at a mela by the great Indus banks. My own Hindi-preaching was clearly not understood by the people who were present, who were pure Sindhians.

From Report of the Rev. J. Sheldon, Kurrachee.

The great feature in the year's work has been the ingathering of converts, and the impression made on some of the lower castes of Native society. Causes which, in God's providence, have led to inquiry in southern and other parts of India, have also produced results here. The prevalent scarcity and consequent dearth of provisions, together with a general depression of trade, produced great distress. During several months some 500 of the weaver class were in a state of semi-starvation, and were, through the Mission, provided with a daily supply of grain. Many of these poor creatures would have come over to us in a body, could we have received them. Instruction was, however, given to them by one of our Christian agents, whose heart was drawn out towards them in wonderful sympathy. Though himself a convert from Mohammedanism, he has frequently expressed a wish to live and die with these poor outcast people, could he only win them to Christ. Several of these families, through the liberality of His Highness the Rao of Cutch, were sent back to their own country, where we hope to obtain for them further Christian instruction. Those who remain here are most willing to be taught by us in their homes. The drawing of the lower castes to the Christian faith in different parts of India is remarkable. Their motives are,

perhaps, in the majority of cases, mixed; but the movement should be watched and encouraged. Here certainly we have had an earnest of, as we believe, greater things to come.

Of the higher castes we can only write in hope. Many have, as in former years, been brought under our influence; two have been baptized, and others are receiving regular instruction. For them we labour and pray, using every means at our disposal likely to influence their lectures, Bible-classes, Christian literature, and friendly intercourse. Of the signs of progress from which we have derived encouragement, the two most prominent have been the reviving interest in female education, and the increased circulation of Christian books. A very excellent lecture on the former subject, by a Native member of our Mission Temperance Society, was delivered in our school-room, and was loudly applauded; while the sales and distribution of books have far exceeded those of any previous years.

I.—The Native congregation now numbers in all ninety members, being an increase of seventeen on last year's return, with thirty-seven communicants. These additions include our converts during the year from Hinduism. Accounts of those baptized on Easter Sunday and at Whitsuntide have been already forwarded.* At Christmas the Subadar's brother, with

* See *Intelligencer*, October, 1878.

wife, daughter, and daughter-in-law, were baptized. To the zeal, faithfulness, and consistency of the Subadar, all bear willing testimony. So far, his burning desire seems to be to spread the religion of Christ. He gladly opens his house to receive inquirers, willing, for Christ's sake, to share his all with them. He gathers his neighbours around him for prayer, and he is now enduring persecution on account of his faith. All this is producing fruit. One of his intimate friends—a man of good caste and well-to-do—has asked for baptism, and he is full of hope that his daughter, with all her family, will throw in her lot with him. Others of our converts have shown the same spirit. One of them, months after his baptism, when taunted that his new faith had brought him no profit, was overheard replying, "True, I have gained no worldly advantage, but I have, what is far better, the love of Christ in my heart." The good effect of these conversions has been of great service to the Mission. The congregation has been encouraged, especially the Christian women, who meet in much larger numbers at Mrs. Sheldon's weekly Bible readings. The attendance at the services has been more regular, and in increasing numbers, and a true spirit of devotion and liberality has been called forth. The sum collected in church, after an appeal for the Bible Society, amounted to Rs. 28, being almost double that received the year before; while the total receipts for religious objects from *bonâ fide* Native Christian sources are nearly Rs. 400.

II.—Evangelistic efforts have been continued in various parts of the town and its suburbs, chiefly by the same staff as before. For the most part this is a work of faith. The seed is sown, and we have generally to leave it, hoping to see some fruit, though it be after many days. There have, however, been several instances of late of serious impressions made by the preachers, which have been undoubtedly deepened by the presence and testimony of our converts, who, being old residents, are well known, and whose sincerity cannot be doubted. At the Suddar station, where large crowds have assembled at the preaching week by week, the encouragement has been great. There—for several months—the preachers were

supported by the presence of a retired chief constable, who has repeatedly testified to the willingness of the people, particularly of the Native soldiers, to listen.

In connexion with this branch 2200 books have been sold, which, with other sales, give a total of nearly 3000 actually sold. In addition to our usual agency, the Bible Society sanctioned the employment of a colporteur to distribute portions of the Gospels, in various languages, to the readers of the Native regiments passing through Kurrachee *en route* to Afghanistan. More than one thousand portions of God's Holy Word, besides a large number of tracts and catechisms, have been disposed of. The men generally received the books gladly, and many of them, at their own request, were supplied with a catechism, giving a brief statement of our Christian faith. The good feeling of the Native officers and men afforded excellent opportunities to our evangelists to converse with them on the subject of religion.

III.—The educational branch of our work has gone on much as usual. It comprises two schools for boys, and one for girls, with an aggregate attendance of 412 pupils. In the preparatory boys' school, pupils are passed through four standards in their respective vernaculars, and are then admitted into the Anglo-Vernacular School to learn English. Those who can remain in this school long enough are passed successively through all the standards from I. to VII., when they are sent up to the Bombay University Matriculation Examination. The object ever kept in view in all our schools is to give a useful and solid training, based upon Scriptural principles, to every scholar, and to qualify those who pass through the whole course for the higher grades of Government and civil employment. The Anglo-Vernacular School was not examined this year. The Government Inspector, after inspection of the buildings, and examination of the classes, certified that he was satisfied with the state and discipline of the school, and the character of the instruction given. This entitles us to the same grant as last year, Rs. 872:14:2. After the inspection in October, the Rev. J. Bambridge took charge of the school, and has, in a

most praiseworthy manner, thrown himself heartily into his work. At our suggestion he has resumed the matriculation class, which we hope will give, as it used to do, a status to the school, and induce the pupils of the upper standards to complete their course; and also, when at an age capable of comprehending the evidences and deeper truths of Christianity, to continue their Scripture studies.

We were honoured last month with a visit from Sir Richard Temple, the Governor of Bombay. He inspected all the classes of both our Anglo-Vernacular and Vernacular Boys' Schools, and was pleased to leave on record "that the schools were worthy of the distinguished Society to which they belong."

[Then follows an account of the Vernacular Boys' School and the Marathi Girls' School, which need not be printed after Mr. Clark's references to them.]

Bible-classes have been held, as usual, for the benefit of our old scholars and other young men, who have a knowledge of English. They have been well attended, as many as twenty being sometimes present.

The Boys' Home has had only a few inmates. It has been thought pre-

ferable to allow youths, who attend the school, or who have been sent to us for instruction, to live in separate houses, within easy distance of the Mission-house. One of our boys has left us for employment at Bushire, and another has joined his old master in Egypt. It is gratifying to us to receive, from time to time, letters from the old boys, conveying thanks, often very warmly expressed, for the benefits they have received. This is an encouragement to continue; but, with our straitened funds, we fear the home must be given up.

Our funds, though good, have somewhat fallen off, which, with our heavy expenditure, cause us no little anxiety for the coming year. Where the money to carry on everything is to come from we know not. Five hundred pounds—the amount raised locally during the year—is a large sum to collect in a station like this, and yet we, to keep all going, require much more. But He, whose is the silver and gold, has never failed us through all these years, and, if we are faithful, He will stir up the hearts of His people to help us out of their abundance, or even out of their poverty.

Report of Rev G. Shirt, Hyderabad.

Hyderabad, Sindh, Jan. 1879.

The time has come round for rendering an account of another year's work in the ancient capital of Sindh and its neighbourhood. It has been a year of uninterrupted labour, and, thank God, of generally good health in our working staff; though we still have to take up the complaint of the prophet Isaiah, and cry, "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" For notwithstanding the fact that we have had great opportunities for proclaiming God's message to fallen sinners in our little Mission church, in our schools in the town, in Tatta, Mahomed Khan jo Tando, Sukkur, Shikarpore, Sarkano, and other towns, still, out of all the attentive audiences we have had, we cannot point to one single convert.

Services in our little Church.—These are generally two on each Sunday. The one in the morning is followed by an address, intended to edify our few believers, though it is attended by others also; and at the one in the evening,

which is usually very well attended, there is an address to those who as yet "are without." Those who habitually attend these services must gain a deeper knowledge of what Christianity is; and, if we may judge by some of their acts, they show a deeper appreciation of it; but hitherto it has ended here. The cross is not taken up, therefore Christ is not followed.

Schools.—The attendance in our English teaching school has increased since last year, and for the last six months the missionary in charge has felt it his duty to spend five hours a day at this work, for he has a deep conviction that a Mission school without a missionary is a misnomer.

At the annual examination for grants-in-aid, this school obtained a grant from Government of Rs. 811—nearly as large a sum as it was possible for us to get without a larger attendance. One pupil has matriculated in Bombay University, gaining the "Ellis Prize," which was this year given to the one who passed with the highest number of marks in

Sindhi. We are proud of this small honour. Religious instruction is given in all the classes by the missionary himself, assisted by the catechist, Munshi Amir-ud-din.

Girls' School.—This school has had the benefit of Mrs. Shirt's daily superintendence for the whole year. At the annual examination for grants-in-aid, the girls presented passed a very good examination. . . .

Preaching.—At the beginning of the year we visited Tattah, a somewhat tumble-down old town, but formerly of great importance, as its neighbouring necropolis shows. It is still the headquarters of an enterprising trading community. Years ago, when our brethren from Karachi visited it, they were ill-treated: we were kindly received, and gusted the whole time we stayed. Thanks to the Karachi Mission school, under God, for this change. Part of our hot weather vacation was spent at Mahomed Khan jo Tando; here we had good audiences, very little opposition, and an encouraging sale of tracts and books. Two men, who opposed us violently on our first visit eight years ago, were now attentive listeners to the Word.

In April last (1878), the catechist and myself went to Sukkur by invitation to meet our honoured and beloved Bishop. We spent nearly a fortnight there and at Shikarpore, preaching in company with Mr. Gordon; in both places we had good audiences, and a brisk sale of Christian literature. At the latter place a feast was given us by old pupils of the Mission school here—a feast which we confess to having enjoyed, even though a bathing towel was presented to do duty for a dinner napkin, for it introduced us to a very respectable audience for a moonlight address.

The opening of the Indus Valley Railway gave us an opportunity of visiting Sehwan, Sarkano, and Sukkur, when we should otherwise have been compelled to stay at home. At Sehwan we experienced much kindness from an old pupil of the school here; but the Mohammedan population gave us rather a hot reception. This we were prepared for, knowing that Satan reigns there, having his throne at the tomb of a Mohammedan saint, named Lal Shahabaz, around which, dirt, drunkenness, im-

morality, and fanaticism gather thick and strong. Sarkano received us in the night, where we had constant preachings and conversations, followed by an increasing demand for our tracts and books: again and again we were pressed to return soon. Our second visit to Sukkur lasted nearly a fortnight. The place was so full of people that it was with great difficulty we could hire a room in the town from which we could sally forth to preach. We had very little opposition in our preaching; questions were frequently asked, but with two exceptions they were not in a cavilling spirit; our audiences were large, and a great number of tracts and books were sold. We ought to have in Sindh one man who can devote himself to preaching in the different towns; but when Hydrabad has only one European missionary, what can he do?

Literary Effort.—An Arabic Sindhi edition of *Sachi Sahmi* has been prepared and published; and one of A.L.O.E.'s tracts has been translated, and is now in the press. It is hoped that this year (1879) may see others of them translated; for they are all well calculated to suit Native taste and to do good. The crowning work of the year in this division of labour has been the completion of the translation of the New Testament into Sindhi. This work was begun by the Rev. A. Burn, and carried to the end of the Acts of the Apostles: the work was then in abeyance for a few years, after which it was taken up by the Rev. C. W. Isenberg in the year 1867. He made a rough translation of the Epistle to the Romans, and the first Epistle to the Corinthians; then sickness intervened, and he was laid aside from all work in 1869; and in the following year death stayed his hand. After some time it was taken up by the present missionary, and, amidst many interruptions, has at last, with God's blessing, been brought to a conclusion.

We are thankful to record that our catechist, Munshi Amir-ud-din, has done his best to support us in almost every branch of the work, especially in preaching in the town, and giving religious instruction in the schools, and has by systematic study tried to increase his efficiency. May God pour upon us all, teachers and taught alike, His Holy Spirit!

MR. HUGHES AT JELLALABAD.

[The following Letter, begun at Jellalabad and finished at Peshawar, has just been received from the Rev. T. P. Hughes, and will be read with very special interest. It will be noticed that, while at Jellalabad, he had the mournful privilege of taking the funeral service on the body of the much-lamented Major Wigram Battye.]

Jellalabad, Afghanistan, April 3, 1879.

TO "preach the Gospel in the regions beyond" has ever been the ambition of the Christian evangelist, and for upwards of fourteen years I have lived at the entrance to the Khyber, and have been longing to penetrate its frowning Pass. I have now ridden a distance of about ninety miles, and am in the military camp at Jellalabad. The whole length of road between Peshawar and Jellalabad is kept open by military patrol, so that in no way can I regard my present excursion as a missionary journey. It is quite true that I travelled through the Khyber without an escort, gave the salutations of peace to Afghan friends on the way, and even received invitations to dinner from more than one Afreedee; but I should not wish to give the impression to our friends at home that the country between Peshawar and Jellalabad is really open to evangelistic effort. The whole country is held with a firm hand by a large military force. Every pound of sugar, and almost every grain of wheat, is brought all the way from Peshawar, and no European could possibly exist here except by the protection of the English Government. The "regions beyond" the Khyber were, to some extent, open to the evangelist in the days of Joseph Wolff; but they have been closed for the last forty years, and we must now wait in prayerful hope that the present policy of our Government may be overruled for the extension of Christ's kingdom in this country.

Jellalabad is nothing more than a walled town, of much less importance than the city of Peshawar, and having no pretensions to be considered a fortification. It possesses only one bazaar, or street, which at present is densely crowded with merchants, many of them from Peshawar, who are making their fortunes in supplying the British garrison. Several of the shopkeepers are old Peshawar friends, and I found a former pupil of our school engaged in the harmless occupation of selling "pop" and ginger-beer to the British soldier; another pupil, one who had matriculated at the university from our school, was keeping a draper's shop. As I passed up the street, I did not think the general expression of the people friendly, but several faces lighted up when I gave them the usual Afghan salutations. In the wazeer's garden—a pretty spot outside the city wall—I found a young Cabul sardar (chief) actually engaged in reading a book which had been sent to Jellalabad by me some years ago. He seemed somewhat surprised when I told him that I was the original possessor of the book. He was pleased to see me, and gave me and my friend, Colonel Ball-Acton, a cup of green tea whilst we chatted over the stirring events of the times. To-day there is news of a victory at Fatehabad, but it has been dearly purchased by the loss of three such officers as Major Wigram Battye, Lieutenant Wiseman, and Rasaldar Mahmud Khan, the latter a brave Afghan soldier of the Peshawar district. I have just seen poor Wigram Battye's body. He was a fine soldier, and a great favourite with both Europeans and Natives. When he fell, some of the Native soldiers of his regiment stood by him and protected his body from

insult, whilst others pressed on in the fearful charge to avenge his death. Four hundred of the enemy were slain.

Everything is on the move, and, as it will be quite impossible for me to turn my visit to account as to missionary work, I shall leave to-morrow.

Peshawar, April 7th.

I have now returned to Peshawar. Before I left Jellalabad, I committed to the grave the remains of Major Battye and Lieutenant Wiseman. Mr. Swinnerton, the chaplain, assisted by reading the first part of the service. General Sir Samuel Browne, Major Cavagnari, and nearly every officer of the camp were present. Nearly the whole regiment of the Guides accompanied Major Battye's funeral, and it was truly touching to witness the sad faces of Briton, Sikh, Afghan, and Hindu, as we all stood round the open graves. The service over, Native non-commissioned officers pressed forward and lovingly assisted the Europeans in choosing the resting-places of the dead. Two of Major Battye's brothers were at the funeral. The cemetery is prettily situated, close to the Native city, and the public military funeral of Friday last, with all its outward expressions of grief, presented a striking contrast to those sad, silent burials, which took place thirty-seven years ago, when British soldiers left their uncoffined dead in unknown graves within the walls of Jellalabad.

The whole country between Peshawar and Jellalabad is but thinly populated, and there cannot be more than a dozen villages on the whole line of march, extending nearly ninety miles. The country immediately in the vicinity of Jellalabad is fertile, as is that of the Dakka district. When at Jellalabad, the snowy ranges of Kafiristan seemed quite close to me, and, if arrangements are made for the protection of British travellers within the territory of the Ameer of Cabul, there is not likely to be any difficulty in arranging for a journey to Kafiristan. At present, however, we can only wait and watch.

At Peshawar I have found my colleague, Mr. Jukes, in excellent health, although he must have had an exceedingly trying time last year. Eight new graves in our pretty little Native cemetery mark the ravages that have been made in our small Christian congregation during the year.

There have been several baptisms, notably that of Havildar Kamr-ud-din. He is now a pensioner, having served his time in the well-known corps of Guides. He was a disciple of Subadar Dilawar Khan, and no doubt it was old Dilawar's influence which, under God, inclined Kamr-ud-din's heart to Christianity. For some years my wife visited his family as one of her zenanas, and about six or seven years ago the Havildar applied to me for baptism, but I did not think him sufficiently instructed.

I am thankful to say that the young Syud, whose baptism was reported last year, is going on very well, growing in knowledge and in grace. He is a relation to the Syud of Kunar, whose friendship for the English has been so marked during the present occupation.

Mr. Jukes is now assisting me in the translation of the Pentateuch into Pushtu, and is engaged upon Leviticus.

We are now considering carefully the proposed erection of our Native church, for which funds are being collected. It will be a Byzantine structure, in the centre of the city, and will combine in itself the advantages of a preaching-station with that of a public place of worship.

RECORDS OF THE MISSIONS.

CEYLON MISSION (*continued*).

Baddegama.



At this station the Rev. J. Allcock continues the zealous but solitary missionary. His recent Report is encouraging, and points to a steady movement forward. The number of Native Christians in the district has, during the past two years, advanced from 374 to 500. There has, however, been no appreciable addition to the number of communicants. He reports forty baptisms during the year ending with November last, and of pupils in his schools he gives the large total of 1657. The following incidents from his Report are very striking :—

From Report of Rev. J. Allcock.

I will mention a few facts, which have made our hearts glad, as a proof that the good work of grace has been effectual. On the testimony of a Christian mistress, I give a proof of the power of faith to make a servant honest. A good many masters know what unscrupulous rogues the men-servants are, as a rule, in this country. She says, "When my Christian servant goes into the village to buy the fowls, and to the bazaars to buy the meat, curry-stuff, and vegetables, they are much cheaper." The heathen servants put on a per-centage on the cost price, because they are not afraid to steal; but since the Gospel came to this man's conscience, not only in word but in power, he obeys the apostolic exhortation, "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

In connexion with three baptisms—a mother and two daughters—at Baddegama Church, the following narrative, I think, will be found interesting :—About seven years ago a heathen boy began to attend Baddegama Church. Previously he had been the pupil of a Buddhist priest, and his mind had been filled with atheistic and soul-destroying doctrines of Buddhism. The comfort and light-giving Word of Life began gradually to illuminate his heart, and he was soon after baptized.

Soon afterwards, a time of great conflict came. Apollyon attacked him with all the cruelty, guile, and malice of hell. Apollyon brought him down to

the Slough of Despond, and took him as a poor prisoner to Doubting Castle. Satan's chief dart was, "Your sins are too many and too great to be forgiven." Night and day he had no rest of mind or body, and it seemed as though he was on the borders of lunacy. Some Christians thought he was mad, and should be sent to the doctor, but the real medicine which he required was the Word of God. He went to his minister and opened his grief. The first words that were spoken to him were, "For he is a liar, and the father of it. When he speaketh a lie, he speaketh of his own; and with this Apollyon received a deadly thrust, which made him give back as one that had received his mortal wound." A flood of light was immediately thrown on the full, perfect, all-sufficient, and infinite efficacy of the cross of Christ. The scales fell from his eyes, and he saw and embraced the present and eternal absolution of all his sins. The heavenly vision of Isaiah of Jesus' exaltation and glory was made plain to him, and he has been a humble and joyful believer in Christ ever since. As you will expect, his first prayer and labour was to get his brothers and sisters and kinsmen converted. God has blessed his efforts, after six years, in the conversion of his elder sister and her two daughters, who were baptized about two months ago.

A Christian boy writing to the members of our daily prayer-meeting about his heathen parents :—"Pray, brethren, for my poor deceived heathen parents, that they may be washed in

the blood of Christ, and ask the missionary to go and preach the Gospel to them." We have tried to do so, but our prayer has not yet been answered. We believe that faithful prayer and labour are almighty: "It laughs at impossibilities, and says, It shall be done." A

heathen father told me the other day, with some emotion, that his youngest son, of about eight years of age, and a pupil of Baddegama school, told him more about Jesus than any other Christian.

Kandy.

As often before mentioned, the work at Kandy may be grouped in four divisions, viz.: (1) Native congregations; (2) the Singhalese Itinerating Mission; (3) the Tamil Cooly Mission; and (4) the Collegiate School.

NATIVE CONGREGATIONS.

The Singhalese congregation of Trinity Church, situated in the town of Kandy, are, as before, under the pastoral care of the Rev. H. Gunasekara, and the Singhalese congregations at Katukele and Gatampe are ministered to by the Rev. B. P. Wirasinghe. The out-stations of Gampola, Nawalapitiya, and Kurunegala are also under the charge of the latter brother, who returns a total of 120 Native Christians, twenty-seven of them communicating, and also reports twelve baptisms during the year. Mr. Gunasekara's Report speaks for itself:—

Report of Rev. H. Gunasekara.

In writing this, my eleventh Annual Letter, I have again to offer my heartfelt thanks to the Giver of all good for His manifold mercies to me. He has mercifully heard my prayers both respecting the work committed to me, and my own personal matters. Hence I have thankfully to state that the number of persons belonging to the congregation worshipping in Trinity Church is 132 adults and 76 children. This increase is made by some families who belong to our church coming to reside in the town, and also by the reception of 6 adults into the Church by baptism. The number of communicants at the end of September, 1878, was 40. The average attendance at Divine Service on Sunday morning has been 58 adults and 24 children, and, in the evening, 27 adults and 10 children. The average number of communicants who partook of the Lord's Supper has been 25. At the Wednesday evening service the average number of adults was 9 and children 4. I ought to mention that, out of the 132 adults, whom we regard as members of our congregation, 22 are Natives of Moratuwa, who belong also to the congregation ministered to by the Government chaplain there, but who reside, for the most part, in or about this town for business purposes.

I mentioned in my last Annual Letter that the Bible-class which I conducted on Sundays was given over to Mr. Dunn. This was converted into a large Sunday-school some time ago. In connexion with it, I have to mention the encouraging fact that not less than ten adult members of the congregation have undertaken to teach in it; of these, two only are paid agents of the C.M.S. It is most cheering to my heart to think that, after eight years of labour here, this is the first instance I have to record of lay members of congregations taking up such a work. We had more than fifty children in this school last Sunday, most of them being scholars of Trinity College. The lay help was begun to be given, as above stated, two Sundays ago. I hope and believe this work will continue and increase.

I have at present only three candidates for baptism. I had the pleasure of baptizing seven candidates since writing my last Annual Letter. They are all of them leading consistent Christian lives. One of them, a Kandian lad who attends a Government school, has to walk eight miles to come to my church. Another is one of the eight persons who undertook to take charge of a Sunday-school class, and is a clerk in the Cutchery.

The following amounts have been received during the year into the Kandy Singhalese Church Fund, from my congregation:—Subscriptions and Donations, Rs. 768:75; Collections at Church, Rs. 393:49; Pastoral Aid Meetings, Rs. 271:23; Pew-rent, Rs. 152; Fees of Marriages, &c., Rs. 23:50; Total, Rs. 1608:97. Collections at church have also been made for the Christian Vernacular Education Society, amounting to Rs. 17:80.

One of the ladies of the congregation having suggested to the others the want of carpets for the church, the female portion of the congregation has collected Rs. 110, and sent to England to buy carpets. Thus the total receipts are Rs. 1736:77. Contributions are also being made for purchasing an organ by a committee of the members, each of whom has guaranteed to pay Rs. 50. There is now collected about Rs. 450. The contributions for building a boys' school-room have now come to Rs. 510.

I have also to record for the praise of God, and as an instance of the congregation's sympathy with me in my domestic afflictions, that some of them contributed Rs. 102:50 towards defraying the medical expenses, &c., incurred through the illness and death of my son.

Yesterday, the 24th of November, I had the pleasure of presenting to the Bishop of Colombo, 20 candidates for confirmation; 17 of them are prepared to receive the Holy Communion next Sunday. We had an attendance of

134 adults and 53 children on the occasion, and the collection of money was Rs. 19:17.

As regards evangelistic work, I have carried on preaching at a junction of the streets in company with Rev. S. Coles, whenever he was in town, and with Mr. P. J. Perera, the catechist, as in past years. People listen to our message as usual, and sometimes they buy books and tracts. The preaching at the verandah of the police court-house has also been carried on, though not so regularly as during past years. I have also preached once a week in the bazaar preaching-room. I have carried on my usual preaching in the jail on Sunday morning. As a result of that, I had the pleasure this year also of baptizing one person. He himself earnestly applied for baptism, remarking that his conscience troubled him much on the subject, and, since life was so uncertain, he did not wish to defer it any longer. Although he had heard the Gospel preached for some years, and from the beginning had a clear understanding of the way of salvation, he had relapsed to a state of indifference through listening to Buddhist objections, but at last he overcame these, and was led to see his errors, and apply to me again for instruction. He observed one day that "God has not given us His religion to answer objections, but to secure our salvation, so I am not anxious about replying to objections; I am satisfied there is salvation for me in Christianity, and that is enough for me."

SINGHALESE ITINERANCY.

This important and hopeful branch of the work in the Central Province is now conducted by the Rev. S. Coles, who returned thither after a stay in England of a few months, alone, his fellow-labourer, the Rev. G. F. Unwin, who had his residence in the old city of Anuradhapura, having come home on sick-certificate. As we have remarked on former occasions, this department is one of the most encouraging in the whole Mission, and every year gives evidence of progress. The year, however, has not been without its trials, as the following will show:—

From Report of Rev. S. Coles.

When I reached Colombo, I found Mr. Unwin there, seriously ill, and under medical orders to proceed immediately to England; and, in consequence of this, his district was added to mine, that I might work both. I have done my best, and visited every station and place

where we preach and teach, some of them several times; but the task to be accomplished is not only beyond my strength, but exceeds the bounds of possibility. My difficulties are enormously increased by the indefinite postponement of the ordination of Native

helpers, who have been waiting more than four years to be admitted to the ministry, and are still kept out of this office, in consequence of our difficulties with the Bishop of Colombo. Sickness, too, has been very prevalent amongst our agents; and, in fact, every one of those labouring in the north, where Mr. Unwin had charge, had to be removed at great expense and temporary cessation of all work there. Just at that crisis, the Finance Committee reduced their grant for Mission agents 48%, which I can hardly believe they would have done, had they known the extraordinary difficulties I then had to contend with, and I most earnestly ask that this reduction may not be permanent. You see, I am writing in a minor key; but I must identify myself with my work, and, when we look at that, must we not ask, "Is there not a cause?" for I doubt if ever there were before such a promising Mission, whose progress and development was retarded from lack of the supply of men waiting and willing to do the work. In proof of my assertion, I will now give a few particulars.

There are at present in this Itinerancy about 1200 Christians, connected with 27 congregations, and the average attendance at Divine worship is 631. There have been 140 baptisms since my last Report, and of these 89 were adult. We have 49 catechumens and 105 inquirers; 24 Sunday-schools, with an average attendance of 255 scholars; and 40 day-schools, attended by 1574 children. In addition to the care of all these, we preach the Gospel to many thousands of Buddhists, and seek to lead them to Christ; but for all this work there is only one clergyman—myself—nine catechists, and five readers, and for the schools forty-two teachers. The number of communicants is lamentably small—only 129.

The Roman Catholics, likewise, have been more than usually active, and have sent a priest into the Talampitiya district, for the purpose of gaining converts to their Church. Our Christians show a most determined opposition, and are unsparing in their efforts to obstruct his work. About a month ago he challenged Mr. Jones and myself to a public controversy, which we accepted. It was carried on in the presence of about 200 people, and lasted six hours.

There is no necessity that I should tell you what were the subjects discussed, as they were the usual ones adduced on such occasions. Perfect order and quiet were maintained throughout, and our people departed with a much clearer insight of the errors of Romanism than they previously had, and a firm determination to hold fast their Bibles and the doctrines therein taught.

There are seven congregations in that district, and they need a minister to reside and work among them; but hope deferred maketh their hearts sick. That portion of the Itinerancy is the most promising and fruitful, and will abundantly repay the labour bestowed on it. Abraham, Paul, and Solomon are the chief evangelistic agents there, who abound in good works, and labour most earnestly to extend the kingdom of Christ in that district. They have seventy-five inquirers on their lists now, and are generally well received wherever they go. In the early part of last year, I was very much cheered with the progress the truth had made in a village under their care. A number of persons had forsaken Buddhism, and put themselves under instruction for baptism, from whom I selected twenty-two and baptized them on my last visit there, just before I left for England. Since my return to Ceylon, nine more have been received into the Church, and the work is still progressing.

One of those baptized on the first occasion was seventy years of age when, with his wife, children, and grandchildren, he put on Christ; but, after a few months, his physical powers began rapidly to decay, but his faith was firm and hopes of heaven bright. I saw him just before his death, and saw that he was resting on Christ, and wishing to depart to be with Him, and those who were with him when he died have told me that his end was peace.

All of our congregations have increased by additions from heathenism, and in some cases the numbers added to the churches have been considerable. We have also been encouraged by a young Singhalese man, who relinquished his situation under Government, where he was working very satisfactorily to his superiors, and was certain of promotion if he had remained in that service, in order that he might devote himself to direct Mission work, and seek to win

souls for Christ. Before he took this step, he was fully aware that he would have to work with a much smaller salary than he had hitherto received; but he cared not for that, and has been about four months working very hard as teacher and evangelist at a village which I have often referred to before—Munamali. He has more than ninety children in his school, whom he is most anxious to train up for Christ, and has several adult candidates for baptism. We hope that his wife will soon be able to open a school for girls there, for which we are making preparations. Mr. Surrarachehi, who was educated at Trinity College, Kandy, and was afterwards appointed catechist to Kœgalla, is working well there, and I wish I had

many like him. He holds services in English, as well as Singhalese, and these are very well attended.

Although the people of this country have suffered from the effects of the famine in South India, from the greatly enhanced prices of food, yet they have contributed willingly towards the Lord's work carried on in their midst. The total amount received here since my last Report is Rs. 5727 : 70, of which sum Rs. 3314 : 81 were contributed by Natives. Another pleasing proof of their sincerity and earnestness was shown me last April, when I was invited to the opening service of a nice substantial school-chapel, which they had erected during my absence from the island, at a cost of Rs. 1000.

TAMIL COOLY MISSION.

After the return home of the Rev. W. Clark, and until the recent appointment of Mr. Rowlands and Mr. Schaffter, the whole burden of this extensive Mission devolved upon the Rev. A. R. Cavalier, who has laboured most unweariedly. He has been assisted by the Native missionary, the Rev. Pakkyanathan Peter. No Report of this Mission has come to hand this year. The statistics will be found in the table given last month (p. 297).

KANDY COLLEGIATE SCHOOL.

In the absence of the Rev. R. Collins, the work in the two departments of this Institution—viz., the Upper School, or Trinity College, and the Lower School—has devolved upon Mr. T. Dunn, who has carried them on very successfully. His Annual Letter gives an account of the past year's engagements:—

Report of Mr. T. Dunn.

As I have had charge of this College since April last, when the Principal, the Rev. R. Collins, left for England on furlough, perhaps I may be permitted to give a few particulars with respect to our work.

After Mr. Collins left, I was informed by the Registrar of Calcutta University that his (Mr. C.'s) application for the affiliation of the College up to the standard of the B.A. degree had been granted.

I am glad to be able to report that the number of students on the books has not decreased. We have at present an average attendance of about 100, out of a total of 117 on the rolls. Out of this 117, 106 are in the Lower School, the remaining eleven are the students of the College and the Upper School. They are classed as follows:—In the F.A. (First Arts') class there are three stu-

dents; in the Senior Matriculation class, two; and in the junior ditto, six. The two students in the Senior Matriculation class went up for their examination last month. The result is not yet known. I have taught these three classes myself. The students in the Lower School are, at present, taught by four Native masters, three of whom are undergraduates of Calcutta University. The two senior masters hope to go to Calcutta for their B.A. examination in January, 1880.

Besides the four masters, we have fourteen boarders in our boarding establishment, and two more have applied for admission, thus making a total of twenty boarders. After morning prayers, the first hour of each day is devoted to religious instruction. In the Upper School we have studied part of "Paley's Evidences," in addition to the regular Bible lessons. Of course, this is not the

whole of the religious instruction which the students receive. Many of the lessons in the reading-books are on religious subjects, and even in the most secular lessons we often have opportunities for this kind of teaching.

I am glad to say our Sunday-school, which is in connexion both with the College and with Trinity Church, has made great progress during the year.

We have now an average attendance of forty-five, the majority of whom are students of the College. They are the sons of Singhalese gentlemen, and many of them are Buddhists. Three of the masters and several of the more influential members of Trinity Church give voluntary help in teaching. The more advanced boys are taught in English, the others in Singhalese.

Jaffna.

The working of the Jaffna District is divided between the Revs. J. D. Simmons and E. Blackmore, and the four Native pastors, the Revs. T. P. Handy, E. Hoole, G. Champion, and J. Hensman. Mr. Simmons has charge of the pastoral and evangelistic portions of the work, while Mr. Blackmore undertakes the important educational agencies previously superintended by the Rev. D. Wood, having been transferred from Tinnevely for this purpose. The Native clergymen have charge of Nellore, Chundicully, and Copay respectively. Connected with the whole district there are 770 Native Christians, of whom 334 are communicants.

From Report of Rev. J. D. Simmons.

If our work of the past year were looked upon in the cold light of reason, there would not be much to rejoice over. Eighteen adult baptisms is a very small number for the result of a year's work. It is below our expectation, and very far below our desire. But we cannot calculate the success of any year's labour by the fruit which is seen. Experience shows that we are still in the sowing season, and not come to harvest yet. Fourteen of the converts are youths connected with various schools. One has had much trial to endure from his heathen parents.

The Church Council has adopted the new regulations, and has conducted its business accordingly. One or two new lay members were elected in the place of old ones. The lay interest in the work shows no sign of flagging, rather, I think, new energy has been manifested.

Copay Institution.—There are thirteen youths in the training-class, and nineteen boys in the boarding-school. Their conduct and progress have been such as to give general satisfaction.

Girls' Boarding School.—The result of the Government Examination was quite as satisfactory as in the previous years. These girls receive not only an intellectual training, which fits them to become the wives of educated men, or to be schoolmistresses; they are especially

well taught the precious truths of God's Word, and we have reason to hope that many receive them to their souls' salvation.

Evangelization.—Much of my time is occupied in a variety of work, such as every missionary finds must be done. But I endeavour to keep before me aggressive work amongst the heathen as the one thing which requires our best efforts. This is the special work of the catechists. The usual means of house-to-house visitation, public preaching on moonlight nights, and other times in school bungalows, tract and Bible distribution, have been pretty vigorously carried on. Myself and several catechists spent six weeks itinerating in Pallai and the Wanny, and we have since visited the islands and other places not often reached. Every part of our field has had the jubilee trumpet blown over it this year. We have scattered the seed broadcast. More than 500 single Gospels or Genesis, twenty-nine New Testaments, and eight Bibles have been sold; in a few instances Gospels were given, 2000 tracts sold, and nearly 8000 hand-bills given, in this itinerating work. We can only look to Him who maketh the clouds to give their water, and the sun to shine, and the earth to yield her increase, to water the seed we have sowed.

THE MONTH.



HE lamented death of Bishop Gobat removes one of the oldest names from the roll of living men who are or have been missionaries of the C.M.S. Samuel Gobat, a native of Berne, a student of the Basle Seminary, and a minister of the Gospel in Lutheran orders, entered the Society's Islington Institution (then just opened) in 1825, and after a few months' further reading sailed for Abyssinia in November of the same year. For ten years he laboured there amid difficulties and trials innumerable, and at last returned to Europe in shattered health. It is one of the coincidences of missionary history that in March 1837, within two days of each other, Samuel Gobat and J. L. Krapf both landed at Malta, the one on his way home from Abyssinia, then the only country occupied by any Mission on the eastern side of Africa, and the other on his way out to Abyssinia, to begin the career from which all subsequent geographical and missionary enterprises in East Africa have derived their impetus.

Mr. Gobat afterwards laboured at Malta, then the head-quarters of the Society's Mediterranean Mission; but in 1843, in consequence of financial difficulties, that station was given up, and the faithful Swiss missionary's eighteen years' service came to an end. In 1846, on the death of Dr. Alexander, the first Anglican Bishop of Jerusalem, he was nominated to the vacant see by the King of Prussia (who appoints alternately with the Crown of England). He was consecrated, after receiving English orders, by Archbishop Sumner. In 1851 he invited the Church Missionary Society to undertake work in the Holy Land, and he has ever since proved himself a wise and true friend of our Palestine Mission. May his mantle fall upon a worthy successor!

THE following official announcement appeared in the newspapers of May 6th, the day of the Society's Anniversary Meetings:—"The Bishop of London has appointed the Rev. Henry Wright, the Honorary Secretary of the Church Missionary Society, to the prebendal stall of Oxgate, in St. Paul's Cathedral, in recognition of the services he has rendered to the cause of Missions."

ONE of the appointments made at the recent Anniversary was that of General Alexander to be a Vice-President of the Society, his failing health having involved his retirement from the Committee after nearly thirty years' devoted service. He was, however, lying on his death-bed at the time, and on the 16th it pleased God to take His faithful servant to Himself at the age of eighty. Some account of him is promised us by one of his oldest friends.

THE Archbishop of Canterbury has conferred the degree of B.D. upon the Rev. W. T. Storrs, of the C.M.S. Santál Mission, in recognition of his eminent missionary services.

WE much regret to say that the Rev. R. Clark has been compelled by the dangerous illness of Mrs. Clark to return to England. His presence in the Punjab just now seemed to human eyes almost indispensable, yet it pleases Him who seeth not as man seeth to remove him—we trust only for a time.

His various important duties are being discharged by the Revs. J. Welland, W. Keene, F. H. Baring, and H. U. Weitbrecht.

BESIDES the degrees already mentioned as being conferred by the University of Durham upon African students at Fourah Bay College, Sierra Leone, B.A. degrees have also been conferred upon Mr. Obadiah Johnson and Mr. Isaac Oluwole, who passed a later examination. Mr. Oluwole is now on a visit to this country, but will shortly proceed to Lagos to take charge of the Grammar School there.

ON March 9th, at an ordination held at Edyengudi, Tinnevely, by Bishop Caldwell, there were, in addition to twelve S.P.G. candidates, two C.M.S. Native agents ordained, one deacon and one priest. Bishop Sargent preached the sermon.

MR. V. C. Sim, appointed to the Athabasca Mission, was ordained on May 1st, at St. Matthew's, Bayswater (Archdeacon Hunter's church), by the Bishop of Rupert's Land. The Bishop of Saskatchewan preached the sermon. Mr. Sim has already sailed, with Mr. Spendlove, a lay agent.

A SPEECH made by Lord Northbrook at the anniversary of the Baptist Missionary Society having been misquoted, in a letter which appeared in the *Echo*, as expressing an opinion that the Christian religion had made no progress in India, and that it was undesirable that it should, the Rev. A. Lockwood (formerly C.M.S. missionary at Azimgurb) wrote to his lordship on the subject, and received the following reply:—

"The letter is a very incorrect interpretation of the opinions I expressed at the Baptist Missionary Society. . . . The opinion strangely attributed to me that 'I do not think it at all advisable that the Christian religion should take root in India,' is not only in direct contradiction to everything that I have ever said or felt upon the subject, but it is also entirely at variance with my conduct in having endeavoured, to the best of my power, in my private capacity, to promote the work of Christian Missions in India."

THE Rev. W. R. Blackett, who went to India three years ago for the definite work of training Native agents in Bengal, sends an encouraging account of his Preparandi Class, which he is conducting at Krishnagar. There are seven students, who are receiving careful teaching in Scripture, the Prayer-Book, Church history, &c. In the vacations, and also when there is a *mela* in the neighbourhood, they go out to preach, and Mr. Blackett says they speak "earnestly and well." The Sunday-school for the children of the congregation in the town has been organized on our English plan, the preparandi students taking the classes; and some twenty-five boys were to be presented to the Bishop for confirmation in January. Mr. Blackett is at present also in charge of the Training School for Schoolmasters.

THE Rev. W. B. Chancellor, our missionary in the Seychelles Islands, has, with the permission of the Committee, accepted the civil chaplaincy of Mahé, which he combines with the general charge of the work he had begun among the African children. As he now has to reside at Port Victoria, the capital, the immediate superintendence of the Industrial Home called Venn's Town

has been taken by Mr. H. M. Warry, the schoolmaster lately sent out, who has entered on the duties of his post with great zeal, and sent home an interesting diary of his first few weeks in the island. Mr. Chancellor observes that the chaplain's work is purely missionary in character, the congregation consisting chiefly of Africans, Indians, Malagasy, and French creoles.

THE following autograph letter has been received by Bishop Crowther from the King of the Belgians:—

À sa Seigneurie Samuel Adjai Crowther, Evêque du Territoire du Niger, West Africa.

Palais de Bruxelles, 12 Fevrier, 1879.

J'ai reçu la lettre que votre Seigneurie a bien voulu m'adresser le 23 Septembre dernier, et je me félicite vivement d'entrer en relation avec un Prélat dont le zèle éclairé et les talents ont déjà fait faire des progrès si notables à la civilisation de l'Afrique.

L'exemple que donne l'Evêque du territoire du Niger est un puissant encouragement pour nos efforts. L'œuvre à laquelle il s'est dévoué est plein de difficultés. Nous serions heureux en Belgique d'apporter aussi notre pierre à ce grand édifice. Notre entreprise est encore dans l'enfance, mais j'aime à espérer que plus tard elle ne sera pas sans porter quelques fruits.

Je serai très-charmé si de temps en temps votre Seigneurie voulait bien me faire quelques communications relatives à ses travaux et aux résultats qu'elle obtient, comme aussi à ses projets pour l'avenir.

Quoique notre champ d'opération à nous soit fort éloigné du Niger, nous n'en prenons pas moins un vif intérêt à ce qui s'y passe.

Je fait les vœux les plus sincères pour votre Seigneurie, et je la prie de recevoir ici l'assurance de ma sincère estime.

LEOPOLD.

WE have already mentioned the Hostel or Home it is proposed to establish in Madras as a memorial of the lamented David Fenn, and would again remind the many friends who deplore his loss that contributions may be sent to the Church Missionary House. The Madras Committee for raising the Fund comprises the Bishop, several leading officers and civilians, and representatives of the C.M.S., the S.P.G., the S.P.C.K., the Established and Free Scotch Church Missions, the London and Wesleyan Societies, &c. Their circular says:—

The following Memorial has been agreed upon as the most appropriate, viz., the erection in Madras of a Hostel (to be superintended by a missionary, or other qualified agent appointed by the C.M.S.) to receive the young Native Christians who come up to Madras from all parts of the Presidency to pursue their University studies, the majority of them in the Christian College.

The opening of such a Hostel in Madras having been suggested in connexion with the Christian College before Mr. Fenn's death, he took much interest in the idea, and in February last wrote in a letter to England—"We are

very anxious to have the proposed Hostel scheme carried out."

Such a Hostel is already in existence both in Calcutta and in Bombay, and is much wanted here. It is likely to be productive of great good, inasmuch as it will draw the Native Christian youth of the Presidency together, and afford a far more suitable home to young men newly come up to the Presidency towns than some lodging-house selected haphazard. Suitable provision would be made for their moral and spiritual welfare, and a library would be formed for supplying them with wholesome literature. At least 2000*l.* will be required.

THE Rev. A. H. Lash's Annual Letter reports the continued successful

progress of the Sarah Tucker Female Institution at Palamcotta, and of the network of girls' schools so happily worked in connexion with it. In the last Government examination for teachers, the seventeen candidates from the institution all passed in their respective grades. In the higher grade, three Sarah Tucker girls headed the list, although in this grade there were twenty candidates from the city of Madras itself. Mr. Lash writes most thankfully of the spiritual state of the students. "Their conduct has been almost everything we could desire; they are diligent, affectionate, truthful; they seem to delight in religious exercises, and have frequent private meetings for prayer among themselves." Several earnestly seek the salvation of others. "One employed her holidays in labouring among the women of the village in which her father is pastor. She instituted Bible-readings and prayer-meetings, and secured an attendance of twenty-five women, who came regularly to be instructed by her."

The influence of Mr. Lash's schools among the high-caste Hindus is illustrated by the experience of one of the Government School Inspectors. He was examining one of the Sarah Tucker Branch Schools, and a Brahmin girl, being of marriageable age, was prevented by etiquette from attending; but she asked her father to let the Inspector come and examine her separately at home, which he did, "the girl standing at an open window, with her face towards him, though the door was shut." "She passed," writes the Inspector, "successfully in every subject."

THE Rev. R. Young's Annual Letter from St. Andrew's, Red River, contains one or two items of interest, notwithstanding that his charge is now virtually a settled Christian parish. He mentions five of his young men (country-born, but of European or mixed descent) who have offered themselves for missionary work in connexion with the C.M.S., viz., one with the Rev. H. Cochrane at Devon, one with the Rev. P. Bruce at Fort Alexander, two at St. John's College, Winnipeg, and one lately accepted by the Local Committee. The St. Andrew's Juvenile Church Missionary Association has sent 67. to Frere Town, for the maintenance of an African boy to be named Andrew Manitoba. (An interesting letter has since been received from Mr. Streeter in reply.) The Bishop of Rupert's Land confirmed 68 candidates in St. Andrew's Church on March 10th last year. One paragraph of Mr. Young's letter refers to the Premier and Treasurer of the Government of Manitoba, the Hon. John Norquay, who was a C.M.S. school-boy, and is now an active member of the Diocesan Synod, and of the various Boards and Committees, and a great helper in good works generally:—

The present Premier is member for St. Andrew's, and a parishioner. He is a man of acknowledged ability, and his fitness to be the head of our Legislature is readily acknowledged by every nationality gathered within the province. He attracted the notice, as also evidently the esteem, of Lord Dufferin

during his viceregal visit. At one of the political meetings, being twitted with his humble origin, he frankly admitted it, and, I am told, paid a very graceful tribute to the Church Missionary Society, to which he owned that he owed his education, and so the groundwork of his prosperity.

THERE is now complete railway communication from New York to the Red River, a distance of 2000 miles, the line to Winnipeg having been opened at the close of the year. In 1841, when Archdeacon Cowley went out, he tried in

vain to get there that way, and eventually had to come back to England, take ship direct to Hudson's Bay, and thence to go 800 miles by canoe.

INTERESTING letters have been received from the Rev. S. Trivett, who went out last summer to the English River Mission, N. W. America, after being ordained by the Bishop of Saskatchewan. He and his wife left London on July 17th, and reached Stanley on Oct. 8th, having been delayed on the Saskatchewan River, and also when within a week of Stanley. He gives a very pleasing account of the station and the Christian Indians connected with it, and looks forward in a hopeful spirit to his work amongst them. The Society has now four missionaries in the Diocese of Saskatchewan.—the Revs. J. A. Mackay, T. Hines, and S. Trivett, and Mr. T. A. Clarke. The Bishop proposes, on his return to Battleford, to ordain Mr. Clarke, and also Mr. John Sinclair, the Native catechist, who has for some time been in charge of Stanley.

OUR first Report has been received from the Mission on Peace River, one of the great waterways of the vast Athabasca diocese, up which Bishop Bompas travelled many hundred miles eighteen months ago to cross the Rocky Mountains *en route* for the North Pacific coast. On this river labours a solitary missionary, the Rev. Alfred Garrioch, a country-born agent educated at St. John's College and ordained by Bishop Bompas himself a year or two back. His station we understand to be Fort Vermillion, but he dates from "Umjaga." He is in the midst of the Beaver Indians, by whom he has been well received, although the Romanists have been there before him. He has erected a "mission-house," or rather log-hut, 26 ft. by 19, and begun a small farm and garden, on the produce of which his subsistence mainly depends. His "Native Christian Adherents" number forty-five. Mr. Garrioch's Report is dated June of last year. During last winter the Bishop himself stayed at the station.

THE Reports from Mauritius show, as usual, what an excellent missionary out-post that island is to India. The Gospel spreads among both Bengali, Hindi, and Tamil coolies, and although so many of those who have received it return to the land of their birth in a few years, the number of Christians attached to the Mission continues to increase. There were 190 baptisms last year; and the returns now show 1096 souls in the "Calcutta" congregations (as they are called, *i.e.* the coolies from North India), and 397 in the Tamil congregations. The North India branch is still worked by the Revs. P. Ansorgé and F. Schurr; the Tamil branch by the Revs. N. Honiss and H. D. Buswell. Mr. Ansorgé's daughters continue their zealous and much valued labours in the Plaisance orphanage and boarding-school, and among the Indian women. There are now three Native pastors, the Rev. T. Ephraim of Madras having been transferred to Mauritius to work under Mr. Honiss, as the Rev. John Gabb does under Mr. Buswell, and the Rev. C. Kushalli under Mr. Ansorgé. Mr. Honiss strongly urges an extension of the Society's school-work:—

The most encouraging part of mission work in Mauritius is that connected with primary schools for heathen children. Never, in the whole course of my missionary experience, did I ever see a

more obviously open and inviting door for the messengers of salvation. Never did our Saviour's words appear more applicable, "They (heathen children in Mauritius) are as sheep having no shep-

herd." In India their parents would take them to heathen temples; they would be surrounded by all the evil influences of idolatry, and their young minds and hearts would be early steeped in the filth of the Puranas. Here there are very few of these influences at work, and the children are ready to receive impressions from any one who will take the trouble to teach them. But we must not anticipate that this very favourable opportunity will continue long. If we do not take advantage of it, others will. Heathen priests from India,

who call themselves Brahmins, are already in the field, and, from their rapidly increasing numbers, it is manifest they meet with success. The Church of Rome has been hitherto too much occupied with the work among the Creoles to pay much attention to the Indians, but they are just now making efforts to add fifteen new priests to their present staff, and it is thought they are designed to work principally among the Indians. Yet the C.M.S. is doing next to nothing in this very inviting field of mission work.

A NEW mission church has been opened at Aurungabad, in the Deccan, which has been built by the exertions of the Rev. Ruttonji Nowroji. It was started as a relief work in the famine, and the labour was paid for out of the C.M.S. Famine Relief Fund, Mr. Nowroji collecting money for the materials. The church is 82 ft. x 19½, and has cost Rs. 9521, including furniture, &c. After the opening service, Colonel Dowker, the English officer commanding at the station, presented a silver watch to the head carpenter, and a silver wristlet to the head bricklayer, and said "he hoped they would strive to earn the good gifts from above."

THE Revs. E. N. Hodges and A. W. Poole, who went out together to the Telugu Mission in the autumn of 1877, are in full work at Masulipatam, the former as Principal of the Noble High School, and the latter as an evangelistic missionary to the upper classes of Hindu society. Mr. Poole has sent us an interesting account of his first year's labours. They are of three kinds. (1) He takes some classes in the school; in connexion with which it may be mentioned that he finds Professor Monier Williams's excellent manual on Hinduism, published by the S.P.C.K., in much request among intelligent youths. "Its noble testimony for Christ," Mr. Poole says, "makes it a good book to lend them. I have orders to buy several copies." (2) He visits English-speaking Hindu gentlemen in their houses. "They are a much more acute and independent class than those of Madras. They form quite a large society, and number some really clever men." (3) He gives public lectures; and concerning this we must quote his letter in full:—

The work which has been more peculiarly my own, and for which there are great openings here and in other parts of the Mission, has been the delivery of lectures.

While in Madras, I delivered a lecture for Mr. Sathianadhan in the Chintadrepettah Hall. It was an extempore address on Oxford. Through a notice of this in the Madras papers, the news reached Masulipatam, and soon after my arrival I was constantly asked when I was going to begin lectures. I thought that a repetition of the same lecture would be best as an introduction to them,

so on April 20 (Saturday afternoon) I delivered a lecture on the History, Constitution, and Studies of Oxford. We had the school hall well filled. A large number of Native officials, and masters and boys of the Hindu School, as well as our own were present. I was so encouraged by this that I determined to try a course of lectures. I announced a course of six lectures on "Christianity as an Historical Religion," to be given on Sunday mornings at 7 a.m. We began on June 2. Hodges took the chair, and, after a short prayer (during which a few stood), spoke of our plan, dis-

couraging public discussion, but inviting to private conversation. We had about eighty or ninety present. My principal subject was the "fullness of time" in relation to the Jewish and Gentile world.

The second lecture was delivered on June 9, on the growth of Christianity. The attendance was even better than at the first. This provoked the adversary, Damódarayya Garu, the Government pleader and an old opponent, who had taken notes at both lectures, and announced a lecture on Christianity for the following Saturday, at the Hindu School. Of course I was there. There was a large attendance, and the Deputy-Collector in the chair. The lecture was in Telugu, and very long, but one of our Christian masters who was present gave me the sum of it afterwards. The chairman and others, at the close, dissented from the lecturer's views of the absurdity of a book revelation. He had laid down three conditions which a revelation should fulfil before it could be accepted: it must be (1) universal, (2) clear, (3) demonstrable. He ended by a few isolated passages of Scripture, pitted against one another as contradictory, and took up the position that, inasmuch as God had made the world once for all with fixed laws, revelation on His part and prayer on ours were equally absurd.

Next morning, June 16, I gave my third lecture. The Deputy-Collector consented to take the chair, and at the close expressed his dissent from the lecture of Saturday, and urged the importance of reading any books and attending any lecture which would help us in securing the happiness of the world to come. He asked me if I would on a future occasion discuss the interpolations of Scripture. My subject was "the claim of Chris-

tianity to be absolute." It gave me an opportunity of bringing out Bishop Butler's arguments on the three points raised the day before. Next Sunday, June 23, we had a rather smaller attendance, owing to the bursting of the monsoon. I discussed "Non-Christian witnesses to the historic truth of Christianity." July 14th, fifth lecture: District Moonsif in the chair: subject, "Christianity and the Bible."

Owing to my having to go to Madras, there was delay in giving the sixth. I delivered it, however, on Oct. 5: subject, "Christianity a continued miracle." The Hindu lecturer was absent through severe illness. I sent to know if he could see me, but he sent word that he was too ill. On Oct. 21, he and his eldest son (a clever young student at Rajahmundry College) died within a few hours of one another. It made a great impression on the Natives. Very few indeed (I fear) have any real anxiety to know the truth, and very few have any admiration for anything else but cleverness. "He was a very learned man" they all say, but none "he was a very good man," and so self-sacrifice (even that of the Lord Jesus) seems silly, and self-denial folly. Materialism of the grossest kind, and Utilitarianism of the coarsest, is the creed of many, but the majority are eclectics.

I hope to deliver lectures next year again, and to follow them up by individual conversation. We would wish to be on the look-out for any and every means of bringing the life-giving word of the life-giving Spirit home to them.

I can imagine no town in South India where there is so much scope for work among an enlightened and courteous English-speaking population.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the hearty spirit manifested at the recent Anniversary. Prayer that its result may be speedily seen in an ample replenishment of the Society's treasury.

Thanksgiving for the faithfulness of the Society's missionaries in Ceylon to the truth of God and the simplicity of the Gospel. Prayer that a way may be made through present difficulties, and that the Native Church may daily be more and more established and extended.

Thanksgiving for the first visits of missionaries to Kandahar and Jellalabad. Continued prayer for the opening of Afghanistan to the Gospel.

Thanksgiving and prayer in behalf of the Sindh Mission. (P. 356.)

Thanksgiving for the long and faithful career of Bishop Gobat. Prayer for his successor, and for all the Lord's work in Palestine.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, April 15th, 1879.—A letter was read from a tried friend of the Society, bearing the signature of "A Fellow Servant," offering to devote a sum of 1000*l.* to commence a Deficiency Fund for 1879, and expressing an earnest hope that the "Substitute for Service" list, started by him last year with the promise of an annual contribution of 250*l.* for life, or, life failing, for ten years, might be more generally taken up.

Committee of Correspondence, April 22nd.—A letter was read from the Rev. J. E. Dalton, offering 500 copies of Dr. Chalmers's Scripture References for use in the Society's Missions. The Committee accepted Mr. Dalton's gift with thankfulness, and directed that copies be placed in the hands of English-speaking Native agents in the several Missions, and that inquiries be made whether the book might not be translated into some of the languages in which the Society's work is carried on.

Mr. J. L. Nightingale, B.A., of Emmanuel College, Cambridge (3rd Class Classical Tripos), having offered himself for missionary work in China, his offer was accepted, it being understood that he would have some further preparation before going out.

The Rev. F. W. Ainley, who had joined the Travancore Mission at the close of 1877, and had been compelled, to his own deep regret, through failure of health, to return home, was introduced to the Committee, and gave very cheering accounts of the work in the Cottayam College and in Travancore generally.

General George Hutchinson, late of the Punjab, who had acted as Treasurer for the fund raised as a memorial to the late General Lake, attended the Committee, and handed over East India Government Bonds for Rs. 7000, the amount collected for that fund. General Hutchinson was requested to prepare a draft of the scheme for the administration of the fund under the direction of the Committee.

A grant of 300*l.* from the India Famine Fund was made to the Rev. J. Erhardt, to enable him to meet the exigencies in connexion with the Secundra Orphanage, arising out of the recent distress in the N. W. Provinces.

The Rev. A. W. Poole, who joined the Telugu Mission in 1877, was appointed to the Rugby Fox Mastership in the Noble High School.

Committee of Correspondence, April 29th.—The Committee took leave of Mr. V. C. Sim (who was to be ordained on May 1st), and of Mr. W. Spendlove, proceeding to join the Athabasca Mission. The Instructions of the Committee were delivered by the Hon. Clerical Secretary, and acknowledged by the Missionaries, after which they were addressed by the Ven. Archdeacon Hunter, and committed in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Perry.

The Rev. A. B. Hutchinson, who had lately arrived from Hong Kong, was introduced to the Committee, and gave interesting and encouraging information respecting his missionary work there.

A Minute of the Madras Corresponding Committee was read, heartily concurring with a former Minute of this Committee upon the importance of drawing out educated and pious Native Christians in South India for direct work for God in connexion with the Society. The subject was further

referred to the Madras Committee, with a view to the engagement of educated Natives of approved Christian character.

A grant of 500*l.* from the India Famine Fund was made to the Famine Orphan Fund, in the hands of the Madras Corresponding Committee, to enable that fund to assist in the support for the next seven years of some additional orphans in the care of the Rev. W. T. Sattianadhan.

General Committee, May 2nd.—The Society's Annual Report was presented and adopted by the Committee, to be presented to the Annual General Meeting on the 6th of May.

NOTES OF THE MONTH.

ORDINATIONS.

China.—At an ordination held by the Bishop of Victoria at Fuh-Chow, in March last, the Rev. Llewellyn Lloyd and the Rev. R. W. Stewart were admitted to Priests' Orders.

N. India.—The Bishop of Lahore admitted the Rev. A. Bailey to Priest's Orders on April 6, at Umballa.

RETURN HOME OF MISSIONARIES.

China.—The Rev. A. B. and Mrs. Hutchinson left Hong-Kong on March 15, and arrived at Southampton on April 25th.

DEPARTURE OF MISSIONARIES.

W. Africa.—The Rev. J. A. and Mrs. Lamb left Liverpool on April 5 for Sierra Leone.

E. Africa.—The Rev. A. and Mrs. Menzies and Mrs. Handford left England on April 24 for Mombasa.

Palestine.—The Rev. F. Bellamy left England on April 16 for Palestine.

REPORTS, &c., RECEIVED FROM THE MISSIONS, From March 18th to May 19th, 1879.

Yoruba.—Rev. W. Moore, Rev. V. Faulkner, Rev. J. Johnson, Rev. D. Williams (Annual Letters); Rev. J. Johnson (Journal, Abeokuta, Jan., 1879); Rev. D. Williams (Journal, Ake, Jan. to Dec., 1878); Rev. D. Moore (Journal, Oshielle, 1878); Mr. S. Johnson (Journal, Aremo, half-year ending June, 1878); Mr. S. Cole (Journal, Ikya, 1878); Mr. W. S. Allen (Journal, Ibadan, 1878); Mr. J. Okusende (Journal, half-year ending June, 1878).

Nyanza.—Rev. G. Litchfield, Mr. C. W. Pearson, Mr. R. W. Felkin (Journals, &c., Aug. 13th to Nov. 7th, 1878).

Mediterranean.—Rev. J. Huber (Journal, quarter ending March 31, 1879).

Western India.—Report of Sharapur Orphanage for 18 months, ending Dec. 31, 1878 (printed); Rev. F. G. Macartney (Annual Letter).

Punjab.—Rev. H. U. Weitbrecht (Annual Letter); Bishop of Lahore's visit to Hyderabad, Feb. 1879; Report for Umritsur, 1878.

North India.—Rev. H. B. Skelton, Rev. H. M. M. Hackett (Annual Letters).

S. India.—Rev. J. Stone, Rev. W. Clayton (Annual Letters); *Madras C.M. Record*, Feb. and March, 1879, containing Rev. F. N. Alexander's Tour in the Ellore District, Jan. 18th, 1879; Report of Mrs. Baker's (Senior) Girls' School, Cottayam; Madras Native Church Council, Northern Pastorate, Cambridge Nicholson Institution, 1878, and Trichur Pastorate; Account of Baptisms at Sachiapuram, 1878, by Rev. H. Horsley.

Ceylon.—Rev. G. Champion (Annual Letter); Reports of Colombo, Cotta, Baddegama, Kandy, Kutukele, and Gataambe for 1878.

China.—Rev. W. Wong Yui-kwong, Rev. L. Lloyd, Rev. J. Bates, Rev. Sing Eng-teh, Rev. O Kwong-yiao, Dr. Galt, Rev. J. R. Wolfe, Rev. W. Brereton (Annual Letters).

New Zealand.—Rev. J. McWilliam, Rev. J. Matthews (Annual Letters).

N.W. America.—Rev. T. Vincent, Rev. B. Mackenzie (Annual Letters); Rev. R. Phair (Journal, Jan. 1, 1878, to Feb. 25, 1879); Rev. J. H. Keen (Journal Extracts, 1878).

North Pacific.—Mr. H. Schutt, Rev. R. Tomlinson, Mr. W. Duncan, Rev. A. J. Hall (Annual Letters).

EIGHTIETH ANNIVERSARY OF THE SOCIETY.

THE Anniversary Sermon before the Society was preached at St. Bride's Church, Fleet Street, on Monday evening, May 5th, by the Rev. C. F. Childe, M.A., Rector of Holbrook, Suffolk, formerly Principal of the Church Missionary Institution, Islington. Text, St. Luke xi. 21, 22. Collection, *65l. 5s. 3d.*

The Clerical friends of the Society breakfasted together at Exeter Hall on Tuesday morning, May 6. The address was given by the Ven. Archdeacon Perowne, B.D., Rector of Redenhall.

The Annual Meeting was held, as usual, in Exeter Hall, the Right Hon. the President in the Chair, succeeded by the Treasurer. After prayer had been offered, and part of Matthew xxv. read by the Rev. C. C. Fenn, the Report was read by the Honorary Clerical Secretary. The Meeting was then addressed by the President, and Resolutions agreed upon as follows:—

I. Moved by the Lord Bishop of Rochester, V.P., and seconded by the Rev. Canon Hoare, M.A., Vicar of Holy Trinity, Tunbridge Wells,—

That the Report, of which an Abstract has now been read, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. C. F. Childe, Rector of Holbrook, Suffolk, for his Sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., be the Treasurer of the Society, and the following gentlemen the Committee for the ensuing year, with power to fill up vacancies:—

William Ballance, Esq.
Alexander Beattie, Esq.
A. Bruce Boswell, Esq.
Colonel Channer.
Robert N. Cust, Esq.
Colonel Elliot.
J. H. Fergusson, Esq.
C. Douglas Fox, Esq.

Lient.-Colonel Gabb.
Sydney Gedge, Esq.
Joseph Hoare, Esq.
General Hutchinson.
Arthur Lang, Esq.
G. Loch, Esq.
Henry Morris, Esq.
Charles Pelly, Esq.

Admiral Prevost.
John Sands, Esq.
J. G. Sheppard, Esq.
P. Vernon Smith, Esq.
Colonel Smith.
James Stuart, Esq.
Robt. Williams, junr., Esq.

Prayer was then offered up by the Rev. J. Richardson, Vicar of Camden Church, Camberwell.

II. Moved by the Lord Bishop of Rupert's Land, V.P., seconded by the Earl of Aberdeen, V.P., and supported by the Rev. J. Buckley Wood, Missionary from Yoruba,—

That this Meeting desires to join in humble and hearty thanksgiving for the tokens of the presence of the Holy Ghost in the Mission-field during the past year, as manifested in the conversion of souls to God, and in the awakening of Native Christians to a higher sense of their privileges and responsibilities, as also in the gracious support vouchsafed both to missionaries and Native converts under circumstances of peculiar difficulty and trial; and trusts to be stirred up thereby to a deeper sense of the need and the power of prayer in obtaining blessing upon the work.

III. Moved by the Rev. W. Ridley, Bishop Designate of Caledonia, and seconded by the Rev. W. T. Storrs, B.D., Missionary from Santalia,—

That, in view of the continued opening up of fresh and extensive fields of labour, efforts should be constantly made abroad to throw the Native Churches on their own resources, and to push forward to the regions beyond; and at the same time friends at home should be constantly urged not to be satisfied with maintaining the financial position which has been reached by the Society, but to be ever putting forth fresh energies until the Gospel of the grace of God is proclaimed amid every nation and in every tongue.

The Benediction was pronounced by the Right Rev. Bishop Perry, V.P. Collection, *132l. 2s. 2d.*

A*second Meeting was held in the Evening, as usual. The Chair was taken by Admiral Prevost. The Meeting was addressed by the Chairman; the Right Rev. Bishop of Saskatchewan, V.P.; the Rev. A. B. Hutchinson, Missionary from China; the Rev. W. T. Storrs, B.D., Missionary from Santalia; and the Rev. F. F. Goe, M.A. Rector of St. George's, Bloomsbury. Collection, *24l. 0s. 1d.*

STATEMENT OF ACCOUNTS.

Ordinary Income.		Ordinary Expenditure.	
Associations . . .	£134,969 1 5		£189,598 12 8
Benefactions . . .	25,617 6 2		
Legacies . . .	12,447 16 10		
Other Sources . . .	7,570 19 7		
	<hr/>		
	£180,605 4 0		
 Gross Income.		Gross Expenditure.	
£180,605 4 0 . . .	As above		£189,598 12 8
343 5 2 . . .	East Africa Fund		748 8 1
6,286 16 9 . . .	Victoria Nyanza Fund		13,839 5 6
	<hr/>		<hr/>
£187,235 5 11	Total		204,186 6 3
	<hr/>		<hr/>
Income as above			187,235 5 11
			<hr/>
			16,951 0 4
	Deficiency, 1877-78		7,806 17 7
			<hr/>
	Deficiency, March 31, 1879		£24,757 17 11
			<hr/>

EXTRACTS FROM THE REPORT.

FUNDS.

The Receipts during the past year have been as follows:—(See above.) In connexion with the year's receipts, and in addition to those mentioned above, the Committee have to record with thankfulness a second munificent gift from Mr. William Charles Jones of 35,000*l.*, deposited in trust for the development of an evangelistic Native agency in connexion with the Native Churches of India. But as the interest only of this sum is available from year to year, and it is devoted to a special object, it cannot be taken account of in the regular income and expenditure of the year. The Committee have further received 10,601*l.* for special objects, and not available for the general purposes of the Society, making a grand total entrusted to the Society during the year of 232,836*l.*

Two years ago, at the anniversary of 1877, a deficiency was announced of 17,446*l.* The Committee then pointed out clearly to their friends that the increase of missionary candidates, and the occupation of new fields, rendered it imperative that there should be an increase to their annual income of not less than 20,000*l.* At the same time, they at once took measures for retrenchment, which, if fully carried into effect, would have reduced the estimated expenditure by nearly 10,000*l.* As soon, however, as these plans were made known, the assurances of support were such that the Committee were induced in a measure to modify the process of retrenchment, and to await with hope and patience the result of the year's efforts. They were not disappointed in their hopes. The sum of 212,000*l.* was received, which was sufficient, after removing the large deficiency of the year 1876-77, to meet, within 7000*l.*, the expenditure of 1877-78. Under these circumstances, they believed they were acting in accordance with the wishes of their friends generally in refraining from any further retrenchments, and in allowing estimates, framed with much care, for about 200,000*l.* Early, however, in last winter, it became apparent that the receipts from Legacies would fall far short of the average, and that the effort of 1877 was not being maintained; and at once the Committee took measures to make their position known. It was impossible then to reduce the current expenditure to any appreciable extent; and, although the Committee most thankfully acknowledge the warm response to their representations on the part of a few of their friends, the time was too short to retrieve their position. Yet, regarding the candidates who continue to offer for the work, and the loud calls for extension in the Mission-field, as indications of the will of God, the Committee cherish the hope that the present embarrassment is only temporary, and that the regular

income of the Society will rise ere long to the required amount. Meanwhile, what is to be done?

First, the Committee appeal for special gifts, not only to restore to the working capital of the Society the 24,757*l.* taken from it, but also to add 10,000*l.* to it, as it is at present insufficient for the exigencies of the work, and they are obliged to borrow for several months of the year to meet the current expenditure. . . .

The same warm friend who came forward in 1877, when the first whisper of a deficiency was heard, has come forward again, addressing the Secretaries in the following terms:—"Dear Brethren,—In the Society's hour of need, confident that many share my strong convictions, I prayerfully devote 1000*l.* to commence a Deficiency Fund for 1879. . . . Your unworthy FELLOW-SERVANT."

A few other friends to whom the need was made known have contributed an additional 6000*l.*, so that the Fund is now fairly launched, and only needs to be added to. This includes 1500*l.* anonymously given under the suggestive description of "A thankoffering for an income untouched by commercial depression."

Secondly, It is the clear duty of the Committee to consider seriously how they may carry out material retrenchments, so as to cause the least pain and anxiety to the Missionaries in the field, and the least permanent injury to the progress of the work.

Thirdly, the Committee will continue in prayer and effort that the income of the Society may grow, and in this they will look for the zealous co-operation of their friends. They are well aware that the commercial depression prevalent throughout the country has had something to do this year with impeding that growth of income upon which they relied. At the same time, their experience of the results achieved in parochial associations that are heartily and efficiently worked, enables them to say with confidence that, if all those clergymen who have full sympathy with the principles of the Society would only throw themselves zealously into the work, and determine by God's help that their parishes, whether great or small, shall have vigorous, well-worked associations of the Society, not only would new spiritual life be infused into those parishes, but, whatever the ebbs and flows of commercial prosperity in this country might be, the word "retrenchment" would cease to have a place in the vocabulary of the Church Missionary Society.

MISSIONARY CANDIDATES.

Fifteen qualified labourers have been accepted for the work of the Society during the past year, of whom ten were prepared to go out at once. Of these, Oxford has contributed one, Cambridge four, Dublin one, King's College one, St. John's (Highbury) one, and Edinburgh three Medical Missionaries.

Of fifty-eight others who have offered themselves for missionary work, fourteen have been accepted as suitable to be trained in the Society's College.

PATRONAGE.

To the list of Vice-Presidents will be added, on their acceptance of the office, the names of Dr. Maclagan, Bishop of Lichfield; Dr. Lightfoot, Bishop of Durham; and Dr. Gregg, Bishop of Cork. The name of Dr. Pakenham Walsh, Bishop of Ossory and Ferns, is already on the list as Dean of Cashel. The office of Vice-President has also been accepted by Dr. Sandford, Bishop of Gibraltar; Dr. Hellmuth, Bishop of Huron; Dr. Stanton, Bishop of North Queensland; Bishop Oxenden; and General Alexander, for many years a member of the Committee.

The following, having rendered essential services to the Society, have been added to the list of Honorary Governors for Life:—The Rev. John Barton, Vicar of Holy Trinity, Cambridge; the Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead; Colonel Hughes and Arthur Lang, Esq., old and respected members of the Committee; the Rev. H. W. Sheppard, Rector of Emsworth; the Rev. J. Allan Smith, Vicar of Holy Trinity, Nottingham; William Sparks, Esq., of Crewkerne, Somerset; the Rev. V. J. Stanton, Rector of Halesworth; and the Rev. A. W. W. Steel, of Cambridge.

Death has removed from the ranks of the Church Militant some old and staunch friends of the Society, amongst whom mention may well be made of Hugh McNeill, Lord Dynevor, Russell Gurney, and Dr. Leslie.

Contribution List.

In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Great Barford.....	4 4 2	Milton Clevedon.....	1 2 10
Bedford.....	2 11 8	Walls.....	128 4 0
Cheshire: Coppenhall.....	2 16 9	Staffordshire: Burton-on-Trent: Holy Trinity Juvenile Association.....	4 1 6
Crewe: Christ Church.....	10 16 9	Hanford.....	3 4 10
Neston.....	1 1 0	Suffolk: Occold.....	1 11 11
Shrigley.....	21 0 3	Southwold.....	8 4 11
Cornwall: Penponds.....	6 11 0	Surrey:	
Philleigh.....	2 0 6	Bermondsey: Bishop Sumner's Church.....	1 1 9
St. Just in Roseland.....	3 5 0	Brixton Hill: St. Saviour's.....	11 7 9
Cumberland: Keswick.....	9 18 9	Ham.....	2 0 0
Devonshire: Devon and Exeter.....	59 0 0	Merton.....	11 9 4
Dartmouth.....	3 14 10	Mitcham.....	55 11 8
Silverton.....	2 15 0	Newington: St. Matthew's.....	5 14 3
Dorsetshire: Blandford.....	8 13 6	Red Hill.....	120 0 0
Hampton.....	7 17 0	Wimbledon: Emmanuel Chapel.....	15 17 6
Kington Magna.....	1 15 6	Sussex: Frant.....	16 1 6
Durham: Darlington: St. Cuthbert's.....	12 12 1	Warwickshire: Temple Grafton.....	5 2 6
South Shields: St. Hilda's.....	16 12 1	Westmoreland: Crosscrake.....	3 0 1
Borough of Sunderland.....	6 13 4	Wiltshire: Highworth.....	9 0 9
Essex: Epping.....	1 10 0	Stanton.....	4 6 6
West Ham, &c.....	3 17 2	Worcestershire: Worcester.....	120 14 9
Gloucestershire: Gloucester.....	2 0 0	Wordsley.....	18 2 4
Hampshire: Emsworth.....	139 0 0	Yorkshire:	
East Hampshire.....	1 0 0	Bridlington Quay: Trinity Church.....	6 14 0
Hinton Admiral.....	4 11 8	Green Hammerton.....	3 7 4
Hertfordshire: Watford: St. Andrew's.....	19 4 0	Lepton.....	1 16 6
Kent: Farnborough.....	7 8 8	Masham.....	20 0 0
Lynings.....	3 0 0	Pickhill.....	10 9 2
Minster (Isle of Sheppy).....	1 4 2	Ripley.....	76 16 6
Sittingbourne: Holy Trinity.....	8 0 0	Staincliffe.....	20 0 0
Stowing.....	2 16 0	Whitley.....	2 10 8
Lancashire:			
Liverpool and South-West Lancashire.....	1003 13 5	ASSOCIATIONS IN WALES.	
Church, near Accrington.....	19 12 9	Brecknockshire: Builth District.....	9 17 2
Eccleston.....	5 15 11	Carmarthenshire: Llanelly.....	1 8 9
Orford.....	8 8 0	Carnarvonshire: Bangor.....	1 0 0
Preston.....	420 0 0	Denbighshire: Denbigh.....	16 14 7
Leicestershire: Wymeswold.....	5 10 0	Rhy.....	1 14 8
Lincolnshire: Barton-upon-Humber.....	1 10 0	Rosset.....	3 9 10
Boston.....	100 0 0	Montgomeryshire: Machynlleth.....	17 3 0
Nettleton.....	32 6 8	Radnorshire: Llanfihangel, Nantmelan.....	1 3 8
Willoughton.....	14 9		
Isle of Man.....	11 0 0	SCOTLAND.	
Middlesex: All Saints', Battle Bridge, King's Cross.....	2 15 9	Edinburgh (including 10l. for Missionary Children's Home).....	100 0 0
Essex: Green: St. James-the-Lees Infant Sunday school.....	5 3	BENEFACTIONS.	
Hampstead: Emmanuel Church, West End.....	4 1 10	A. B.....	5 0 0
Isleworth: St. Mary's, Spring Grove.....	2 18 0	A. M. P.....	100 0 0
Kennington: St. George's, Campden Hill, Juvenile Association.....	1 5 1	Anonymous.....	5 0 0
Kilburn: Holy Trinity.....	7 17 0	Charlesworth, Mrs. Clifton.....	100 0 0
Juvenile Association.....	8 8 0	C. H. M.....	100 0 0
Notting Hill: St. John's.....	2 12 0	Clarke, Stephenson, Esq., St. Dunstan's Alley.....	50 0 0
St. John's Wood, &c.: Carlton Hill Church Juvenile Association.....	5 8 6	Coles, Rev. S. H., Wembley (Thankoffering for many mercies).....	5 0 0
St. Mark's, Hamilton Terrace.....	40 5 7	Dew, Miss, Aldworth Rise.....	40 0 0
St. Marylebone: All Souls'.....	13 0 0	Easter Offering.....	10 0 0
Uxbridge.....	13 1 1	F. M. H.....	10 0 0
Anniversary Collections:		Harden, Mrs. J. W., Kingsworth.....	50 0 0
St. Bride's, Sermon, Rev. C. F. Childs.....	65 5 3	Kinahan & Co., Messrs.....	10 10 0
Exeter Hall Meetings: Morning.....	132 2 2	King, Miss Florence.....	5 0 0
Evening.....	24 0 1	Kinsey, R. H., Esq., Bedford.....	10 0 0
Monmouthshire: Goytreys.....	4 10 6	Lindsey, John A. C., Esq., Red Hill.....	10 10 0
Northamptonshire: Rothwell.....	11 0 0	N. C. W. (for Afghanistan).....	5 0 0
Yelden.....	5 3 8	Neale, Miss, Reading.....	25 0 0
Nottinghamshire: Elton.....	3 10 0	Non nobis Domine.....	8 5 11
Sibthorpe.....	2 11 0	R. L. B.....	100 0 0
Somersetshire: Huish Champflower.....	3 7 0	Roberts, Miss H., Sheffield.....	10 0 0
		Wright, Mrs. S.E.....	20 0 0

COLLECTIONS.

Andrews, Miss Elizabeth, Edgbeaton.....	1	1	0	Wiltshire, late G. C., Esq., of River- street: Exors., B. Wiltshire, Esq., and T. H. Budd, Esq.....	300	0	0
An Old Friend and Two Young Ones (Birthday Gift).....	8	10	0	FOREIGN CONTRIBUTIONS.			
Aston, Mrs.: Children's Miss. Box.....	17	0	0	North America: Canada: Ontario:			
Barter, M. and M., Freshford (Birthday Gift).....	2	8	0	Dresden.....	1	1	0
Camberwell: Church of England Young Men's Society, by Mr. W. Hurst.....	1	11	7	Peterborough.....	3	5	5
Hooper, Miss C. M., Streatley.....	1	9	0	France: Pau.....	23	11	6
South Kensington: St. Barnabas' Sun- day-school, by Miss M. Taylor.....	19	0	0	Switzerland: Vevey.....	1	8	0
Large, J. A. (Birthday Gift).....	10	6	0	EAST AFRICA FUND.			
Oldham, Miss E., Groombridge.....	2	0	0	N. C. W.....	5	0	0
Ritchie, Miss (Miss. Box).....	13	4	0	Paddington.....	5	0	0
Rodger, Stuart, Cheetham Hill (Birthday Gift).....	15	0	0	S. F. (for Frere Town Church).....	1000	0	0
Roper, Ettie and Eddie (Miss. Box and Birthday Gift).....	1	17	8	DAVID FENN MEMORIAL FUND.			
St. Clement Danes Sunday-school, by F. M. Ponder, Esq.....	5	1	6	Wardell, Miss Mary, Stanley Gardens ...	1	0	0
Whittlesey: St. Mary's Boys' Sunday- school, by Mr. R. Smith.....	2	7	4	Wood, Mrs., Delamere-terrace	1	1	0

LEGACIES.

Atkinson, late Miss Sarah, of Leeds: Exor. and Extrix, J. W. Atkinson, Esq., and Miss M. Holroyd.....	19	19	0	NIGER STRAMER FUND.			
Bentley, late Miss Mary, of Cambridge: Extrix, Mrs. C. Porcheron.....	15	0	0	Burgess, Miss S., Clifton, Bristol.....	20	2	0
Bucknill, late Miss Maria, of Rugby: Extrix, Miss Jane Bucknill.....	19	19	0	Edinburgh Auxiliary.....	10	0	0
Foot, late Miss Ellen H., of Bath: Exor., J. W. Cunningham, Esq.....	10	0	0	VICTORIA NYANZA FUND.			
Goodwin-Johnson, late Miss A. B., of Derby: Exors., Rev. H. Buckton and W. Wise, Esq.....	50	0	0	Bevan, Sydney, Esq., Mildmay Park (in memoriam G. Sbergold Smith), <i>ass.</i> ...	5	0	0
Hurlock, late Mrs. E. M., of Brighton: Exors., S. H. Ward, Esq., M.D., and Rev. C. H. Molineux.....	90	0	0	Kingston, Jamaica, W. Indies.....	40	0	0
Longman, late John, Esq., of Bristol: Exor., Robert Longman, Esq.....	50	0	0	N. C. W.....	5	0	0
Peck, late James, Esq., of Torquay (<i>allot- ment of portion of residue</i>): Exors., Sir H. W. Peck, Bart., M.P., T. Stone, Esq., and J. Trehane, Esq.....	900	0	0	DEFICIENCY FUND.			
Rowe, late J. J., Esq. (<i>interest at five per cent. on 2000<i>l.</i>, half year to April 13th</i>)..	50	0	0	Allison, T. Falkner, Esq.....	100	0	0
St. Quintin, late Mrs. (100 <i>l.</i> <i>less duty</i>): Exor., C. J. Liddell, Esq.....	90	0	0	Barlow, Miss A., Thrupton.....	2	0	0
				Beattie, Alex., Esq.....	25	0	0
				Bliasset, Rev. G. and Misses.....	100	0	0
				Braikenridge, W. J., Esq.....	200	0	0
				Broxbourne, Herts.....	100	0	0
				Friezland, Yorkshires.....	25	0	0
				Hampstead.....	20	0	0
				Holland, Rev. E.....	250	0	0
				Horne, Rev. Wm.....	50	0	0
				Kemble, Mrs.....	100	0	0
				King, Miss, Durham Terrace.....	5	0	0
				Less than the Least.....	1000	0	0
				Linton, Rev. Canon.....	500	0	0
				Sellwood, F., Esq., Cullompton.....	100	0	0
				Smith, F. C., Esq., M.P.....	50	0	0
				Smith, Rowland, Esq.....	25	0	0
				Stroud, Gloucestershire.....	25	0	0
				Thankoffering from a loving Daughter...	4	10	0

Errata.—In our last, under English Associations, Essex: for Manningtree, 6*l.* 12*s.* 6*d.* read Wix 6*l.* 12*s.* 6*d.*

Omitted to be acknowledged in our last—Middlesex: Hornsey: Christ Church, 20*l.* 1*s.* 1*d.*

The Secretaries thankfully acknowledge the receipt of Parcels—

For N. W. America—From Mrs. Carrai, Holme Lodge, Wimbledon Common; Miss Stott and Friends, Rugby; St. Mary's C.M. Working Association, Brighton, per Miss Moseley; Miss Bernard, Berkeley Square, Bristol (11); Congregation, Mothers' Meeting, and Sunday-school of Trinity Church, Tewkesbury, per Rev. F. T. Scott; Mrs. Cobb, Tunbridge Wells; Coral Fund; Rev. Canon Battersby, Keewick (2); Mrs. Patrickson, Kingstown; Miss Clarke, Elvington Grange, York; Miss Elliott, Worthing; Miss Boyd, Cheahunt; Rev. R. Hunt, Mildmay Park (2); Miss L. Hughes D'Aeth, Guildford; Mrs. Neaham, Grove Road, Brixton; Mrs. Duke, Chichester (2); Ewell Ladies' Working Party, by Lady Glyn; Mrs. Bagot, Surbiton; Mrs. Kempson, St. Cuthbert's Rectory, Bedford; Mrs. Matheson, Canterbury.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missionaries of the Society through the C.M. House, will send to the Lay Secretary a detailed list (*in duplicate*) of the contents of such parcels, with the *value of each article distinctly shown*.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

THE SATSUMA REBELLION.*



UCH interest has been recently concentrated on Japan. Heretofore the most exclusive of all countries, by a rapid transition which has taken the world by surprise, she has suddenly become one of the most cosmopolitan of nations.

Fifty years ago it would have been necessary to go to Japan itself to see a Japanese, and it would have been difficult even there to have obtained even the most superficial glimpse of the true condition of the people. For any further information concerning them resort was necessary to antiquated books of travels and to untrustworthy Romish explanations of the forcible expulsion of their Missions from the proud position they once held in Japan. Now Europe and America are familiar with them. We have no intention of reverting to that most disastrous attempt at introducing what professed to be Christianity into the midst of Japanese idolatry, not much differing from it. It is rather, using the guidance of the valuable work of Mr. Mounsey, mentioned in the foot-note, our wish to furnish some explanation of what seems very mysterious, and, at the same time, to exhibit the political condition of a people among whom Christianity is presenting itself once more in purer and more favourable form. It is due to Mr. Mounsey to state that his brief work, for his narrative is condensed into a small compass, will prove most essential to all who would really attempt to understand the present condition of Japan. The author does not deal with the religious question, but a right understanding from him of the politics of the country will help much to a correct apprehension of missionary difficulties.

Mr. Mounsey's first statement is, that the ancient form of government in Japan consisted in the absolute sovereignty of the Mikado, whose "authority rested, as it does to this day, on the firm belief of his subjects in his direct lineal descent from the gods who created Japan and the rest of the world—a belief which was not only a religious dogma, but also the very foundation of the political fabric." This government continued up to the twelfth century, when the feudal system arose. In 1603 the governing power became vested in the baronial family of Tokugawa, who, under the title of Shōgun, virtually ruled the country for more than two centuries and a half. Thenceforth, up to the present time, the Mikado, although still acknowledged as the divine ruler of the country and the dispenser of all good, as well as the Kugé (or nobles), became mere shadows of their ancestors. It is noticeable

* The Satsuma Rebellion, an Episode of Modern Japanese History, by Augustus H. Mounsey, F.R.G.S., late her Britannic Majesty's Secretary of Legation at Japan, &c. London: Mur.ay, 1879.

that this great change in the government of Japan, which was not permanent until after many serious and bloody conflicts, synchronised with the efforts of the Jesuit missionaries to establish their creed in Japan. It was in 1549 that Xavier first visited the country; he died two years afterwards, having resided about eighteen months there. During the fifty years which succeeded Xavier's first attempt Japanese were seen, as now, in Europe, and trade flourished with the Portuguese. It is most highly probable that implication in the political intrigues which brought about this revolution tended to the permanent banishment of Europeans from Japan. Unquestionably, however, the signal national revolution which then occurred was immediately followed by the banishment of foreigners and the isolation of Japan from the comity of nations. Now once more, with the advent of foreigners, there is another revolution. This, as Mr. Mounsey shows, had been for some time impending from internal causes; but the crisis came when Japan was compelled to revert to the foreign relations of 1549. The present revolution has now swept away the intermediate power which ruled Japan from that time to the present period. The power, as well as the office of Shôgun, is abolished, and a government modelled after that which existed up to the twelfth century has, since 1868, been ruling the country in the Mikado's name. What will be the effect of this important change on the prospects of Christianity when power becomes consolidated in the hands of the new régime? Is there reason for anticipating willingness on the part of the Japanese, not only to profit by Western science and civilization, but also cordially to welcome and to fraternise with those who have introduced them? Upon these points some light may be reflected from Mr. Mounsey's notes on the Satsuma Rebellion, a most interesting episode in modern Japanese history.

During the supremacy of the Shôguns, equal in rank but subject to them were the Daimiô, in number 268. They were originally military adventurers, who had conquered their provinces in the middle ages of Japanese history by the sword. Their retainers were the Samurai, or two-sworded men, descendants of those who had won the provinces for the Daimiô, and were rewarded with grants of land. Japanese society thus consisted of the Mikado, who resided in Kioto, in theory, but not in reality, the source of all authority; the Shôgun, the actual governor of the country; 150 families of Kuge, or nobles, impoverished by the loss of their lands, wrested from them by the Daimiô; about 400,000 Samurai, or vassals of the Daimiô, the military strength of the nation, and the most educated class; below them the agricultural and artisan population, numbering about thirty millions, called Heimin, much like serfs, and without any political status. The population of Japan, it may be noted, somewhat exceeds that of Great Britain and Ireland.

According to Mr. Mounsey, for a long time previous to 1853 the more powerful Daimiô were discontented with the subjugation in which they were held by the Shôguns, and a revolution of some sort was imminent, even if foreigners had not appeared. Their advent precipitated matters.

When, in 1858, the Shôgun signed treaties with the Western powers, it was a charge made against him by his opponents that he had assumed a power not belonging to him. The Mikado refused to ratify the treaties, and the hostile Daimiô demanded not only the abolition of his office, but also the expulsion of foreigners. When at length the Shôgun informed the Mikado that his throne would be imperilled if he did not sign the treaties, and they were, in 1866, reluctantly ratified, the Shôgun died a few months later, it is said, from unnatural causes. Mr. Mounsey states that the authors of the restoration recognized the impossibility of annulling the treaties with European nations, and that the agitation for the expulsion of foreigners has subsided. We know that since that period Japanese students have been most sedulously making themselves acquainted with all that Europe and America can teach them, with the exception of Christianity. But it is impossible not to ask the question whether the hostility to foreigners, conspicuous in the restoration of the Mikado, is yet wholly, or indeed to any considerable extent, extirpated from the minds of those who are now the dominant party. There is now in Japan a spiritual ruler, with ancestral claims not only to the allegiance, but also to the worship of his people; no longer a puppet, but an influential power in the state. Constrained submission to a political necessity is, if we understand Mr. Mounsey aright, the real source of the intercourse of Japan with the Western world, at any rate so far as relates to the recognition of foreigners in the country.

We now turn to the immediate consideration of the Satsuma rebellion. Satsuma is situated at the southern extremity of Kiushiu, the southernmost of the four large islands constituting the chief portion of Japan. The capital is Kagoshima. Here for several centuries ruled the family of Shimadzu, one of the richest and most influential in Japan. The armed classes were famed for their military prowess. The head of the house of Shimadzu, in 1858, from his hereditary hatred of the Tokugawa family, joined the party advocating the restoration of the Mikado and the expulsion of foreigners. In 1862, on his return with his retainers from Yedo, he met and attacked a party of Englishmen. This led to the bombardment and burning of Kagoshima by a British squadron. This bombardment led the leaders of the Satsuma class to feel that Japan must become an united nation, and made them more active in the destruction of the Shôgunate and the restoration of the Mikado. They first demanded the abolition of the office of Shôgun, and, it was surmised, were aiming at the authority, though not the name, of the Shôgunate when abolished.

The chief of the Satsuma leaders was Saigô Takamori. He was of simple Samurai parents, and educated at Kioto. The principles of his policy were the expulsion of foreigners, and the destruction of the arbitrary rule of the Shôgunate. The motto assumed by politicians of this school was "Kennô," i.e., "Duty towards the Emperor." In order to effect their object, they devoted themselves first to reform the military system of the Satsuma clan. When the Shôgun was finally defeated, and the restoration accomplished, they induced the Daimiô

to take a step which, Mr. Mounsey says, "has no precedent in the recorded history of any other country in the world." This was neither more nor less than the voluntary surrender to the Mikado of their hereditary fiefs and revenues, in order to give stability to a central government. In this and other important changes Ôkubo, also a Samurai, of humble parentage, took a prominent part. It was through his counsel that Yedo was made the capital instead of Kiôto, and that the Mikado abandoned the excessive ceremonial, which was incompatible with the future of Japan. He was, however, until his assassination in 1878, the strenuous opponent of the conservatism of Shimadzu and Saigô. The latter sought the special interests of their own clan; Ôkubo and others devoted themselves to the complete establishment of the central government of the Mikado. This divergence of interests led to the subsequent troubles. It would be necessary to refer to Mr. Mounsey's interesting volume to follow with accuracy the course of events, which he details in a very lucid manner. It may suffice here to say that Saigô and his partisans were intent on making the authority of the Mikado rest on the armed forces of the clans, while Ôkubo and his adherents resolved on the creation of a regular army, to be recruited indiscriminately from all classes. The former system would have rendered the Mikado virtually the vassal of the clans, as he had heretofore been of the Shôgun. The latter established him as the *de facto* as well as the *de jure* ruler of the country. By a decree of August 29, 1871, the authority of the Daimiô was formally abolished, and their powers vested in officials appointed by the Mikado, and so terminated the feudal system in Japan. Mr. Mounsey explains how it was that this was so easily effected, so that in Japan "Western civilization was adopted in one decade." This policy was supported by Saigô, but disapproved of by Shimadzu.

It was in 1873 that the first open breach occurred between the contending parties. The ostensible cause was the attitude of the Koreans, who refused to recognize the Mikado as Emperor of Japan. All were agreed that this could not be tolerated, and that there must be some decisive action, but they were divided as to the opportuneness of immediate armed intervention. The war party were headed by Saigô. the peace party, if it may be so termed, by Iwakura, Ôkubo, and others who had recently returned from a mission to America and the courts of Europe. The real cause of difference, however, was that the war party hoped by a successful campaign to establish the importance of the Samurai, the regular army not being yet organized, and so to dictate terms to the Tokio government, with Saigô and his partisans as rulers of the country. On this occasion the peace party prevailed, and subsequently Saigô resigned his office as commander-in-chief. Eventually the government contrived, by a display of force, but without actual war, to come to terms with Korea. This augmented the discontent of the Satsuma people. The prohibition of the practice of wearing swords,* and the limitation of the right of bearing arms to the regular forces,

* Compare Thucydides, Book I., § 6.

enforced by a decree in 1876, while a most popular measure in the country generally, helped to bring matters to a final issue, and both parties systematically prepared themselves for the coming strife.

Under the auspices of Saigô, in Kagoshima, what were termed "private schools" had been set up, exclusively appropriated to members of the Satsuma clan. Pupils in them subscribed the rules with their own blood, enjoining faithfulness to their party even to death. Drill and politics were the staple of instruction. Meanwhile, the Tokio government was augmenting both its army and navy. There was, however, throughout 1876 no actual war, although much fresh discontent was aroused among the Samurai by the compulsory commutation of the hereditary pensions and allowances granted to them and the ex-Daimiô. Partial outbreaks occurred, and a plot was entered into to assassinate Ôkubo. Mr. Mounsey furnishes an interesting account of the relative forces of the two parties at the actual commencement of the struggle.

The immediate cause of the war was the attempt on the part of the government, in January, 1877, to remove the arms and munitions stored in the arsenal at Kagoshima. This was effectually opposed by the Samurai of the town and the pupils of the "private schools." When this intelligence reached the government, Admiral Kawamura was despatched in the Mikado's yacht to effect an arrangement, if possible; but he was informed that the military class of the clan had risen in arms, under an impression that Satsuma was to be attacked, and that emissaries had been sent to assassinate Saigô. For this there was apparently no foundation. As the Satsuma leaders would not treat, war was proclaimed by the government. The course of it is ably traced by Mr. Mounsey, and forms a most interesting chapter of Japanese history. Some of our readers may be aware that it ended in the crushing of the rebellion and the heroic death of Saigô, but they would do well by making themselves acquainted with the incidents of the strife as related by Mr. Mounsey. A curious superstition has since sprung up. While thousands of the people of Satsuma visit the grave of Saigô, whose spirit is supposed to have taken up its abode in the planet Mars, and his figure to be seen there when this star is in the ascendant, the spirits of his followers are supposed to have animated a new race of frogs, which has appeared in Kiushiu, which attack men ferociously. During this rebellion about 14,000 Japanese were killed, and more than 21,500 wounded, many of whom have since died. The suppression has cost the State 8,400,000*l*.

Some incidents of the political results of the Satsuma rebellion deserve notice. It may be held to be one of the throes—Mr. Mounsey hopes it is the last—of expiring feudalism. The civil administration of the whole country is now in the hands of Imperial officials. All semi-independent states in Japan are suppressed. Military power is concentrated in the Imperial troops, and not in clansmen subservient to feudal lords. But, even while the rebellion was raging, a body of politicians was formed strenuously advocating the establishment of representative institutions as the best form of government for Japan.

They found a leader in Itagaki Taisuke, the head of the Tosa clan. Although hostile to the present government, these persons refused to join Saigô, because they held that their ends ought to be accomplished by peaceable means. Their views have been largely embraced by the younger Japanese who have travelled in the United States. Mr. Mounsey quotes a remarkable memorial which, in July, 1877, they sent in to the Mikado, forming a direct impeachment against the government. A fearful comment upon this was furnished by the assassination of Ôkubo in May, 1878. In a document found upon the leader of the murderers, it was stated that the principal motive was to avenge the death of Saigô, but a further reason was alleged that peace and prosperity could only be secured by the establishment of constitutional government. The assassins were not Satsuma men, but came from one of the central provinces of Japan. Since this lamentable occurrence, in July, 1878, a notification was made that the Mikado had decided on establishing elective assemblies in all the provinces of the empire. The first meeting of them was to be in March of the present year. "At present the government is an oligarchy, composed of a small body of the most enlightened and enterprising men in the country, ruling under the supreme authority of the Mikado." The future must be an unknown problem, open to conjecture.

Under the constant guidance of Mr. Mounsey, and frequently in his own words, we have thus presented a view of the recent historical and political condition of Japan, in which Christianity, at any rate in any pure and Scriptural form of it, is a most novel introduction. In estimating its prospects, considerations such as have been suggested should not be lost sight of. It will, we think, be distinctly apparent that ever since Japan has been opened to intercourse with foreign nations, the minds of its inhabitants have been in a most unusual and surprising state of ferment. As there are hours in the lives of individuals in which they may be said to live years, so it has been with Japan. Changes which in the West it has taken centuries to accomplish, have been wrought out in a few years. The suddenness might almost be compared to that with which the walls of Jericho fell down before the blast of the rams' horns. This has not, however, been the result of the preaching of the Gospel, though, we trust, that events have been so overruled in the mysterious providence of God in order to make way for it. We would fain hope that in the fermentation of new ideas, and when past traditions have been, in many ways, unsettled, the opportunity may be favourable for the infusion of the leaven of Christianity. On the other hand, when it is borne in mind that the last twenty years have been a period of "wars, and rumours of wars," of violent political changes, and of the uprooting of long-established institutions, all which must absorb the faculties, and involve the interests of all the more intelligent and influential of the community, there would seem more than enough to hinder the reception of the good seed, and to check its growth.

We cannot compare safely these marvellous events in Japan with our Reformation period, for then religion was the prime factor in

the transition from the past to the future. So far as we can discover from the reports of missionaries, while the Japanese are greedy of every novelty which they think can promote their material wellbeing, and show wonderful aptitude in appropriating arts and sciences, the present attitude towards Christianity is mainly that of indifference. Some curious speculations might also arise from the resuscitation of that which is, in reality, and in its essence and its traditions a theocratic power. The Mikado is no longer a name. He is the Pope as well as the Emperor of his subjects. Hitherto, what has been termed the theological element has not come prominently forward; but will it always remain in abeyance? Again, the narrative we have submitted shows that there is still in Japan a powerful party hostile to all foreign innovation. For the moment it has succumbed, but it might not impossibly revive again. There are not wanting symptoms of renewed activity among the Shintoo and Buddhist priesthoods. If they had a creed which could successfully address intelligence, they might yet become a power. It would be beyond our power to predict what may happen if power passes out of the hands of an enlightened oligarchy into those of national representatives who may uphold prejudices as well as promote progress.

Unquestionably, however, there is now an open door, and it is an imperative duty, as well as a blessed privilege, for Christ's ministers to enter in, and to labour indefatigably. In a remarkable letter, which has recently appeared in the *Times* (June 6th), a recent traveller in Japan has shown that, while Japan has borrowed her military system from France, and the characteristics of her medical schools and systems are German, "Great Britain and America have wrought the deepest effects upon this ancient nation." He thinks that if England manifested a friendly interest in Japan, there is no reason why the Anglo-Saxon tongue should not become the language of the country. It already appears upon its coinage, and is otherwise used officially. Whereas a Japanese, "it may be roughly said, must devote at least ten years' persistent and earnest study to the acquisition of his own language if he desires to possess a knowledge of it sufficient for the purposes of an educated man," in a year or two a corresponding knowledge of English could be acquired. There may be in these speculations somewhat that is fanciful and improbable, and we somewhat question "the omnipotence of natural forces" which will brush away conservatism in these points; still such wonders have taken place in Japan that what would be visionary elsewhere might occur in that country.

The same writer recognizes the obstacles raised to Christianity which still survive from the sixteenth century, and the "arts not uncommon in the days of the Spanish Inquisition." The memory of those days, he declares, is now the hindrance to the Gospel. He anticipates, however, "great impending religious changes in Japan," and curiously imagines some correspondence between the doctrines of Shintooism and the Protestant tenet of salvation by faith. We can hardly accept the writer as a fully qualified observer in reli-

gious matters, but he, like so many others have been, is puzzled with Buddhism, which is really but another form of Romanism. It is his verdict, however, that "if Christianity had been now for the first time presented to the Japanese, it would probably have a free course, run, and be glorified." Certainly there are favourable symptoms. One encouraging fact is noticed by Mr. Fyson, that, "even children in the day schools are taught that there is a Creator." It is also pleasant to learn that there is much less ignorant fear and suspicion of Christianity. Such descriptions as were given by Mr. Dening in our May number of facilities for preaching the Gospel fully prove this. On the other hand, it may be too true, as Mr. Williams reports, that "the Japanese want all the benefits and blessings possessed by Christian nations without the Gospel. They want the effect without the cause." In a recent letter Mr. Warren gives a most salutary caution. He says, and it is our conviction, that "the real struggle between truth and error, light and darkness, is just commencing." When it has made some progress, will it be attended with fewer throes than the political convulsions which we have been reviewing? We can afford to smile, perhaps, at the rumour that Buddhist students from Japan are coming to convert Europe to the religion of Gautama; but it may serve to show that religious indifference is giving place to religious zeal.

But whatever may be the future, there ought to be no doubt or misgiving about the present. The Lord Himself has vouchsafed the opportunity for work. If there is strong jealousy in Japan of foreigners, the more urgent is the necessity that the people should have for themselves access to the truth as it is in Jesus. Every exertion should be used to qualify the Japanese to be themselves the Evangelists to their own countrymen, "*Nescit vox missa reverti.*" If this is true of the spirit of man, it is far more true of the Word of God. It cannot and it will not return to Him void, but it must prosper in that whereunto He sends it. It may be lodged secretly in the hearts of men, and may, perhaps for a long season, be without apparent results; but if it is wisely disseminated in a spirit of love and faith, and with fervent prayer, the results in due time may be glorious; in the meantime, there is at present much to interest Christians in Japan. It is with a view of enabling them to take an intelligent interest in the condition of that remarkable people that we have placed this eventful history before them. A great responsibility rests upon our brethren in that field. "While we have time" should be words ever present to their thoughts, and be the stimulus to their energies. The present does indeed seem to be a day of visitation for Japan. What will they do in it? To whom will they flee for help? and where will they leave their glory?
K.

MR. WILSON ON THE VICTORIA NYANZA.



IX months have now elapsed since our last letters from the Victoria Nyanza reached this country, on the 1st of January. It is feared that the mail-men to the East Coast must have been murdered or robbed on the way. Our comfort is that He on whose mission of mercy our brethren are engaged knows where they are, and keeps them night and day.

In the meanwhile we can find space for an interesting journal of Mr. Wilson's which was received at the same time, but which has not yet been published. It will be remembered that in June last year Mr. Wilson, having then heard nothing of Mr. Mackay's movements, and expecting a caravan to arrive at Kagei, left Uganda and crossed the Lake to that place in order to meet it, and that on arriving he met Mr. Mackay there. This voyage, instead of occupying a day and a half, as on the first memorable occasion of his crossing with Lieut. Smith, took him from June 18th to August 9th, chiefly owing to the vexatious delays in obtaining canoes from island to island. The present journal relates the incidents of this voyage, and contains some valuable notes on natural history and on the customs of the people.

The first section describes the country between Rubaga and the shores of the Lake :—

Journal of the Rev. C. T. Wilson.

I went the first day to a little village, called Lueza, six miles from Rubaga, and I will begin with my start from that place.

Tuesday, June 18th.—All were astir early, and at 7 o'clock we left Lueza and walked on briskly. On the road I was shown the tree that produces "ubani" (the frankincense of the Bible). It is a large spreading tree, eighty or ninety feet high, with large pinnate leaves like those of the ash or sumach; it bears a plum-like fruit of the colour of a damson, with a long, intensely hard stone, containing a sweet nut-flavoured kernel. The flower I have not seen. The ubani flows copiously from wounds in the trunk and roots. After going three miles, we left the road to Utebbi, along which we had been going, and turned to the right, up a very steep hill, on the top of which the guide lost his way, and we were some time finding it. Next we descended into a valley, passing a prettily situated village, and then crossed a beautiful wooded valley. Just after this, one of my men, Hamis wa Hamis, a Zanzibar man, came up, dragging a goat which he had stolen from the village we had just passed. He

was followed by the angry villagers, who naturally made a row about it; and as soon as ever I heard what was the matter, I made Hamis give up the goat, which he was very unwilling to do, and told him I should fine him three months' pay, for I am determined to stop this stealing on the march—at least amongst my own servants, if I cannot among the Waganda. This matter settled, we set off again, and in another mile reached some magnificent forest with an undergrowth of splendid ferns; a stream was flowing through it, down which we made our way—my cook-boy, Koroshi, a Mganda, carrying me on his shoulders through the deepest parts. Next we climbed a steep hill, and rested for a few minutes near a remarkable detached rock festooned with ferns. Some distance further on we rested in a plantain grove, where I found a minute adder's-tongue fern growing, of which I secured some specimens. Another plantain grove we had passed through, a short time before, had been visited a few hours previously by a herd of buffaloes, which had crushed down the trees in all directions to get at the fruit and in many cases had torn them up

by the roots, apparently with their horns, so that the grove looked as if a hurricane had passed over it. After a short rest we descended into a valley filled with fine forest, but dreadfully swampy, with unknown depths of black mud and the gnarled roots of trees forming a perfect net-work across the path. A stout young Mganda carried me over the worst places; he fell once, but the mud there was happily not more than a foot deep. Another quarter of an hour brought us to Bujingo, in the province of Wya, the residence of the chief admiral of Uganda, Gabunga,

where we arrived at 2.30, having gone about twenty-six miles.

19th.—At 7.30 we were on the move; we descended into the forest, where was a profusion of ferns. We walked some way down a stream, and then entered open country, which alternated with strips of forest for some ten miles, when we reached a small village, where we were to get canoes. A woman received us, and seemed greatly astonished that I could speak to her in Kiganda. Men were sent to give us canoes, and a further walk of a mile brought us to an open grassy spot on the shores of the Nyanza.

The Nyanza had now to be crossed; and Mr. Wilson was dependent upon the canoes which Mtesa had ordered to be supplied to him. These were not to go direct across; but to take him from island to island round the western coast of the Lake, fresh canoes having apparently to be obtained at each stopping-place. In Stanley's map a very large island called Sesse is marked as occupying the north-western corner of the Lake; but Mr. Wilson (see his letter in our February number) states that Sesse is really a large group of islands. He was informed that there are 150 of them, the majority being inhabited. It is among these islands that the next portions of the journal take us:—

There was only one small canoe here, so men were sent off in it to a neighbouring island to get some more. Meanwhile I had breakfast under the shade of a tree which bore a large round fruit as big as a child's head, with a thick rind and pulp full of large seeds, with a soapy smell and feel. Breakfast over, I strolled about to see what I could pick up. I found a handsome white and pink bell-shaped flower, which grew on a head like a pine-apple or artichoke; it had a pleasant smell like that of the "Gloire de Dijon" rose. The butterflies were most beautiful, the genus *Papilio* being most conspicuous, both for the number and bright colouring of the species. One was much like our own pretty *Papilio machaon*; two others were a rich glossy black, with a broad band across each pair of wings, azure blue in the one, emerald green in the other, and all the colours of the rainbow were to be found in the various species. I saw what I thought was a group of bright yellow flowers growing on the water's edge, but, on going up to it, it rose in the air a perfect cloud of butterflies. On going back to the men, I found some of the Waganda had stolen a goat and its kid. The owner had come

to try and get it back, but they would not let him have it, even when I told them to do so; so I went up to the tree where it was tied up, and, unfastening it, gave it back to the man, who fell on his knees and nyanzigged, and then went off in great glee. Shortly after, two canoes arrived—one a splendid thing; it was about eighty feet long, twelve wide, and well made; it had a graceful prow, ornamented with the horns of the *leucotis* antelope. The canoe-men were much better than the Ukerewe men; they kept very fair time, and steered a good course, seeing they had no rudder. We soon crossed over to the island of Busu, which has a dense fringe of papyrus one hundred yards wide along the shore. Landing, we proceeded to the chief's house, and then to our own quarters. On arriving at the house chosen for me, I was told "it was sick." I asked what they meant. "Oh, it has a bad disease in it, which you will get if you sleep in it." "What disease?" "Oh, very bad; it gives people dreadful sores, and makes their fingers and toes drop off." In fact, I found it was leprosy. This, I think, makes clear what has puzzled many people: the leprosy in the walls of a house, men-

tioned in Leviticus xiv. 33, &c. I need hardly say I went to another house.

June 20th.—While waiting for a guide, a man brought a fine goat, which I bought. About eight, a man came to show us the way, and we all set off. The road took us along the length of the island from north to south, chiefly through forest with a dense undergrowth of ferns, creepers, and the matungru cane. After going six miles, we stopped at a village to collect men to take us to another island, where we were to get canoes to take us to Kagei. After some delay we set off again, and another mile and a half, entirely through forest, brought us to the shores of the Lake at the middle of a bay which occupies the southern end of Busu. The butterflies here were in enormous numbers, and the men caught a number for me, knocking them down with bushes, which, however, did not improve their appearance. A famous canoe was brought, and we set off for Zingo, which we were not long in reaching. As we entered the little cove where we landed, a huge crocodile lay fast asleep on a rock at its entrance; but, awaking at the noise we made, tumbled lazily into the water and swam about near us for some minutes to see what it was all about. As soon as all were landed, we set off for the village where we were to sleep. It was a long way, rising rapidly at first, till we reached to top of a long range of forest-covered hills, which apparently runs the whole length of the island; then we slowly descended till we reached a village, where, after waiting some time, huts were got for us. My feet were very sore, owing to my boots having got wet, and it was with great difficulty I got along. Parrots were very numerous here, and in the evening one sat for more than an hour in a tree near my hut, whistling at the top of its voice.

21st.—I decided to stay here to-day, as my feet were very bad, and to send for the canoes, which I was told were at another island, to be brought here.

22nd.—Got ready early, but had to wait a long time for the young chief Miro, who was to get us a man to show us the way. While we were waiting, a troop of monkeys came into some large trees close by. It was most extraordinary to see the leaps they took, and the ease with which they climbed about. About 10.30 the guide arrived, and we set off.

Our road at first lay through forest, from which we emerged on the top of some downs, which sloped down to the Lake. My feet were rather better, and I got along fairly well. Three of the Waganda carried me a little. An hour and a quarter brought us to a village on the shores of the Lake, where we were to get canoes.

23rd.—The chief did not seem inclined to give us canoes, and kept us waiting so long that I sent a man to call him, and we went down to the beach, where were two canoes, which were got ready for us. While waiting, the chief kept asking for various things: first he wanted my umbrella, then he wanted gunpowder, and so on; but I would not give him anything, partly because I had nothing to spare, partly on account of his uncivil treatment of us. I saw here a native fishing-net; it was made of slender reeds tied with string at intervals of $1\frac{1}{2}$ inch, forming square meshes. They make these nets of an immense length, half and three quarters of a mile, and use them in the same way as the English fishermen use what are called sieve-nets. When the canoes were ready, we got in, and, after a speech from the chief, giving us instructions and bidding us beware of storms, we pushed off from the shore amid the hearty cheers of a crowd of spectators. Soon after starting, we were overtaken by a heavy shower of rain, which did not last long, but was followed by a thunder-storm, which was very violent. We put in to shore on the island of Buganga, and took refuge in a hut. Some wanted to remain there, but, as the hut was a very small one, and there was said to be small-pox in the village, I thought it better to go on; so, as soon as the rain ceased, we embarked again. Our course now was almost due south, passing along the coast of Buganga (Gunpowder) island, which is densely wooded. We rounded the S.E. point, passing a curious little dome-shaped rocky island, which one of the canoe-men told me was called Sarongo, but I afterwards learnt that its real name was Sali. They fear it very much, and say that, if they mention its name when on the water, it will kill them; they also say that no one who lands on it will ever return alive. However, Stanley is said to have done so, and to have been no worse for the attempt. Shortly after this, the

canoe-men made an offering of bananas to Mukasa, the Neptune of the Nyanza. Placing two bananas on a paddle, and holding it over the water, one of the men offered a prayer to Mukasa; he begged him to come and take his present of bananas, and asked that the voyage might be prosperous, and then threw the fruit into the water. Night was now approaching, so we steered for a village on the shores of a splendid bay. We landed, and, the canoes having been hauled up, we went to the village and took up our quarters for the night. A very polite old man came to see me, and brought me a present of fresh fish and ripe bananas.

24th.—The man who gave me the fish last night came again this morning and brought some of his wives to see me. We waited a long time for the canoe-men, but at last set off. On my way to the canoes, a man picked up a fruit lying on the ground, and gave it to me; it looked something like a large yellow plum which we found at Ukerewe, but, on handling it, it burst open and disclosed a nutmeg in its beautiful scarlet coat of mace. I was delighted at this discovery, and, searching among the bushes, found several more, all, however, more or less injured by wet. On inquiry, I was told that they were very abundant on the island, but that the Waganda made no use of them. This is a grand discovery, as they will form a valuable article of trade. The canoes were soon launched, and we set off—some of our party going by land, for I found, to my great disappointment, that we were not to make a regular journey to-day, but only to go four miles to another village, where to-morrow we should get the rest of the canoes to go to Kagei. This is really too bad, for, by Mtesa's orders, I ought to have been furnished with the seven canoes at once, instead of which I have been sent from island to island, losing day after day.

25th.—Some of the men went off to the chief to see about the canoes, and did not return till the afternoon, so that we had to remain here all day.

26th.—It is a year to-day since Lieut. Smith and I reached Uganda. About eight o'clock we set off, and in an hour left the shore. At noon we reached the main land at the village of Maginda.

27th.—Some of the men went to get

more canoes, and did not return, so that we had to remain here.

28th.—I sent early for the captain of the canoes, and told him I really could not wait any longer, but must go to-day, so he went, as he said, to get the canoe-men together, but never came back. I made a sketch of a canoe in the afternoon. In the evening, the man in charge of the Waganda with me came to my hut; so I blew him up about the delays. He said he wished to go back to Mtesa to tell him the island chiefs would not give us canoes, but as I knew that would occupy at least a week, I refused to allow him to go, and told him that Mtesa had lent the canoes to me, not to them, and for my convenience, and that they must do what I wished. To this he agreed, and said the men who had gone for canoes would return to-morrow, and that the next day we should start.

29th.—The men who went for more canoes returned to-day, but without any, and told me it would be two days more before they arrived. I tried to persuade them to go on with the two canoes we have got, and leave word for the rest to follow us, but this they absolutely refused to do. One, indeed, needs a tolerably large stock of patience in travelling in Africa. In the afternoon there were rejoicings in honour of the birth of twins at the village; it was made a general holiday, and the villagers assembled at the house of the parents of the twins. The women, who were decked with the broad leaves of the plantain, danced, or rather sidled, in a circle round three drums, which were furiously beaten by relays of men, singing a monotonous sort of chant—the men meanwhile amusing themselves with wrestling.

30th.—A very quiet and peaceful Sunday. I had service by myself, morning and evening, and in the afternoon went to a quiet spot, and lay down under some trees, and read Bickersteth's "Yesterday, To-day, and For ever." In the evening the captain of one of the boats came and said he was willing to go alone if I wished. I said I did, and he said he would be ready in the morning. After I had gone to bed, the chief of the village came to say that some of the Waganda Mtesa had sent with me had got drunk, and had seized one of the villagers, and tied him up in their hut, in order to extort a bullock from

him as the price of his liberty, and he asked me to get him set at liberty. I was very indignant at this piece of extortion, and got up at once and set off with the chief and two or three other men to look for the prisoner. We found out where he was secured, but the Waganda refused to give him up. They said they were Mtesa's men, and would take all the responsibility upon themselves. So I was obliged to leave the poor fellow, for I had no real power to compel them to give him up, and did not like to resort to force, though unquestionably I should have succeeded had I done so, as I was much better armed than the Waganda. This shows what a state of lawlessness the people are in, when the strongest arm constitutes right, and how little they know of the Saviour's law of love, to do to others as we would they should do to us.

July 1st.—I sent early to see if the man had got his canoe ready, as he promised, but, as I half expected, he had not. He said he must renew the ropes that fastened the planks of the canoe together, and that would occupy him the whole day, but that "to-morrow he would surely be ready." At night a thief tried to get into the hut. My bed was placed with the head close to the door, and, just as I was dropping off to sleep, I felt the head of the bed move. I was wide awake in a moment, and sat up to listen, when I heard some one at the door trying to crawl through a hole there was, and again felt the bed move, as if the person had taken hold of it to help himself. I quietly felt for my revolver and put it ready, and struck a match to see who it was; but, before I could turn round, there was a scrambling

noise, and then the sound of some one running away. I put my revolver under my pillow to be ready if the thief came again, but I heard no more of him.

2nd.—There was a violent thunderstorm early in the morning. Gabunga went to Baganga for his men, and returned in the afternoon.

3rd.—Packed up early and got breakfast, but had to wait a long time for my things to be carried down to the boat. At last, when we reached the beach, we found the canoe-men busy caulking the canoes with plantain bark. In about an hour this was finished, and I then was told that we must wait for a man who was to come with us and give us the seventh canoe at the island to which we were going. So I got them to send a messenger for him, but he not returning in half an hour, the two principal men with me set off to look for him. Nearly an hour passed, and then they returned, bringing with them the wife of the chief who was to give us the canoes. He, they said, was nowhere to be found, and so they would take his wife with them, as he was sure to follow to get her back, and would then give us the canoe. This seems to be a regular custom here, as I have seen it done on other occasions, and, except that the woman is kept a close prisoner to prevent her running away, she is properly treated. We then set off, but, before long, a breeze sprung up, which made large waves, which began to dash into the canoes, and the men declared it unsafe to go on; so we turned and made for the nearest land, which we reached in about half an hour. I could not help wishing for the *Daisy*, as the breeze was from the W.S.W., and would just have suited her.

Hitherto the course had been nearly west; but at the mouth of the Katonga, which was now reached, they were at the extreme north-westerly point of the Lake; and from this point southwards they seem to have followed the coast-line more closely, the resting-places being on the mainland. The Katonga River, and Dumo, are marked in Stanley's map:—

On landing near the mouth of the Katonga River, we went up to a large village with numbers of coffee-trees about it loaded with berries. The chief was a very polite young fellow, and spoke Suahili well. He told me he was one of the men sent by Mtesa a year ago to Ukerewe to invite us to Uganda. He

gave me a good hut, which he said Stanley had occupied on his way to Uganda. I found a very pretty fern here, a spleenwort, which was new to me.

July 4th.—At 6 o'clock the men came to carry my things to the canoes, for they said we had a long distance to go

so I quickly got ready, and about eight o'clock the canoes were off. After three hours of steady paddling, during which we met numerous islands of papyrus, we reached the mainland, and kept close to the shore, looking for a landing-place. At one spot where we tried to land, the people threw stones at the canoes. The scenery about here was most lovely; dense beds of the graceful papyrus fringed the shore, like forests of fairy palms; twining among them grew a beautiful purple convolvulus; the water was dotted with pink and violet water-lilies; and a mass of tall forest-trees, with occasional glimpses of plantain groves, formed a magnificent background to the picture. Numbers of ducks, geese, kingfishers, and darters sat on the ambatch trees, or rose out of the water as we drew near; and here and there the handsome black and white eagle of the Nyanza sat on a tall tree, watching the scene of life below, while round the canoes the hippos poked up their ugly brown heads to stare at the intruders. The darters I have just mentioned are curious water-birds; they have very long necks and slender bodies, and dive splendidly, remaining a long time under water; but after a time their feathers get thoroughly soaked, and then they go and sit on a tree in the sun, and spread out their wings to dry, which gives them a most grotesque appearance; and when two or three sit in a row on a bough, they look like a lot of old clothes hung up to dry. After some time we found a landing-place in a small plain which the rising of the Nyanza had covered part with water, and converted the rest into a swamp. I saw here, for the first time, the bird the Waganda call "nundo." It is very large, the body being fully as big as an ostrich's; it is white with black wings, and the beak, which is very large, is bright red.

5th.—We had to wait here to-day for the seventh canoe, but it was too rough for it to come, so we shall have to wait here to-morrow also.

6th and 7th.—We remained here these two days, I being kept a prisoner by an abscess on my left foot.

8th.—About seven o'clock we set off for the canoes. There was a thick mist, which had a most peculiar appearance, and, combined with the white sand and glassy stillness of the water, produced completely the effect of a frozen lake

with snow-covered shores. After an hour's delay we set off. The seventh canoe, which the chief here had provided, was, the Waganda said, too small, and men were sent back with it to the neighbouring island of Luambu to get a larger one, some of my boxes being left for them to bring in order to ensure their following us, for they would not dare, so I was told, to detain them. A distance of about two miles brought us to a shallow sandy bay, where we landed. Much to my disappointment, as I had hoped we should make a good day's journey. While the canoes were being unladen, I walked off to a belt of forest, a few hundred yards off, to see what I could find. On entering the forest, I saw a wall of rock, running parallel to the shore, and went up to it in hopes of finding ferns, and I was not disappointed; the surface of the rock was covered with a curious little hart's-tongue, quite new to me, with long aerial roots, which formed a perfect network; a handsome spleenwort, and another fern, of which I had hitherto only found the barren fronds, but of which I now found a quantity of fertile ones, grew in great abundance. We then went up to the village, which was called Kwuanuka. In the afternoon, I went for a stroll, and found a creeper with large clusters of handsome pink fruits, also a tree with large glossy leaves and round fruits the size of a small apple; it yielded a milky juice freely, which contained a large quantity of india-rubber; and in a swamp I found a very handsome plant; the blossoms were shaped like a single petal of the columbine, and were a rich scarlet. The seventh canoe arrived in the evening.

9th.—More delays.

10th.—Before daylight we were up, and getting ready for a start, and by 6.15 were down on the beach. The canoe-men were not so early as ourselves, and we had to wait some time for them, and so took the opportunity to get breakfast. I found here a shrub with glossy leaves and white flowers, exceedingly like a lauristinus, which, when the bark was wounded, yielded a bright orange-coloured sap, which had a faint smell of ripe apples; it dries to a resin, changing to a dark scarlet colour; the Waganda call it "mulilla," and use the resin to dye their mbugu bark clothes. If the colour should prove permanent, it

would, I think, make a good water-colour. At a quarter past eight we were off, our course being nearly due south. We kept near the shore, which was low, sandy, covered with forest, and without villages. After going some eight or ten miles, we stopped for about five minutes at an open grassy spot, where the men found a nest of eighty-two crocodiles' eggs; they were white, about as large as a swan's egg, and very long in comparison to their breadth, the major axis being about two-and-a-half times the length of the minor. Setting off again, we paddled on till noon, when we stopped again, and landed to allow the seventh canoe—which, being still short of hands, could not keep up with the rest—to come up. At one o'clock we went on again. Shortly after, the wind began to rise, but we kept on till four o'clock, when we arrived off the mouth of the river Kitoanyuga, and landed about half a mile south of it through a very heavy surf. As soon as I had got on shore I strolled away along the shore to see what I could find, and soon discovered a very handsome new spleenwort. After waiting some time we set off for the village of Bali, crossing the Kitoanyuga on the way.

11th.—I found we were not to go on to-day. Set off for the river Kitoanyuga, to search for new plants. The river is very beautiful, lying deep in its banks, which are mostly covered with fine forest trees and an undergrowth of ferns, which, for gracefulness and variety, I have never seen equalled. Less than an hour's search added seven new species to my collection. I finished up my pleasant ramble with a swim in the river, which, as it was too small for crocodiles, I could safely do. I then returned to my hut in triumph with my spoils, to the great astonishment of the Waganda, who cannot make out what I can possibly want with them. After putting my ferns in press, and getting breakfast, I went for a stroll in a beautiful park-like plain, near the village, where I found a very pretty new spleenwort, and in a grove of trees I again found the nutmeg.

12th.—We packed up and got all ready for a start, and were waiting for some of the party who had gone to see after the men promised by Kaketo, when Gabunga came to say the wind had risen, so as to make it unsafe to venture to-day.

13th.—We were up shortly before six, and in half an hour were down on the beach, and were not long in getting off. Two hours' paddling took us across the large bay which separated us from the promontory of Dumo. We rounded the point, and landed on an open grassy spot through a rather heavy surf. The village of Dumo was close by, and we went up to it. In the afternoon I went for a walk along the shores of the Nyanza. I found a number of shells, and spent two hours trying to stalk some spur-winged geese which were feeding on the young papyrus shoots, and the shell-fish thrown up by the waves, but I had only a pistol, and could not get within range.

14th.—We were up by five o'clock, and in three quarters of an hour were off. There was rather a heavy swell from the east, caused, I expect, by a storm at some considerable distance. We paddled along parallel to the shore at the distance of half a mile, our course being W. by S. $\frac{1}{2}$ S. After two hours the swell increased, and, a violent off-shore wind beginning to blow, it became unsafe to go on, so we turned towards shore to look for a landing-place. At the first spot which we tried, the surf was so bad we did not dare to venture; but found another place, where, with considerable difficulty, we succeeded in getting ashore. There was a village about a mile off, to which we went.

15th.—The men were rather late in coming for my things, and, when at last they got down to the Lake, they declared it was too rough to go.

16th.—About half-past three we were aroused and packed up. It was bright moonlight and very cold, so that I was quite glad of a great-coat. In three quarters of an hour we were off, the Lake being perfectly still. We soon lost sight of land, and I dropped off to sleep, awaking again just as the rising sun began to redden the eastern sky. About seven o'clock we were off a point of land, but it soon disappeared. The men in my canoe paddled very lazily, and we were now far behind the rest, and, a slight breeze springing up, the men wanted to go back to a small island they said was near; but, as I was very doubtful as to its existence, I said they must go after the other canoes, which, after a lot of talk, they did. We soon reached the promontory of Sangu, and kept near the shore. Here an immense hippo-

potamus, the largest I have ever seen, suddenly rose out of the water, close to the canoe. The men were terribly frightened, and paddled with all their might to get out of its way. Arriving at the end of the promontory, we found the other canoes drawn up on the shores of a little bay. The men were busy building huts for themselves, but I was taken up to a little village near. However, there were such swarms of mosquitoes that I declined to stay there, and had a hut built on the shore. There was a great deal of rock here—a hard red sandstone, with white streaks. I went

for a walk in the afternoon, and found two new ferns—a spleenwort and a polypody. I also got a good view of the mouth of the Kitangule (or Kagera, as the Waganda call it), about two miles off.

17th.—About five o'clock all were astir, and in half an hour we were off. Two miles brought us opposite the mouth of the Kagera, but it was unfortunately so misty that I could see nothing of it, but we saw some large floating islands of grass brought down by it.

The Kagera or Kitangule River is the Alexandra Nile of Stanley. Mr. Wilson was now on the coast of the kingdom of Karagué:—

South of the Kagera River the scenery underwent a great change. Hitherto the shore had been low, clothed with dense forest, and often fringed with beds of papyrus. Now the country consisted of high downs, ending in abrupt precipices, 300 or 400 feet high, which sometimes descended sheer down into the Lake; at others, had a low strip of alluvial land at their base, with villages here and there, and where herds of cattle were seen grazing, while the beach was dazzling white sand. The geological formation also changed. North of the Kagera the rocks were mostly a hard conglomerate, the matrix being clay iron ore, in which quartzose pebbles were imbedded; south of the river they were clay slate, with red sandstone, the strata being inclined in a westerly direction, at an angle of about 15°. We made for the island of Kioza, which we reached about 10.30. The scenery here in some places was very fine. We built huts on the shore, and soon had a number of Natives round us, who came to stare at the strange white man. They were decidedly inferior in appearance to the Waganda, and were badly dressed in dirty skins or grass kilts, like those of the Wazaramo, while the boys and girls were almost naked. Their language seemingly does not differ much from Kiganda, as I could understand many of their words, and the Waganda with me seemed to comprehend their meaning easily. Many of the boys carried fishing-rods of reeds, which would have delighted an English trout-fisher. They were ten or twelve feet long, beautifully straight and light, but perhaps a little too stiff. Their

fishing-lines were also very good, as thin as the finest gut, and well made. The material being, I think, the fibres of a species of aloe. As we were no longer in Uganda, we had to buy provisions, but they were very cheap, a few cowries or a single string of small beads purchasing enough plantains for a couple of dozen men. I also got a very good goat for two yards (an upande) of merikani.

July 18th.—We were off by a quarter to six, and, leaving the island, steered towards the mainland. We kept near the shore, which, as yesterday, was composed of high cliffs, our course being nearly due south, with a slight tendency to east. After going for about six hours, we stopped at a small uninhabited island for the men to rest. This island, which was about two acres in extent, was covered with a dense growth of a large spleenwort; there were also a number of the handsome spur-winged geese here. After three quarters of an hour's rest, we set off again for another uninhabited island, where we were to encamp. We reached this island about half-past two. Its northern face rises abruptly from the Lake to a height of between two and three hundred feet, from which it slopes rapidly down to the south. We landed at the south-west corner. On the mainland opposite lived Kyitabba, the king of this part of Uzongora, who is said to be unfriendly to white men, which was the reason of our coming to this island, instead of going to the mainland; so, leaving me and one canoe at the island, the rest of our party went over to Kyitabba's village to get provisions.

After landing, the first thing was to get breakfast off provisions we had brought ready cooked, and then, while the men were building huts, I walked off into the forest, which covers the chief part of the island, intending to go to the top of the island. I reached a point about 200 feet above the Lake, as shown by my aneroid barometer, but was unable to get any higher, because of the denseness of the jungle. While climbing about some rocks, I was rather startled at coming suddenly on three human skeletons, lying huddled together on a shelf of rock; a little further on I came upon three more, and a small cave near was strewn with skulls and human bones. Judging from the appearance of the skulls and teeth, the remains were those of persons in the prime of life; but, whether they were killed in battle, or were the victims of some of those dark deeds of cruelty of which Africa has so many to relate, I cannot tell; I was only glad to get away from the spot as quickly as I could. At evening the scene at our little camp was beautiful. We had chosen an open grassy spot on the verge of the forest, sloping down to the water's edge; three or four large acacias, with graceful, feathery leaves, stretched their huge arms overhead; in a semi-circle, facing the Lake, were a number of little huts, made of the green boughs of trees, much, I fancy, like those the Jews of old must have lived in during the Feast of Tabernacles; fires were lighted, and the blue smoke was curling up into the still air, and round them, in picturesque groups, were clustered the dusky forms of the canoe-men; flocks of ducks and geese flew swiftly up to their roosting-places; a solitary crocodile was lying sleepily on the top of the water; and the sun, setting behind some distant hills,

The remainder of the journal describes the voyage across the south-western corner of the Lake, and can easily be traced on Stanley's map:—

July 30th.—Astir before daylight, and by a quarter of six were off. There was a slight off-shore wind, which, however, soon died away. The morning was very misty, and the land soon faded from sight. An hour and three quarters brought us off Bambiré, where Stanley had his fight with the Natives; it is a barren, desolate-looking island, with scarcely a tree to be seen. We kept

left a broad track of blood-red light along the Lake.

20th and 21st.—We remained here these two days.

22nd.—The canoes came over from the mainland, but it was so rough we could not go on.

23rd.—We were up by five o'clock, and in three quarters of an hour were off. Our course was nearly due south, gradually approaching the mainland. We passed a fine bold headland, which reminded me of the Great Orme's Head; indeed, the whole scenery was much like some parts of the Welsh coast. About ten o'clock, the wind rising, we landed opposite the island of Kishaka, to wait for it to get calmer. While waiting, I wanted to go to the top of the cliffs near, but I was told that the Natives here bear a very bad character, and that it would not be safe for me to venture. At about four o'clock we set off again, and in three quarters of an hour reached the place where the rest of our party were. The people here seem to speak rather a different dialect to those in the more northern part of Uzongora, and their salutation is different. Here they say "Smaligé;" further north they say "Milembi."

24th to 29th.—We remained here six days, being delayed by the wind. One day the canoe-men sent to ask if I knew of any medicine to stop the wind from blowing. Of course I said I did not. We got several guinea-fowl here; they are larger and darker than those in England, and very good eating. I saw one day a man catching flies to eat by means of a conical basket at the end of a pole, which he whirled round and round among the swarms of flies which haunt the thickets. The flies are like gnats, and are called "sammi" by the Waganda.

along by the island, passing along nearly the whole length of it. Then we reached the island of Iroba, where the Natives came in great numbers to stare at us, apparently with not very peaceable intentions. Passing this, we came to the uninhabited island of Maiga, where we stopped. The island is covered by a dense growth of a species of sage, which has a pleasant aromatic smell. I found

some rock, which is, I think, limestone, but cannot be sure till I can analyze it.

31st.—We were off early, and, on getting clear of the island, paddled on fast; there was a breeze, too, from the north, which helped us a little. The island soon disappeared, and others began to loom through the mist, and, as the wind was rising, we made for one of them, called Lubili, and, having hauled the canoes up, built huts for ourselves, as the island was uninhabited.

Aug. 1st.—About seven o'clock a thunderstorm came on, and lasted till one, leaving a heavy sea behind it, which made it unsafe to venture. In the afternoon, as the rain had made the atmosphere very clear, I went to the top of the island to get a look at the country round. The island is entirely covered with forest, and rises steeply in the centre to a height of 140 or 150 feet. Reaching the summit, I came suddenly on an opening in the forest from which there was a glorious view. Just below my feet the tree-tops formed a perfect sea of graceful foliage; beyond, for many miles, stretched the blue waters of the Nyanza, the horizon on the south being bounded by purple ranges of hills, which rose tier above tier till they were lost in the distance. The roar of the surf on the rocky shore came up with a gentle murmur from the depths below; the air was full of the musical hum of countless insects, and now and then an eagle startled the echoes with its hoarse cry.

2nd.—We got off at a quarter past seven, and, on getting clear of the island, steered south-east. The sea at first was very calm, but after three hours a northerly wind sprang up, which produced a nasty cross-sea, and made the canoes roll terribly, and made some of the people sea-sick. About three o'clock we reached a group of islands called Komé, or, as Stanley writes it, Romeh. We stopped at one where vast flocks of water-birds—ducks, geese, darters, cranes, kingfishers, and sacred ibis—had made their nests. The young birds were almost ready to leave the nest, and the men caught large numbers of them. Four large crocodiles were swimming about to pick up any unlucky fledglings that might tumble into the water. We went on to another island for the night, and, while the men were building huts, I went to the top of

the island and got a fine view of the group of islands.

3rd.—There was a thunderstorm early in the morning, which delayed us rather, but at a quarter past eight we were off. As we were passing along the shore of an island, the Natives came down and tried to attack us, shouting to us to come on and they would fight us. We took no notice of them, but went on to another island, and in the afternoon the Waganda went over to punish them for their intended attack; but, when the Natives saw that they were really coming, they all ran away. I went for a walk, and came suddenly on a large crocodile lying fast asleep on the beach. I turned quietly away to fetch my rifle, but, treading on a dry stick, it snapped and awoke the monster, who rushed into the water.

4th.—About noon we set off, as the wind, which had been very fresh all the morning, had now died away. We steered nearly due east, passing several very dangerous ridges of rock, rising out of the Lake far away from any island. About four o'clock we reached a small, rocky, uninhabited island, where we stopped. In the evening I was walking along the Lake, and came on a large black water viper, which had come out to catch frogs. I also saw a specimen of the long-winged goat-sucker Speke shot in Uganda.

5th.—There was a good breeze early in the morning, but about 10.30 we set off; however, on getting clear of the island, the sea was so rough that we had to turn back. In the afternoon we found a crocodile's nest containing sixty-two eggs. I blew two of them to keep. They had no yolk, like birds' eggs, but a milky substance instead: the albumen was like that of the hen's egg, and had a fishy smell.

6th.—We were up before daylight, and about six o'clock were on the move. The water was very calm, and we got on fast. We passed near the place to which I came on my return from Uganda last January. About nine o'clock we reached a small island, where I saw again the long-winged goat-sucker.

7th.—We were off early, and paddled on for some hours steadily, the day being very fine and bright. About ten o'clock we reached a small rocky island, where, after some difficulty, we succeeded in landing. The island was infested

with swarms of flies. We found a crocodile's nest here, containing forty-two eggs in it.

8th.—We set off about five o'clock, and paddled on for two hours. We reached a rocky island, where, much to my disgust, the men wanted to stop; however, the island proved so steep and dangerous that it was impossible to land, so we had to go on. We kept on till about four o'clock, when, the wind rising, we made for an island in the western side of the estuary of Jordan's Nullah. There were several of a large lizard here, called "uwaswa," which destroys the crocodiles' eggs.

9th.—We were rather late in setting off, as there was a thunderstorm going on to the west of us, which at first we thought was coming towards us, but

proved to be going north. On getting off, we paddled along the island of Suma, which is very beautiful, with bold tree-clad hills. Numbers of the Natives came down to the shore, making hostile demonstrations. After leaving the island, the steersman suddenly altered his course from E. to S., and, it being very hazy, it was some time before I noticed it, and we found ourselves far down Jordan's Nullah, and had to partly retrace our steps, which made us lose a good deal of time. Then we reached the mainland, steered close by shore, and, on passing Muanza, large numbers of the Natives came to stare at us, and the Waganda wanted to go and fight them, and it was all I could do to stop them.

At last the tedious voyage was finished, and Mr. Wilson had the delight of meeting Mr. Mackay, after being more than twelve months without seeing an Englishman:—

At five o'clock we were still some miles from Kagei, and some wanted to stop; but I was anxious to get there that night, so we kept on, I taking a paddle and helping. About seven o'clock we rounded Palm-Tree Point. It was very dark, and we had some difficulty in finding the landing-place, so we fired two shots, and lights appeared. I sat near the steersman, and told him how to steer, and we got safely to land through a heavy surf. The Lake had risen so much that, in the

darkness, I scarcely knew the place, as a row of gardens along the Lake were almost completely submerged. I had scarcely landed when, to my great delight, Mackay appeared. We went up to our hut, and after a change of clothes—for I was wet through with spray—and some dinner, we had a most delightful evening. We had so much to tell one another that we never noticed the flight of time, and the cocks began to crow before we went to bed.

THE MISSIONARY SPIRIT: HOW CAN IT BE REVIVED?

An Address to the Clerical Supporters of the Church Missionary Society, delivered at Manchester, March 25, and at Liverpool, May 12, 1879.

BY THE REV. J. F. FENN, B.D.,

Vicar of Christ Church, Cheltenham; Chaplain to the Lord Bishop of Gloucester and Bristol; Formerly Fellow of Trinity College, Cambridge.

NOTE.

[The present position of the Church Missionary Society demands the earnest and considerate attention of all its members; and of none more decidedly than its clerical friends, who, from the pulpit and by other means, are able to advocate its claims.

On the one hand the work of the Society is steadily expanding. In some of its missions this expansion necessarily involves a large addition to its expenditure, although in older and more thoroughly organized native

Churches the enlarged work is (to an appreciable extent) sustained from within those Churches.

Undoubtedly the special appeals which have been made have received a generous response. But these are more or less of a spasmodic character. They are strenuous self-denying efforts to tide over immediate difficulties by disproportionate pressure on a limited number of the Society's supporters, and obviously they must ere long reach their limits; while in the meantime they can neither sustain the work actually in hand, nor duly equip the Society with resources for the new demands which will arise out of new developments in the work and new openings in the heathen world. Unless it is possible to elicit a new development in the home resources of the Society, which will advance as steadily and continuously as the work itself, the prospect will be (from the human side) painful and harassing. We should have to profess ourselves unable to rise to the duties, responsibilities, and privileges, which the Lord and Head of the Church is presenting to us; and undoubtedly we should forfeit the high position He has assigned to us.

Now the parochial Clergy of the Church of England (so far as they are in accord with the Gospel-loving feelings of English Christians) have had, and still have, unrivalled opportunities for urging important principles, and for enforcing important duties. And therefore, in face of the present condition of the Church Missionary Society, it seems to be imperative upon us to consider the character and the effect of our treatment of the Missionary subject; to ask ourselves whether there is anything in this part of our work, or in the general manner of our teaching, which falls short of the necessities of the case; to ask whether we can do anything to make our Missionary appeals more direct and more effective; to increase the number of the supporters of the work; and adequately to enlarge the amount of support which the great majority of contributors already give.

It is with a view to bring these questions before my reverend brethren that I have ventured to offer the following suggestions before gatherings of Parochial Clergymen; and by the advice of an influential body of my brethren to offer them again for more deliberate consideration.

J. F. F.]



Y Reverend Brethren, I venture to propose for your consideration some practical questions bearing upon the present inadequate support of the Missions of the Church Missionary Society. I need not stop to prove the fact of that inadequacy.

The statements made by its Committee show that our response has fallen short of the appeals made to us, and that the Missions of the Society are now threatened with a very serious crippling of their energies. We are therefore compelled to consider the question.

Now I am not going to deal with the usual practical suggestions as to the best modes of increasing the funds of the Society. On the present occasion I ask you to look further and to face the question, Is there anything in the existing tone of religious thought and feeling in England which in any way tends to weaken the energy or to chill the fervour of the missionary spirit among us?

I shall assume that missionary work is the proclamation of God's reconciling purpose and reconciling work; and that the missionary spirit springs from the firm belief and the clear perception of this great fact, and I shall venture to speak on that topic presently.

But, in the first instance, what I have to say turns upon the fact that there are many different modes of stating the truth of God, which may be and which ought to be adopted by us for different purposes. I am not referring to what is commonly meant by differences in religious opinion, by conflicting statements concerning the truth ; but I am speaking only of different forms or modes of statement. What I mean is this : the great truths of our holy religion may be stated :—

- i. By an evangelist, for evangelistic purposes.
- ii. By a teacher, whether in systematic form, for systematic purposes, in order to present the truth in its articulate wholeness ; or in an illustrative manner for purposes of illustration, that is to say, more or less pictorially.
- iii. By a pastor, for promoting the development of spiritual life and energy in those who have embraced the truth.
- iv. By an apologist, for the defence of the truth and confutation of error.*

Now there are some important respects in which the first three differ very decidedly from the last, and I cannot help thinking that the prevalence of the apologetic temper, and the need for Christian apology, may have done something to weaken that fervour which is indispensable to missionary work, without which missionary work cannot thrive.

For we observe that in this department of Christian work,—

1st. There are certain seeming concessions which may be made to an opponent, in order to clench the argument, or in order actually to grapple with him.

2nd. There is of necessity a certain studied absence of emotional fervour for the purpose of cool, clear, calm reasoning.

3rd. There is an apparently exclusive regard paid to the actual discovery and demonstration of truth and refutation of error, for the setting aside of fallacies in reasoning, and in short for the sake of holding truth and avoiding error. And this kind of feeling seems, at all events, to exclude a warm and fervent consideration for the issues which depend on the settlement of the questions in debate.

* A suggestion has been made to me, on this definition of apology taken in connexion with what follows, which deserves consideration, namely, that some of the warmest and most successful supporters of Christian Missions have been men who were prominent in controversy between truth and error.

My answer is twofold—first, that there have been and are many men thoroughly competent to act in more than one of the lines of Christian action to which I have referred ; but that the different modes of action and of treatment are not in any way confused together by this fact. The man who is able to act as an evangelist may at another time discharge the duties of an apologist. But his method and his tone will be markedly different in the two cases.

Secondly, that the particular advocacy of truth to which reference is made in the suggestion to which I refer is rather polemical than apologetic. It is the direct argument on behalf of great principles against their contrary, and the direct and almost vehement attack on the errors which they treated. Yet even in this case it appears to me that in itself and by itself the polemical spirit is not that by which missionary effort will be evoked and prolonged and sustained. I cannot help thinking that wherever this controversial energy is displayed to any remarkable extent we may look for a diversion of some (at least) of the Missionary energy, and may suffer in consequence. In reference to Missionary work, polemical treatment may sometimes be necessary in order to remove obstructions ; but when the direct and the affirmative work has to be done, it is still the evangelizing temper on which we must rely.

And without these and similar qualifications the Christian apologist will enter into the conflict and the debate ill prepared for the encounter.

Now it is absolutely necessary that we should call to the defence of the faith able men, qualified not only by learning and by reasoning powers, but also by these habits of mind to carry on this part of the Church's work. But at the same time I think it will be obvious that for the direct work of the evangelist, the teacher, and the pastor, these qualifications may become hindrances.

At the risk of a long digression I venture to illustrate my meaning by reference to an able and interesting work recently published, the *Donnellan Lectures for 1877*, by Professor Jellett. It affords a striking example of the characteristic method of a Christian apologist, calmly and dispassionately meeting the opponent of the Christian beliefs on his own chosen battle-field. The learned author points out with great force what this characteristic method is, and contrasts it with the emotional warmth of an earnest believer in the assertion of his belief:—

To any person who reviews calmly the present state of the controversy, it must be a matter of deep regret that into this, as into so many theological discussions, there has been infused a spirit of bitterness highly unfavourable to the cause of truth. Writers on the negative side of this great question complain, that accusations have been brought against them and injurious epithets applied to them, which they are conscious to themselves that they do not merit. Unfortunately this is not a solitary case. The *odium theologicum* has passed into a proverb, and it has become usual to contrast the passion and bitterness of theologians with the philosophic calm of scientific men, greatly to the disadvantage of the former. But the comparison is not just; and there is something to be said in apology for this violence, cruel and disastrous as it has often been. The scientific man is calm—true; but he has usually no temptation to be otherwise. His happiness is in no wise involved in the result of the investigation which he conducts; and he may therefore bring to his task a mind unprejudiced and unimpassioned—earnest for truth, and having no reason to be earnest for anything else. But, while human nature is what it is, it would be vain to expect that men will bring the same tranquillity to a discussion in whose results their hopes and affections are deeply concerned. So it is with many of the discussions of theology, and in an eminent degree with the doctrine which forms our present subject.

True or untrue, the doctrine of the efficacy of prayer has been to millions the very life-blood of their religion. It is associated with the affections of their earliest childhood. It has accompanied them in the struggles of maturer life. In pain and in sorrow it has been their comfort to think that there is a Friend of whom they may ask relief with a hope that the prayer will be successful. The comfort may be a delusion—the hope utterly baseless; and if this be so, it is the duty of those who see more clearly to show to their weaker brethren that they are deceived by a phantom. But when we expect that men will receive the attempt to destroy one of their dearest hopes with the equanimity which marks the student of pure science, we are asking of human nature more than it can give. Perfect allegiance to truth does indeed require that we should weigh with complete impartiality the evidence by which an asserted doctrine is sustained, how long and closely soever it may have twined itself into our hearts. So, too, does a perfect allegiance to truth require that we should weigh with complete impartiality the evidence by which a criminal charge is sustained, regardless of the fact that the accused is our dearest friend. But human nature cannot do it.

It is, I repeat, vain to expect that a contest in which men's affections are engaged can be carried on with the tranquillity which characterizes the discussions of pure science. It is not so in the contests of politics—it is not so in the contests of theology; and it is scarcely possible that it should ever be so. But the disputants

would do well to remember that the advocate whose words are to be *read* cannot use bitter and passionate language with the same effect, not even with the same impunity, as the advocate whose words are only to be *heard*. Did the Christian advocate always bear in mind how much *his* cause, above all others, is injured by the use of language of this kind, we should probably hear less of it in theological controversy.

There are attacks directed against the Christian religion which cannot and ought not to be met by a purely intellectual opposition. Sneers against that which men venerate, like sneers against those whom they love, must excite in their minds a feeling of moral reprobation—contempt, if these sneers are powerless—indignation, if they affect the minds of other men. But there are attacks, and those the most formidable of all, which cannot be met with these weapons. The Christian advocate would do well to remember that, in the world of educated men, he has no opponent so dangerous as the respectful sceptic; who, refusing to believe, gives without passion the reasons for his unbelief. Such an opponent is not to be met with invective, and he who chooses this weapon must be prepared for the inference that he has chosen it because in a contest of reason he could only expect defeat. Probably no cause has suffered more from this inference than the cause of Christianity.

It is impossible to state more distinctly the special qualifications of the apologist, or the probable results of cultivating to excess the apologetical temper. The other departments of Christian exposition of truth must be conducted in another manner and another tone. By all means let the evangelist, the pastor, and the teacher bear in mind the necessity of Christian apology; and remember that he is not doing the work of the apologist, and perhaps has not the qualifications for it. But let him remember, too, that his own work is of vital importance, and that his own method must be formed on the principles and feelings which are indispensable to his department of work.

This distribution of labour among the advocates and expounders of Christian belief has a direct bearing on the missions to the heathen, and even more so, on the interest which is taken in these Missions by Christians at home; and this is the question now before us—the appeal for support must be made on grounds analogous to the kind of work which has to be supported. I concede that all four departments of work to which I have referred are wanted in the Mission field. But I contend that in far the larger part of that field it is the evangelist, the teacher, and the pastor who are most wanted; and that as regards the support of our Missions from home, the work of the evangelist requires what may seem to some a disproportionate part of our expenditure, and will elicit what may appear to some a disproportionate part of our zeal. I do not myself think that it is disproportionate, because I believe that when a Mission has reached the stage in which systematic teaching and pastoral care are wanted, considerable resources may be and are obtained from within the Native Churches which ought to relieve the purely missionary staff from part of the strain on its resources.

If this be true, then the appeals which have been made at home must be made especially from the evangelistic point of view, and must therefore be addressed to the evangelising feeling and temper among Christian people. The tone and manner of the evangelist must be the principal influence in promoting missionary zeal.

What then is the characteristic of this part of Christian experience? Surely it is the deep sense of the sinfulness of sin, joined with a vivid belief in the salvation which Jesus Christ has wrought out for us by His death and passion, by His resurrection and ascension, a vivid belief in the intercession of our Lord Jesus Christ by which He is able to save to the uttermost all who come to God by Him, and a vivid belief in the power and energy of the Holy Spirit bringing this salvation to bear on the souls of men.

Moreover it is characteristic of this temper that one who has it is far more deeply conscious of his own sins than vigilant concerning the sins of others, and measures the sinfulness of sin far more severely in the former case than in the latter.

The spirit and manner of an evangelist corresponds to this experience of the Christian life, and the missionary spirit at home is animated and sustained in this atmosphere of thought and feeling. Taking all this into account I ask,—

1st. What sort of an evangelist would he be, who, when he preaches the Gospel of God's reconciling grace, adopts the tone and manner of concession to opponents, rather than that of unhesitating declaration of the truth in its simplicity and in its divine authority?

2nd. Is not he the true preacher who goes to his work in the conviction that there are human hearts and consciences before him to which that Gospel will bring its own testimony, as the true freedom from long felt slavery, the true absolution from long endured sense of guilt?

3rd. Is not he the true preacher who knows with the certainty of conviction, with the assurance of faith, with the confidence which has great recompense of reward, that there is a divine energy with, over, before and after the word which he delivers, the energy of the Eternal Spirit of God, of the reconciling Spirit of the reconciling Father, through the atoning work of His only begotten Son?

4th. There must surely be in an evangelist who is to do his work effectually the fervour of one who not only knows that *this* statement is true, and *that* statement is false; but who knows that the truth is saving, and the error is destroying, and who feels the inestimable preciousness of the saving truth, and the unutterable woe of the destroying error. He must be always deeply impressed with the consequences of the one and shaking off the other; and he may even be impatient of the considerations of dry and abstract correctness in opinion and belief, while his heart burns within him, and his words and thoughts glow with the warmth of devotion to the Saviour who saves him, and who would save all men, and to the mystery of saving love.

The same thing is true in some degree of the Christian teacher, whose office it is to bring his pupils forward into careful methodical acquaintance with the body of Christian truth in its leading particulars and in its articulate wholeness.

Still more so with the Christian pastor, who is to form the Christian habits, to cultivate the Christian temper, to help the Christian steadfastness, of those who have given themselves to the Saviour, and have

been won by Him into His service; who have apprehended Christ, and have been apprehended by Him.

Now I venture to put the question, whether our missionary energy and zeal may not seem in some degree to grow cold or feeble under the influence of a strongly and candidly apologetic temper?

Let me not be misunderstood, as if I forget for a moment that in certain parts of the Mission field (at all events in great Presidency towns in India) this mode and habit ought to have their due place in the Missionary work; that we must have men qualified to act for Christian truth, and for the Christian Gospel in this spirit.

But I do not think that this is the spirit and temper which will set the Missionary spirit of the Church at home on fire. I do not think that this kind of work is the first effect of Pentecostal effusions of the Holy Spirit, or of Christ's own baptism with fire.

And, therefore, when we wish to rekindle what has partly died down, and to call out what has not consciously existed of Missionary vigour and warmth, I think we must live and move in another than the apologetic atmosphere, we must place ourselves at once under *that* influence of the Holy Spirit which is the spirit of the evangelist.

Let me now push this matter a step further. This way of regarding the subject suggests to us the question, What is the truth which we have to preach in our Missions to the heathen? I take it that we who are gathered together here to-day have only one unanimous answer to give to that question. We may convey it in many different phrases of Holy Scripture, but we mean the same thing. It is that old Gospel which St. Paul declared to be the power of God unto salvation, to the Jew first, and also to the Gentile. It is the preaching of the cross of Christ, of Jesus and Him crucified. It is the word of reconciliation, that God was in Christ reconciling the world to Himself; and that, therefore, we beseech men to be reconciled to God. It is the mystery hid in God, the purpose of Him who works all things after the counsel of His own will, the mystery that in the dispensation of the fulness of the times, He would gather together in one all things in Christ, whether things on earth or things in heaven.

And as this is the one all-embracing truth which we will preach, so the power in which we preach it is the power of Him who works all things according to His own will. We must preach in the faith of the Holy Spirit's presence and energy, with the fervour of those who know that the sovereign will of God lies at the root of the whole work of atonement, and reconciliation, and holiness and grace; the will of God, to do which Jesus Christ came into the world; by which we are sanctified through the offering of the body of Jesus Christ once for all; the will of God which sustains all things; the will of God which gave the decree, "Thou art my Son, this day have I begotten Thee"; that will which from eternity to eternity works in the work which we are feebly trying to do in Christ's Mission-field.

And this brings me to my last point—the immediateness of the work of God in the soul of man, for the reconciling of the world to God. The question was stated for us with great clearness and directness many

years ago by one of the greatest authorities of our day on one side of the question. Dr. Pusey, in the preface to a sermon on the words, "Will ye also go away?" writes as follows:—

"My own strong conviction is, that the issue of the battle [against unbelief] in the English Church will depend very mainly on the issue of that which is now waged against what is called 'sacerdotalism.' People attach doubtless different meanings to the word, but what is really included in its rejection is the belief of any medium between the soul and God."

This is the point on which we take issue with those who differ from us. We do not recognize any medium between the soul of man and God. Therefore it is that we feel bound to take a decided stand against the introduction of any system of intermediate instruments and agencies in the Mission-field. It is hurtful enough at home; but here it may be partially modified by other influences; *there* we count it to be fatal.

There is nothing between the soul of man and Christ. Not the Word, for that is Christ speaking; not Sacraments, for they are nothing as between Christ and the communicant; not priests, not church order, not the fellowship of Christians.

Therefore we hold that the missionary work appeals to this directness and immediateness of the communion between God and us, between God and those to whom we speak. And all our use of church order and church instruments is founded on this principle.

I venture to suggest that these topics are worthy of consideration in their bearing on Missionary work among the heathen; and I believe that by more direct and earnest appeal to these great principles and convictions in the hearts of our hearers, we shall not only promote the great work of evangelization at home, by rekindling the true evangelizing spirit among ourselves, but shall also directly and indirectly arouse the Church to a more adequate fulfilment of its great missionary work abroad.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XVI.

EDUCATIONAL EFFORTS.

(Continued from p. 296.)



N missionary work schools are as necessary as preaching, for by schools alone we can reach many young men who, in after life, would seldom or never listen to the preaching of the Gospel in the city. Our schools are of two kinds—such as aim at the conversion of the Hindu and Mohammedan youths, and schools for the training of Christian children.

I. *Schools for converting the young from among the Hindus and Mohammedans.*

As our schools are affiliated with the Universities, the pressure on

the mental powers of the young men, occasioned by the high standard for degrees, the time and strength required for their studies, all these combined tell on the study of the Holy Scriptures; hence the complaint that young men in our days no longer care to read the Scriptures, that the Bible is a book which they dislike, and the Bible lessons such as they would gladly see discontinued.

The fact that most lads would be glad if they had no longer Bible lessons in the schools cannot be denied, but this does not spring from dislike to the Bible; the simple reason is that Bible knowledge does not tell in examinations.

If Mission friends in India would make the Bible the chief book wherein they examine the boys in Mission schools, the boys would see how highly *we* value the sacred book, and would be induced to study it more; but in our days the question is no longer—What amount of knowledge do the boys possess of Christianity, and how many have been brought to the knowledge of the truth in your establishment? but—How many have been passed for the University? This state of things is not very encouraging to the servants of Christ engaged in schools.

Among our institutions for the conversion of the young, Jay Narayan's College and Free School stands foremost.

Raja Jay Narayan used to reside in Calcutta. Being taken ill there, the Brahmins told him that if he went to holy Kashi (Benares), bathed daily in the Ganges, and drank its waters, he would soon be restored. He set out for Benares, followed the advice of the Brahmins, and became worse. At that time he met an English gentleman, a Mr. W——, who said to him, "Raja, you are very ill." "Yes," was the reply, "I am, you see, dying." "Why do you not apply to a doctor?" "I am dying; I have spent lots of money on doctors, but all to no purpose." "I," said Mr. W——, "know a Physician who could make you well, but I do not know whether you would agree to his terms." "How much will he demand," the raja asked; "a lakh of rupees?" (10,000*l.*) "No! that would not satisfy Him." "Will he take 15,000*l.*; or what will he take?" The gentleman answered, "The Physician of whom I speak does not want your money, He will ask you for your heart, for this Physician is the Lord Jesus! Pray to Him, ask Him to make you well; at the same time take some simple medicine." The raja did as he was advised; he prayed morning, noon, and evening, and in four months he walked upwards of three miles to the gentleman's house, his carriage following after him.

Having been restored to health, the raja asked his friend in what way he could pay the good Physician? The reply was, "Give Him your heart, establish a school, and endow it well." How far the first part was carried out I am unable to say, but I was told that the raja regularly read his Bible and prayed. The school, however, was established, Government also giving a grant; but carrying it on was a great difficulty. Mr. W——, the raja's friend, died; the master was negligent, hence the school did not prosper. What was now to be done? The raja heard of a certain Mr. Corrie (afterwards Bishop of Madras),

a chaplain, and a great friend of the Natives. He applied again to the good Physician to send that man to Benares. After nine months a Native friend visited the raja, and informed him that a new *Padri Sahib* had arrived who spoke Hindustani beautifully, and loved the Natives. "What is his name?" the raja asked; "Is it *Corrie Sahib*?" "Yes, yes, that is his name." The raja at once ordered his carriage, drove to Seerole, to Mr. Corrie's house, and made known to him all his troubles. Mr. Corrie told him that if he wished his school to prosper, he should make it over to the C.M.S. Without saying a word, the raja drove off, fetched a stamp-paper of one hundred rupees, returned to Mr. Corrie, and signing his name on the paper, said, "Now, Mr. Corrie, fill up the paper; the school, with all its endowments, belongs from this day to the C.M.S."

The house which the raja had given for the school had been built with Ganges water, at a cost of Rs. 55,000. It was not very large, nor convenient, and when the number of pupils increased a new building was required. The old school-house was sold, and bought in by Raja Sati Charran, grandson of the founder, for Rs. 5000, and on paying this amount he added a donation of Rs. 6500, so in 1842-43, a new, large, and convenient school-house was erected.

The school has, by degrees, been raised to a college, and in 1854 a second building was erected for the college classes. It is now called Jay Narayan's College and Free School, and it is affiliated with the Calcutta University. In 1842 there were 153 pupils; the number of scholars now on the books is about 600. The scholars advanced in secular knowledge; in Scripture knowledge they have never surpassed the old standard. Although the actual conversions from Jay Narayan's are not very numerous, yet the amount of good it has achieved, and is doing, cannot be calculated. Its pupils are found everywhere; many have gratefully acknowledged the advantages they had derived from this institution.

The change that has gradually taken place in the minds of the pupils is very great. Thirty years ago, the conversion of one boy was sufficient to empty the school; but, when Muni Lal and Benjamin were baptized, the scholars thought that these lads had acted wisely; and lately when one of its masters was admitted into the Church of Christ, many of the scholars were present at his baptism, and not one left the school. The same was the case when Babu Tara Dutt was baptized a short time before I left India.

The Natives of Benares knew our aim. When the new college was being opened, the room was full of Native Babus. I plainly stated to them that our aim, labour, and prayers were that the scholars of the new college might all become Christians. Were the Natives offended by it? No! All they said was, "That was nobly spoken." Many, indeed, would be glad if their children became true Christians in heart, only they should not be baptized.

In January, 1856, we had a grand examination in Scriptural knowledge. It was set on foot by Mr. H. Carre Tucker. Thirteen schools competed; twenty-six prizes were marked out; the first prize was

Rs. 100 = 10*l*. The sum collected for prizes exceeded Rs. 1000. Of these prizes, Jay Narayan's took ten, and more than half the money. The first prize was awarded to a Christian lad of Jay Narayan's who is now a teacher of a Mission-school.

Of the lads baptized from Jay Narayan's I will mention two.

One was between 14 and 16 years of age. He stated when he came to me that he was an orphan, and wished to become a Christian, "because," he continued, "I cannot remain a Hindu, for what are my gods? wood and stone; and my incarnations? The first four are beasts, the next is a deceiver, the rest are destroyers, and the worst of all is Krishna. But Christ is the Saviour of man, for He died for them." I told him he might stay, but admonished him not to destroy his caste, seeing he was as yet but a boy. He replied, "Your warning comes too late" (*Main apuī sikhā aur sutr kūtār, Isaion kesath khakar, apue kammal par pakka rang charha chuka*), "I have cut my lock of hair and brahminical string, and eaten with the Christians, and thereby put a permanent colour on my blanket, that is destroyed my caste, or showed my colours."

The day after, his friends came in search of him; I allowed them to see him. When they had left, the boy threw himself at my feet, and begged of me not to send him away by force. A few days after two chiprassis or peons brought a note from the police officer, ordering me to send the boy forthwith there. Having my misgivings, I sent Mr. B., my assistant, with him. When he came out of the compound, he found about forty persons ready to seize the boy. Mr. B. went on, and, meeting the Thanadar himself, he found the order was a forged one. The Thanadar merely came to deliver a message from the magistrate. Unfolding a paper, he said, "I am ordered by the assistant magistrate to tell you not to make the boy, Gauri Shankar, a Christian."

Next day the boy's grandmother, aunt, and mother-in-law came. They wept bitterly, threw themselves at his feet, and knocked their heads on the ground. It was a heart-rending sight. After this his aged grandfather came; he was nearly one hundred years old. He was a very bitter enemy to Christ, excessively proud and violent; he argued with the boy, flattered him, scolded and cursed in turn.

The excitement in the city was very great. True, the boy was poor, but he belonged to a very high caste of Brahmins.

His friends then resorted to legal measures. Gauri Shankar was summoned before the joint magistrate. The case remained undecided. We endeavoured to obtain copies of decisions of similar cases which had taken place in Calcutta and Madras. These arrived one day too late. The joint magistrate, finding the boy to be under fourteen, thought it his duty to make him over to his heathen relatives, under the condition, however, that the boy should be produced before him every week once at the chief police-station. When the papers had arrived, we resolved upon appealing to the judge, and, as the appeal had to come from the boy, I requested the joint magistrate to summon the boy to the court. This was done, and I was permitted to put the

question, whether he wished to stay with his grandfather or come to us? The boy's reply was, "I wish to go with my grandfather." When I left the court, some sixty persons shouted, "*Jay Vishnu ! jay Vishnu !*" (Vishnu is victorious).

The following day, who should make his appearance but Gauri Shankar? He had escaped from his prison. He stated that about sixty persons had come with him to the court to rescue him by force, should he be delivered over to me, and, fearing that I might be injured, he had thought it wisest to say that he wished to go with his grandfather. I told him I was sorry he had prevaricated.

The boy now appealed, stating that his grandfather was nearly one hundred years old, and therefore too old to take care of him, and also too poor to provide for him; but that he, Gauri Shankar, was old enough to take care of himself, and he wished to become a Christian. The judge, however, agreed with the magistrate that the boy, being a minor, should be delivered to his relatives.

Two days after the old grandfather and grandmother came, and told me that the boy had again escaped. The old man's pride seemed to be broken. They both wept. I urged the old man not to keep the boy at home, but to allow him to read for the present at Jay Narayan's. Besides bitter enmity to Christianity and Christ, another cause actuated the old man, viz. the boy, being a very high caste Brahmin, received plenty of alms; but, should he become a Christian, these would cease. As the old man was very poor, I promised him some assistance. The end of this interview was that I was requested to keep the boy altogether. I promised the old man Rs. 3 a month, and he was satisfied; but when he came the first time for the money and saw that the boy was comfortably settled, he refused to take Rs. 3, and affirmed that I had agreed to give him eighteen!

About eight days after he was brought to me in a *dhuli*, or litter, but oh how changed! He told me that when he had left me, and come near his house, God had struck him. He was evidently very ill. My prayer was, Lord, pluck this brand out of the fire! A few days after the old man sent for me. I was just quitting home; he lived about three miles off, and I had not a conveyance to take me there, my own horse having been already sent on. I therefore requested my assistant to see the old man. On my return I found that the old man breathed his last the very day I was sent for. It seems that on his wife's return from my house, he was already insensible. Some time after I met the attorney who had pleaded in court for Gauri Shankar's relatives. He asked after the boy. I replied, "He is well, and reading Sanscrit." "Well," he said, "we opposed and beat you!" "True," my catechist replied, "you did; you gained the victory over us here below, and we gained it over you above; the rulers of the earth decided for you, the God of heaven and earth decided for us, hence the boy is ours." "Very true," the *vakil* replied, and rode off.

The second youth, who was baptized with Gauri Shankar, was Muni Lal. He had been reading in the Oriental department of the school for about six years. He had been reading the Ramayan, and he

compared its contents, and what else he knew of his own religion, with the New Testament. The result was a conviction of the truth of Christianity. For six months he came regularly to Sagra, but he wanted courage to renounce Hinduism publicly; grace, however, prevailed. He came to me, stating his conviction, and begged to be immediately baptized, for he said, "I should not mind facing any one, not even my father; but if my mother should come and throw herself at my feet, I fear I should not have courage to withstand her." I urged him to wait a little longer, to which he agreed.

Meanwhile his father came to Sagra in search of him. All he wished was to see his son once more before his baptism, and to put the question to him, whether he became a Christian of his own free will. He stated that if his son wished to embrace Christianity from conviction he had no objection, as he was old enough to act for himself. An interview took place at which I was not present.

At seven o'clock the evening service commenced. The church was full, some Babus and a number of school-boys from the city attended. Gauri Shankar had petitioned to be baptized at the same time. The ceremony was a very solemn one, and we all rejoiced at this new token of God's grace and mercy.

During the interview the lad promised a visit to his mother, under the condition that no violence should be used towards him. The father having agreed to this, the lad went the following day to see his mother. He was accompanied by Pundit Nehemiah, Samuel, and one or two more. The father of the lad, knowing that we would keep our word, had collected a mob, and when the people saw the young man, they instantly seized him and carried him off.

The next morning I went myself to see what could be done, but the lad was locked up, and I could see neither father nor the lad, but was told that he was imprisoned, his family had cried all night, and he had preached all night. He had eaten no food all the time, and did not wish to stay there. Another remark was made to me that the people had endeavoured to stir up his mother against him because he had become a Christian, but she replied, "I do not know what Christianity is, but I know that it has made my son a very good boy, for he has never loved or honoured me more than he does now."

I wrote to the magistrate, and the next morning the lad was sent for to appear in court. Meanwhile his father had set him at liberty. I was just in time to hear his deposition. It was very short, and as follows:—"No one induced me to go to Sagra, I went to obtain that which my people cannot give me, for how can the blind lead the blind? I became a Christian of my own accord, in order to obtain salvation, for there is no salvation in Rama or Krishna, because they are not gods, not possessing divine attributes." This sentence, "There is no salvation in Rama or Krishna," the learned maulvi corrected and read, "Ram Krishna did not obtain salvation," and the question was asked, "Are they neighbours of yours?" It was strange that neither the magistrate nor the maulvi seemed to know what the boy meant by the words

“There is no salvation in Rama or Krishna.” The magistrate declared the lad free, and he returned home with me.

The young man's sincerity had been severely tested during his absence. A Babu told me that he had offered the lad Rs. 100 as a marriage portion, if he returned to the religion of his forefathers, but he had replied, “Thy money perish with thee.” This remark had offended the Babu as being too harsh, but on my making him read Acts viii. 20, he replied, “How bold, fearless, firm, and sincere, that timid lad has become!” He was then perfectly satisfied that the lad had not meant to insult him.

Both these young men went on steadily in their Christian walk and conversation, but both are gone to that place where they are free from persecution and are at rest.

Muni Lal, or, as he was baptized, *Matti* (Matthew), was one day invited by a Brahman to come and dine at his house. The man seemed friendly to all our Christians, and *Matti* went. He returned home very ill; and on his recovery we found that his intellect was impaired. He gradually became more strange in his ways, and one day he came and begged very earnestly to be sent to an asylum in the station. He was an excellent reader, and I sorrowfully complied with his request. He never left the asylum again: he was looked up to by his fellow-sufferers, read to them frequently from the New Testament, and was very kindly cared for by the medical man, Dr. C. Many of the natives from the city, and among them the Babu above-mentioned, expressed themselves equally concerned at his misfortune, and ascribed his condition to that fatal dinner. I saw *Matti* several times, he nearly recovered, and on my proposing to take him out, he said, “No! let me be here. I am not fit for anything, and shall only be a burden to you; I am happy here, the Lord is always near—I am resigned to His will.” He died in peace while still young. I trust he is now with his Lord and Saviour, whom he loved and trusted.

The other young man, Gauri Shankar, left us in the beginning of 1857, just before the Mutiny broke out. He wished to go to Agra, passed through Allahabad, but was most likely murdered on the way, as no trace was ever found of him.

REPORTS OF THE NINGPO NATIVE CLERGY.

NOTHING is more interesting than to view missionary work from the stand-point of the Native Church; and we feel sure that our readers will be glad to read together, and compare one with the other, the following Reports lately received from the four Native clergymen connected with the Society's Ningpo Mission—the only four in North or Central China. The letters from the Revs. Wong Yui-kwông and O Kwông-yiao are the first we have had from them. The first from the other two were printed in the *Intelligencer* of October last. All these letters are

translations: none, we think, of the Chinese clergy understand English.

The Rev. Wong Yui-kwông is pastor of the congregation of Bishop Russell's new church in Ningpo city (see *Intelligencer*, Sept. 1878), and acts as chaplain to the Bishop. The Rev. Dzing Ts-sing is pastor of the older Grace Church, also in the city, and works in connexion with the Rev. F. F. Gough. The Rev. O Kwông-yiao is pastor of Z-ky'i (or Tsz'-k'i, *i. e.* Mercy Stream), the well-known out-station twelve miles north of Ningpo. The Rev. Sing Eng-teh is pastor of Kwun-hæ-we, the chief city of the San-poh plain, on the sea-coast still further north. Sing Eng-teh was ordained deacon on June 6th, 1875, and priest on June 11th, 1876; the other three received deacon's orders on the latter date, and priest's on Trinity Sunday last year.

Report of the Rev. Wong Yui-kwong.

Ningpo, 21st January, 1879.

VERY REVEREND AND DEAR SIR,—On the 6th day of the 12th moon, I received and carefully read your letter, and, fully understanding it, wished at once to reply; but, alas! through illness, have hitherto been hindered. Pray excuse me. The goodness of you, the Mother Church, to us outsiders appears to me very great; not only providing that we should receive the tidings of salvation, but should be permitted to become fellow-helpers with you, and have part in this weighty ministry. Were it not for the goodness of the Mother Church, how could this be? Nevertheless, we will not glorify ourselves, but give all the glory alone to our Lord and Saviour Christ. May we Natives follow your charitable and humble example!

Concerning pastors fulfilling the duties of their office according to the Apostles' example, they must first grasp the truth, and then preach it to others. But in order to grasp the truth, they must have a thorough understanding of Scripture. In the wilderness our Lord overcame Satan wholly by means of the Scriptures; and St. Paul also says, "Taking the sword of the Spirit, which is the Word of God." But the Word of God is not easy to understand. We foreigners know very little of it, not only because we are dull, but because there are so few books to help us. Although there are a few commentaries, they are mostly superficial, and, being translated by Natives, much of the meaning is not rightly brought out. If you would help us with many books, either good

sermons, or good commentaries on the Old and New Testament, like a blind man with a stick, we should be able to walk a little. The Mother Church, being willing to help in everything, will not refuse to help us in this important matter. I am now learning the language of your honourable country, and am beginning to understand a little. I desire to beg of you a Commentary on the Old and New Testaments, a Church History, and a dictionary, hoping that after study I may understand and take hold of that incontrovertible doctrine; otherwise, having only the appearance, not the reality, how can I be like Apollos? Besides, the well-being of a Church depends greatly on the care bestowed on it at the beginning; afterwards and disorders generally spring from careless government at the commencement. How, then, shall we dare to be careless now?

As to our Native Church entertaining both filial and paternal feelings towards you, the Mother Church, according to our present strength we can only be filial, we dare not be fraternal; because we are but children, and have not come to full age, and must lean on the Mother Church. How, then, can we love as *brethren*? We ought to obey in all things. Although we have begun to collect for a Native Church fund, the money is very little—not enough to support our pastors. What, then, can we do? Even were the collections sufficient, and our strength ample, yet we ought not to be ungrateful, because the strength of a child is all derived from the parent; it is not of the child's own procuring. How much the more when

we are still children—how can we be considered as freed men?

As you say, the most important point is to seek first the kingdom of God, and our Heavenly Father will give us all things necessary. If the ministers will do this, they will fulfil their ministry, preaching the Word with earnestness, and faithfully watching over their flocks. If the Church members will do this, they likewise will fulfil the duty of Church members, loving God with their whole heart and mind, faithfully and industriously contributing of their money, and not only support their pastors, but be able to do everything else beneficial to the Church, as in other places. Perhaps they may also be able to repay a little of their debt to the Mother Church, reward a little of its goodness, not forgetting your trouble and pains. Pray for us. That which man cannot do, God can do. May He fulfil your and our desire!

As to myself, living at Hao-meng-fong, in Ningpo, under the Bishop's superintendence, and helping him, by God's mercy, this year there have been twenty-six baptisms. In the mornings I have translated either with the Bishop or Miss Laurence, and in the afternoons preached to the heathen. The Bishop has already written to you about other matters. I need not allude to them.

As to the fact that the doctrine is beginning to strike root here, there are several signs. (1.) The hearts of the people are turned. Formerly they looked on the doctrine as bad, and the preachers as wicked men, who either wanted to entrap men, or spoil them of their goods, or swallow up their houses and kingdom, whence arose many bad and false reports; now, most men praise the doctrine and its preachers. (2.) Formerly the converts were all of the lowest class; now there are also some from among the *literati* and gentry. (3.) There is much less persecution. Formerly, those who entered the religion

were looked upon as scarcely human; now, although, alas! there is still hatred, yet Christians are no longer looked upon as brutes. (4.) False religions are decaying. Formerly, the Buddhist religion was very powerful; now the magistrates hate it, and are trying to suppress it; the convents and monasteries are being turned into free schools, and other public offices. The Taonist and Buddhist religions are alike; the Buddhist having fallen, the Taonist will also fall, whence we may know that Christianity is beginning to flourish.

Nevertheless, there are still many obstacles. There is the Sunday difficulty, the difficulty about sacrifices and ancestral property, or the greatest of all obstacles, the Confucian religion. (1.) The Confucian religion is revered by all classes, from the king down to the meanest of his subjects. (2.) All power, authority, and renown, come through the Confucian religion. (3.) Its roots are deeper; it has been revered through so many ages, from its first beginning until the present day. (4.) Although some of its doctrines agree with Scripture, some are opposed to it; men only know the parts that agree, and pass over those that disagree. The greatest of all obstacles is the Confucian sect. Hence the importance of schools.

But God's power is illimitable. He has already promised that all the earth shall be given to our Lord. He Himself will remove the obstacles; the doctrine will rise irresistibly as the tide. Now is the time for working. Alas! our Native Church has no strength; so that now you must help us the more. Like rice almost sufficiently cooked, the last faggot is indispensable. May God exhibit His power, so that in all places the little Churches, now like grains of mustard seed, may become one large tree!

I salute you all, honourable gentlemen, and remain, yours very truly,

WONG YUI-KWONG.

Report of the Rev. Dzing Ts-sing.

Ningpo, Dec. 30th, 1878.

REVEREND MR. FENN,—The letter which you wrote this year to us Native ministers, in addition to your ordinary one, I have received, and must thank you much for thus remembering us, and for writing such words of exhortation and encouragement. Formerly we were

aliens from your honourable country; now, through faith, we may be reckoned not only as one body in the Lord, but also as having a still closer relationship from being united in the work of a common Church. The sympathy and love which you have shown towards us are truly more than ordinary.

With regard to my own part in the Lord's work I need not mention other important wants which exist, but will confine myself to the difficulty we experience in dealing with the Bible; for although personal diligence is of the first importance, a proper guide in our studies is also indispensable. Now, as I have not in myself a good substratum of learning, and do not comprehend the original languages of the Bible; and, moreover, have very few commentaries and other explanatory books: therefore I have constant anxiety lest I should fail in adequately discharging the duties of my office. We have frequently begged the clergy from your honourable country to prepare such books as would be of use to us Native preachers, and especially commentaries on the Old and New Testaments; but their present duties, in connexion with evangelistic work, are so onerous, that they have no opportunity of doing so. Could the Church of your honourable country, in addition to those it has already sent, specially appoint even a single clergyman to devote himself entirely to this work, the benefit to us Native pastors would be far from small.

Again, as to drawing our salaries from the Church of your honourable country, no doubt, at the present stage of affairs, we ought to be supported by our Native members. Now, as regards our Native congregations, having respect to their age, they ought by this time to have arrived at manhood; but, looking to their *actual ability*, they must still be looked upon as only half-fledged babes. This is a cause of constant grief to us, and we long for the time when we shall be like flourishing Churches in other places, no longer needing support from the mother Church, but having ability in every respect to do our own work, in accordance with your oft-expressed hope—which hope, if you, our benefactors, so deeply cherish, we, the recipients of your bounty, naturally look forward with still greater impatience to the day when we shall be able to support ourselves—and this, not that we desire the honour of independence, or do not like to be subject to you; but chiefly from a feeling of shame at not being able to perform our simple duty. And another still stronger reason is that we are assured that the longer we employ

the money which comes from your honourable country, the longer will any great progress amongst us be deferred. Indeed, if we could only see the Native Church putting forth a little strength in this direction, we should regard it as a sign of so much real advancement. Hence, could we but fulfil all that you desire for us, we should still place all the honour to your account. 1 Thess. ii. 19, 20.

Now, as regards the ability of the Native Church, this, of course, is chiefly exhibited by the amount of its contributions, to which, for several years past, we have paid very especial attention; and, although the amount contributed is still altogether small, yet the members of the Church now very generally understand that they have this duty to perform; and some of them are endeavouring to do it to the utmost of their power. At any rate, this may be considered as the commencement of the establishment of a Native Church Fund.

But, after all, this matter of money is not the most important. If in our mean country all the money that is now wasted on idolatrous practices could be transferred to the credit of the true religion, then we should no longer have to mourn over our want of ability; wherefore the great thing is that the truth should spread, that the number of believers should be multiplied, and, above all, that great grace should be added to them, so that each might have a firm resolve to contribute according to his power.

As to the city of Ningpo, what we chiefly mourn over is the fact that, though the Gospel has been preached here for so many years, the coldness and indifference of the people is still very great, and there are no signs of a revival. Besides, the number of those who believe and join the Church is even less now than in former years—and this is true not only as regards our own Church; other Churches show as little increase. Moreover, comparing it with the country round about, the city of Ningpo, where so much work has been done, and for such a number of years, is less fruitful. Whether this unproductiveness is owing to incapacity on the part of the preachers, or to increasing hard-heartedness on the part of the hearers, the cause, whatever it

be, is very strange, and truly deplorable.

Still, those that enter the Church in the city of Ningpo, though they are very few, the numbers that hear the doctrine here, and have a general knowledge of Christianity, are far greater than in the outlying districts. Moreover, as Ningpo is a place of general resort for business, the whole country round about—every Foo and every Hyion also in the Province—reaps the advantage of having the doctrine preached here; and hence fruit is borne in other parts, the root of which

was the hearing of the Gospel in Ningpo. Further, the doctrine is being preached every day all over the city, and it is my impression, if we only wait for the times of refreshment, when the doctrine is to spread, that then more fruit will be found in Ningpo than elsewhere. Wherefore we can now only work on in faith, leaving the settlement of the time for ingathering with God.

With compliments to yourself and the other honourable teachers,

The letter of

DZING TS-SING.

Report of the Rev. O Kwong-yiao.

I present my salutations to the very honourable Committee of the Church Missionary Society. Through the kindness of the very honourable Committee I have received a letter, in which they have reminded and exhorted me concerning the solemn office with which I have been entrusted, to the end that I may be the more careful and diligent in the exercise of it.

I will now refer to the place in which the Bishop and the missionaries have located me. I will briefly inform the Committee of the great Society of the customs of the place; of the people; of my own work during the past year; and also of the state of the members of the Church; so that you may know all, and in the hope also that hereafter you may, day and night, make prayers to God on our behalf.

The place where I have been located is a heen city in the Ningpo-foo, called by the name of Z-ky'i. The church stands in the centre of the city. It [the city] is about 20 or 30 li distant from Ningpo [about 12 miles]. There is no other preacher of the Gospel living there but myself.

When [the people] first heard the Gospel, they were pleased; the second time they heard it, they were a little offended, and had to be compelled to listen; the third time they heard it, they for the most part hated the religion. And even if they listened, they did not give any attention to what they heard. The reason of this is because the customs of the place are so very superstitious. As the Z-ky'i proverb says, "Jing bing shü-fu miao hying-long"—the meaning of which is, "The poorer the people, the more costly

the presents, the more prosperous the temples." Their lands are all connected with the idol temples; wherefore, in Z-ky'i, wine guilds, or clubs, are very numerous. Because their ancestors were afraid that their descendants would easily use up their property, six or seven, or eight or nine, persons put their money together and purchased land, and made it the property of a temple guild, for their posterity to share in succession. Those to whose turn the property falls receive the rent, and provide a wine-feast. Those to whom it does not fall partake of the wine-feast for one day, receive 600 cash, and, on an appointed day, put on their best clothes to go and worship the idol. Those who do not perform this worship are fined 600 cash, or, if they have to go away from home, they are obliged to hire a person to perform the worship for them. There are also ancestral sacrificial lands, and these are very numerous; so much so that each generation has over a hundred acres of these lands, or some tens of acres. Those to whose turn the property falls receive the rent, and spread the ancestral feast; those to whom it does not fall unite together in worshipping their ancestors, and in partaking of the ancestral feast. The people generally are all dependent on their ancestral and temple lands for the support of their families. When the poor are very much in need of money, they sell the first year's produce of the land which is to fall to them, so that they may have ready cash to spend. Wherefore there are very many persons who in the forenoon may be seen in rags, but who in the afternoon are clothed in silk garments. These ances-

tral and temple lands are much more numerous than they are at Ningpo. The families of the better classes are connected, in some cases, with 200 of these temple guilds, in others with 70 or 80, or 50 of them. The families of the very lower classes are connected with some 7 or 8 of these guilds. The (people) are great devotees of the Buddhist and Taoist religions. With regard to the followers of Confucius—the literary men—they are men who have a name without the reality. All the inhabitants in the four quarters of the city are like the Athenians; they are altogether given up to the worship of idols; they are very proud; they utterly abhor the religion of Jesus, just as the Pharisees in former days despised our Lord and Saviour Jesus Christ.

Wherefore it is extremely difficult to preach the Gospel in Z-ky'i. Their perverse hearts can only be compared to water that flows downwards, and this is the reason that, after having preached for so many years, there is no fruit. But when I consider what the Lord says, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit;" also of what St. Paul says, "Be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine," I think that I ought to be diligent, and not to fear tribulation; to preach the Gospel, and to fulfil my ministry. Or, as God says to Elijah, "I have reserved unto Myself seven thousand men who have not bowed the knee to the image of Baal." So I now think of Z-ky'i. God's grace there certainly is, His chosen people are there, only that the day has not yet come—this also one can hardly tell. For since the Lord has granted to Z-ky'i a church, it is plain that the standard of the cross has already been planted, and that by-and-by Satan's iron door will surely be broken open, his snares will be rooted out, and his chains snapped in sunder. Wherefore, although at present their minds are so perverse, like water that flows downwards, that will not in any wise ascend, yet if all the honourable members of the Society will earnestly plead with the ever blessed Saviour on behalf of Z-ky'i, He will abundantly pour out upon us the light of His grace.

With regard to my own work during

the past year. My time is much spent in the country at the beginning and end of the year. In the summer, and on market days, I preach in the church [to the heathen]. My hearers have been composed chiefly of those passing to and fro. It is just like sowing seed by the wayside. If even there are some who manifest an interest in what they hear, yet, because of the ancestral and temple property, and the observance of Sunday, and the slanderous talk of the people, it is only like sowing seed among briars and thorns. Nevertheless, through God's grace, during the past year, five or six persons have become inquirers; these are the results also of the preaching in the church. They also come to the forenoon service in the church on Sundays. They are all from the country; some of them journey to and fro 30 li, some 40 li, some 70 li. Although at present they have little knowledge, yet, through God's blessing, they are earnest.

With regard to the Church members. Although they are very ignorant, yet, through God's grace, they are earnest and sincere believers. They attend church every Sunday, both morning and afternoon. They can all, with the exception of a few old persons, read the Scriptures in the Roman character. And, through God's grace also, although very poor, they willingly contribute to the Church Fund. Every year there are certainly over 20,000 cash of contributions. This money is in most cases saved from their rice; some of them also in the cold snowy weather make cotton cloth, which they sell, and give the proceeds to the Church Fund. Moreover, there is one member who, for the Gospel's sake, has given up his former occupation. He could earn at this occupation some tens of thousands of cash per annum, and lead a very easy life; but, when he saw that it did not agree with his profession of the Gospel, he at once gave it up, willingly suffered loss, and sought for other employment. And now, when he goes out to sell his wares, he preaches also, and those who hear marvel at him, and say that he is a madman. This man's daughter, moreover, who is about fifteen years of age, recently, in the 11th moon, was very steadfast in her profession of the name of the Lord. It was on the occasion of her marriage. During the wedding ceremony, her husband, relations, and friends, and neigh-

bours, wished her, in company with her husband, to worship the idol. This she firmly refused to do; and when they compelled her to kneel, she would rise up again. At last they all seized her person and her feet, and forced her to kneel down to worship. But she was not in the least afraid. Only quite recently she attended service in the church. This girl was betrothed by her father before he became a believer. After his conversion he used to exhort his intended son-in-law to worship God at the wedding ceremony. But his intended son-in-law not only refused to listen, but hated the doctrine of Jesus all the more. As the girl, however, had been already betrothed, there was no help but to allow her to be married. Now, through

God's grace, this girl is not afraid of suffering. She testifies that it is God alone that she ought to worship. There are many people in Z-ky'i who know all about this affair. May God keep her steadfast unto the end, and may many, through her, be led to repent and believe the Gospel!

In conclusion, I entreat the honoured members of the Committee to pray for me, so that I may have wisdom to understand the Holy Scriptures, and to preach the truth; that I may put on the armour of righteousness, use the sword of the Spirit, that I may not "entangle myself with the affairs of this life, and so please Him who hath chosen me to be a soldier."

Your pupil, 'O KWŌNG-YIAO.

Report of the Rev. Sing Eng-teh.

Salutations to the venerable elders in our Lord Jesus Christ of the Church Missionary Society of the honourable country of England.

I desire to inform you of all matters during the past year, connected with the Church at Kwun-hœ-we, a place in the Z-ky'i heen, of the Ningpo-foo, province of Cheh-kiang.

From the beginning of the first month onwards, some hundreds of persons have heard the doctrine every week. On the 21st day of the second moon Bishop Russell administered the rite of confirmation. The number confirmed was eighteen. There have been in all seventy-one communicants. Of candidates for baptism there have been over ten persons. The number baptized during the year has been ten. Out of fifteen boys in the school, four have received baptism.

I have, besides, other good news. In the village of the five li En-ko, four or five persons, men and women, have come up to Kwun-hœ-we to hear the doctrine and to worship; they have not missed a Sunday. Amongst them are two old men, one aged seventy-six years, and the other over sixty years, who, through the influence of the Holy Spirit, have forsaken the evil customs which they formerly loved. They have taken the Potoo goddess of mercy paper money to the church, and requested me to burn it, and have also earnestly prayed to the Lord to forgive them their past sins. There is also the case

of a man who lives in the city of Kwun-hœ-we. This man is a soldier, under a military mandarin. Last year, through the influence of the Holy Spirit, he was led to hear the doctrine, and this year he has been baptized. He is, indeed, a reformed man, and leads a new life. Before his baptism his wife died. On her sick-bed she prayed earnestly to God for salvation, and, although she did not receive baptism, I confidently hope that the Lord Jesus will save her.

Although everything is in a better state than the previous year, there is one thing, alas! that I cannot speak well of. The Church Fund is not prosperous. And for what reason is it not prosperous? There are several reasons. First, there has been a great deal of rain during the year, and the harvest has not been good; secondly, the two lay representatives to the District Committee have not been diligent [in making the collections]; thirdly, some of the members' example [lit. "light"] is not good; finally, without the Holy Spirit's blessing, nothing can be good.

There is no need that I should say more. May God assist me henceforward, as heretofore, to do His work in the Church at Kwun-hœ-we! Next year I shall inform you more at length.

Written on December the 20th, in the year of our Lord 1878, and in the 4th year of the Emperor Kwŏng-Fu, the 11th moon and 9th day.

SING ENG-TEH.

THE KASHMIR MEDICAL MISSION.



KASHMIR is drawing to itself a painful interest at the present time. The famine of last year has returned, and seems to be more severe than ever. Our missionaries, Mr. Wade and Dr. and Mrs. Downes, have been working nobly to alleviate the distress, and have taken the temporary charge of several hundred orphans.

Dr. Downes's Report for last year is of course of earlier date, but its own interest warrants its insertion here:—

Kashmir, Nov. 15th, 1878.

On arriving in Srinagar in May, we found that the famine had made sad progress. I at once commenced work at the hospital. My hospital establishment had come with me in March, and my assistant-surgeon had been regularly seeing patients in my absence. I soon found myself fully engaged with a large number of out-patients and in-patients, with a great many important operations to perform. Old Qadir Bakhsh, the catechist, spoke to the out-patients daily in Kashmiri, and opened our work daily with prayer.

In June Mr. Wade returned, and it was a great relief to have him; for, besides our ordinary hospital work, the famine was pressing on us sadly, and every one was getting anxious. He very soon set to work to collect money for the famine-stricken people, and, before the month of August was over, money came flowing in.

I had a large number of cases of accidents during the month of June. The people were starving, and when the mulberries became ripe they climbed the trees as usual to gather the fruit, and, partly owing to their eagerness to obtain food, and partly on account of their weakness, induced by weeks of privation, they met with accidents very frequently. Hundreds must have fallen off the trees, breaking their limbs, and often losing their lives. Almost daily people were brought to me with broken limbs, many of whom I admitted into hospital. At last I had about twenty such cases in hospital, many of which were bad compound fractures. I mention this because it is quite a feature in our hospital practice this year, and in no hospital at home—not even in the London Hospital, which is notorious for the number of patients treated for accidents occurring in the East of London—have I seen at any one time so many compound fractures as we had throughout the month of June this year.

By the end of July, the famine had so engrossed the attention of the people that we had comparatively few patients, only having, on an average, sixty or seventy patients daily, many of whom were mere beggars. The food also was unsuitable for the in-patients, and many died. We had to restrict our number of in-patients to a very small number.

The famine had interfered with the work, as it had done with everything in the valley, paralyzing every industry, and silently, though surely, laying the hand of death on all the inhabitants as they fell under its power. We look back to that sad time when, in the month of September, the famine had reached its height, as a ghastly dream through which we have passed, and we tremble to think that there is a possibility of its being repeated. At the end of September Diwan Anant Ram arrived, and he brought relief. By his orders, the passes to the Punjab were opened, and many thousands of Kashmiris must have left the valley. The small amount of grain in the country was more liberally distributed, and when, in October, the new crop of rice was ripe, some was at once sold to every one at a very low price.

The great danger for the future is that those in power under the Diwan may not do their duty conscientiously. We are anticipating more or less of difficulty, and Mr. Wade's supplies of grain are being carefully kept, in case they should be more needed than at present.

We are engaging 100 or 150 coolies daily on a small famine work, which will not only bring some money into the hands of the poor, but will, we trust, improve our hospital and the neighbourhood.

From the time of the Diwan's arrival, and the relief afforded to the people by his arrangements, a great change has come over our hospital. The beggars, who used to come for the sake of any

small help we gave to the out-patients, no longer continue to come to us, and we are thankful to be rid of them. In their place we have about fifty *bonâ-fide* patients daily, a large proportion of these being Pandits, and a considerable number of patients are admitted for indoor treatment.

As regards missionary work, I fear that very little has been done. We have been able to do little or nothing in studying the Kashmiri language, and without it we can do nothing. Qadir Bakhsh is our only catechist, and he is very infirm. The people have been so lost in their troubles that, had any one this year spoken to them with the tongue of angels, I think it would have been impossible to engage their attention—at any rate, we have failed.

I wish I could report more encouragingly. I have been out a few days' march into the country. I wish I could speak of "fields ripe for the harvest." Alas! I see on every side depopulated

villages, and a scanty, degraded Mohammedan population, with a superior Hindu community, only greedy to gain every advantage over those in their power. Religion is at a discount, unless by religion we mean the revolting symbols of Hindu worship. The Mohammedans appear to attend but slightly to their own religion, which, bad as it is in itself, they have degraded to a superstitious idolatry.

We still hold our own. Powerless at present, perhaps, to influence these people for good, we can, at any rate, show ourselves to be their friends—I might almost say their only friends. I think we are regarded by many in this light.

We hold a position here which grows stronger the longer we remain; and, if ever God says, "Let there be light," I think we shall be in a position to show the beacon-lights of the Gospel to lost Kashmir.

In Memoriam—General Alexander.

BY LIEUT.-COLONEL GABB.



FOR many years South India has been well represented at the Council-Board of the Church Missionary Society in Salisbury Square. To those acquainted with the history of Madras this will be no matter of surprise, for about thirty-five or forty years ago there arose in that Presidency a band of men, for the most part occupying foremost positions in the Civil and Military services, remarkable for their Christian character, their whole-hearted zeal, and the influence they were able to exercise in promoting the highest interests of their countrymen abroad, and of the Natives of the land of their sojourn.

The then rapidly developing Mission-field invited and gave scope for the zealous efforts of these good men. While their sympathies were not limited by the operations of any one denomination, for they went forth to every good work, they may be said to have been most intimately connected with the Church Missionary Society, of which they were the ardent supporters, and which indeed may be looked upon as a kind of foster-parent of that spiritual life which shone forth from them so brightly—for the Church Missionary House, the Black Town Church Missionary Chapel, and the Church Missionary Society's Corresponding Secretaries (notably the late Rev. John Tucker), were the places and friends around which their Christian efforts mainly centred.

At this period the late General Robert Alexander held the highly influential and responsible office of Adjutant-General of the Madras

army—an office, the requirements of which would have exhausted the energies of most men, but not so with General (then Colonel) Alexander. Throwing his influence into the cause of Christ, he was always linked in active co-operation with that noted band of faithful men who, having given their days to the legitimate calls of office, often devoted their nights—running into early morning—to the loved work of their Heavenly Master.

The right hand of fellowship, with open-hearted hospitality, was ever by him held out to the new arrival who came to India as a messenger of the Gospel. To be Christ's servant was a ready passport to the hearts and kind offices of General Alexander and his sainted wife, whom he has now followed into the Heavenly rest after an exact period—to the day and *hour* it is believed—of eleven years.

He was indeed "bold for the truth." He feared not the face of man when he thought that truth was assailed, or that "the liberty wherewith Christ has made us free" was endangered; he knew of no compromise; his eye was single, and his Master's honour the uppermost thought of his heart. He has died full of faith and of good works, leaving an example of unflinching fidelity to the Lord whom he served and a sweet memory of warm-hearted affection to those whose privilege it was to enjoy his friendship. He has now "*been presented faultless before the presence of His glory with exceeding joy.*"

LATER NEWS FROM CEYLON.



AFTER the last number of the *Intelligencer*, containing a sketch of the history of the Ceylon difficulties during the past year, went to press, a letter was received from the Rev. J. Ireland Jones conveying unexpected and welcome intelligence. Notwithstanding the dead-lock to which

matters seemed to have come in the controversy between the Society's missionaries and the Bishop of Colombo, a way was found by which the missionaries were enabled to attend the Bishop's Visitation and Conference without compromise of their conscientious convictions, and the Bishop, by according to them public recognition as clergymen of the diocese, virtually withdrew his strongly-expressed refusal to hold any further communication with them. They did abstain, as they had proposed from the first, from attending the Communion Service at the Cathedral on the morning of the Visitation day; yet they were admitted to the formalities of the Visitation itself, and to the Conference; and on the second morning, at the Bishop's request, Mr. Jones administered the Holy Communion in the Cathedral, the Bishop and all the clergy receiving the elements from his hands and those of the Arch-deacon, who assisted. How this change in the position of affairs came about, Mr. Jones's letter will show:—

Galle Face, May 2nd, 1879.

I had been in correspondence with his lordship's Chaplain, and ascertained that if we were present at the business part of the Visitation, he could,

though not regarding it as satisfactory, look on us as fulfilling the legal obligation. We therefore went at eleven o'clock yesterday. The Bishop examined our papers, and retained the licences for alteration. He said that he would endeavour to accept existing limits, but would define them on the licence; that licences so issued would have nearly the force of institution; that they could only be withdrawn by legal process.

In the interval after the Visitation, the Archdeacon invited three of us to his study, and represented that the Bishop was chiefly aggrieved by our having, in Mr. Oakley's letter, applied to the Bishop's doctrine words used by our Church to condemn transubstantiation, and asked us whether we could not withdraw those expressions. We had much conversation on the subject, and I stated that I should have felt no difficulty, personally, in withdrawing those words; that, in fact, we had done so in our printed letters; but that to express our views we should have to use words which, though perhaps not so offensive, meant much the same thing. The Conference commencing, brought this conversation to a close.

We attended the Conference, and on some points expressed our opinion very plainly, especially that of lay orders, subdeacons, &c. However, the Conference passed over without difficulty arising, and we returned here.

Late in the evening, came a letter from the Archdeacon, saying that if the Church Missionary Society's missionaries consented to withdraw the words alluded to from the Twenty-eighth Article, the Bishop would have pleasure in asking me to administer the Lord's Supper this morning, in the Cathedral, in our usual way, so that all might have an opportunity of communicating. I replied, that we regretted that words which our Church used only to condemn transubstantiation had been applied to the doctrine of the sacrificial aspect as defined by the Bishop, but called his attention to the paragraphs in our letters which had already withdrawn them. I added, we still felt bound to say that we regarded the doctrine that the Lord's Supper is a sacrifice as not in accord with the teaching of Holy Scripture or the formularies of our Church. If the Bishop considered the explanation so far satisfactory, I would be glad to accept his invitation. With this the Bishop was content. We went over this morning, and I administered the Holy Communion to the Bishop and Presbytery, the Archdeacon assisting. The only thing in the neighbourhood of the table to which we could object was a cross, but it was on a ledge some distance above the table.

We afterwards attended the Conference of the Presbytery, and some of us were requested to act on various sub-committees in the diocese.

Later letters give details of certain modifications the Bishop desires to make in the form of the missionaries' licences. These have been receiving the careful consideration of the Committee.

We hope that in an early number will appear a review of the whole controversy; and meanwhile we content ourselves with an expression of thankfulness to God for this acquittal—as it is in effect—of our brethren, before the face of the Christian Church in Ceylon, from the charges which had been brought against them. But they will still need grace and wisdom to stand firm and faithful to the principles of the Society and the simplicity of the Gospel. May He who overrules all for good continue to them His presence and blessing!

RECORDS OF THE MISSIONS.

JAPAN MISSION.



OME delay in the receipt of our Annual Reports from Japan compelled us to break off the general review of this Mission begun in our January and February numbers. The last four months having been given to the Niger and Ceylon, we now return to the far east, having before us the Reports of all our missionary brethren for 1878.

Having already noticed the distribution of the staff, and some other matters, and having given the statistical returns in a "Month" paragraph in our May number, it only remains to append the Reports, which will repay careful perusal, and will, we are sure, incite every reader to both praise and prayer.

Nagasaki.

Report of Rev. H. Maundrell.

Nagasaki, Dec. 13th, 1878.

The general work of the Mission at Deshima has gone on as usual. The services have been kept up uninterruptedly, attended regularly by the Christians, and variously by inquirers and passers-by. The behaviour of the latter has been orderly and quiet—a great contrast to the state of things that prevailed for some months after the opening of the church as a preaching-place, three years ago. They more frequently, too, stay throughout the service, showing that they have come not merely from curiosity. We have had twenty-one baptisms during the year—twelve on Easter Day, and nine on Sunday, 29th September, St. Michael and All Angels' Day. Of these, three persons were of the Samurai class, one a carpenter, and the remainder of the tradespeople and labouring classes. Sixteen were adults and five children of believers. One specially interesting feature of these baptisms is that in three cases both man and wife were baptized together; and, in a few other cases, the women were the wives of men who had been previously baptized. Sano (Martin), who, with his daughter of eight years, was baptized in 1876, has now seen his wife received into the Church. For two years she came again and again to the services, and to Mrs. Maundrell's Women's Sunday Bible-class, but only lately could she decide to become a Christian. John Ko, of Saga, baptized last year, has brought his young wife to

be taught, and baptized this. The carpenter and his two elder children were baptized last Easter, his wife and two younger children some months later. Thus we have a few Christian households, for which we feel especially thankful.

With the increase of numbers comes the increased responsibility of systematic Christian teaching. During the year, we have considerably enlarged our means of effecting this, as far as buildings are concerned, by the erection of a church-school at Deshima. It is forty feet long by twenty-four, is two stories, and has cost about 900 dolls., most of which has been raised among the foreign residents, in lieu of remuneration for the missionary's services at the English Church. We shall not be able to get much help in this way in the future, as, owing to the decrease of foreign trade at this port, several foreign houses have closed. We opened the school a few Sundays ago for adult Bible-classes and for a children's Sunday-school work, in which the preparandi students are to assist. It will also be useful for evening lectures, Church Councils, and as a day-school for our Christian children, and others whose parents are desirous of their receiving a Christian and English education. In this way it may supply, I trust, in time, some students for the preparandi class. A great want, at present, is a schoolmaster.

The four students under training, Stephen Koba, Paul Yoshidomi, Paul

Morooka, and John Ko, have been under regular instruction throughout the year, though it has been difficult, and sometimes impossible for me, with other duties on hand, to give as much time to them as I could wish, or as their diligence in study deserves. I have been taking them carefully through the Pentateuch, the Gospels of St. Matthew and St. Mark, the Acts of the Apostles, Dr. Smith's Scripture History, the Church Catechism, and Paley's Natural Theology, of which they are very fond. I have asked Mr. Warren and Mr. Evington to kindly set their examination papers for Christmas. Thanks to Mrs. Goodall, they are now able to make good use of English Commentaries and historical works bearing on the Old and New Testaments, which are helping them to a more intelligent knowledge of the Bible and of the Christian religion than they could otherwise obtain. Their knowledge of English will also enable them to proceed at once to theological works and Church History. Some have objected to teaching preparandi students English, but I am convinced that, provided you are sure of your men, sure that they are seeking not merely the English language, but using it as a help to a more thorough knowledge of the Christian religion, there is a great advantage in it, and as necessary as the teaching of Latin, Greek, and Hebrew to our theological students at home. With, as yet, no Japanese translation of the Old Testament, or of any standard theological works, a knowledge of English to a Japanese student of Divinity, at present, at least, is not only advantageous, but almost a *sine qua non*, if he must be taken beyond a mere elementary training. I am glad to be able to report that the four students have given general satisfaction, both in their studies and in

their conduct. I cannot but hope that, after two more years' training, they will prove in some degree efficient, as well as zealous and consistent helpers, worthy, I trust, of being placed out as catechists or evangelists, and in good time be ordained deacons.

One other branch of the work here I must just allude to. The British and Foreign Bible Society's Secretary at Shanghai has sanctioned my employing a colporteur in this part of Japan. Sano has consented to travel as such, and he has commenced his duties this month with encouragement. He was one of our first converts, and, though by no means a scholar, he has a fair knowledge of the Gospels, and is a consistent Christian.

There are a few other marks of the gradual growth of the Society's Mission at this station, but they are by no means the only or most important criterion of the progress of Christianity in Japan. It is almost necessary to be living in Japan to be able to realize how great a change is taking place in the minds of the people in reference to the Christian religion. The number of baptisms may be small, and there may be, as yet, little tangible result, and a poor statistical account to give; but the most hopeful sign of the times is that which cannot be gauged by numbers—the prejudices of the people breaking down before the light and power of the Word of God, and Christianity no longer despised to the same extent as formerly as "*the evil way*," but beginning to be thought by many to be what we know it really is, the only true and good way. Without doubt there is a great work to be done for Christ in every part of this Empire, even in this hitherto proverbially prejudiced port and province of Nagasaki and island of Kiu-shiu.

In a later letter Mr. Maundrell writes:—

Nagasaki, Jan. 27th, 1879.

The preparandi students returned from their Christmas vacation a few days ago, bringing with them John Iundzuka, the young man mentioned in my letter of January, 1877. During the past eighteen months he has been kept at home by family circumstances. He is now free, and has come to join the preparandi class. We are thus beginning the year with five students, a day school at Deshima, a girls' boarding-

school in prospect, and last, but not least, with Mr. and Mrs. Andrews comfortably settled in the new Mission-house at Deshima. May the Lord abundantly bless these means to the furtherance of His work here!

Feb. 6th.

The school for the half-castes and Japanese children was opened on Monday last. There are fourteen scholars. Mrs. Goodall teaches in the afternoon,

and a man who was baptized on Christmas Day, in the morning. Mrs. Andrews and the students, in turn, will help. As I have already said in a former letter, an English schoolmaster

is the desideratum. It is the first school of the kind, i.e. unmistakably Christian, that has been publicly opened, in Nagasaki.

Osaka.

The first part of Mr. Warren's Annual Letter, in which he gives a succinct and very interesting survey of the condition of Japan as a field for Christian Missions, was separately printed in our May number. The larger portion, which we now present, describes the various missionary agencies at work: as does also Mr. Evington's.

From Report of Rev. C. F. Warren.

Osaka, Jan. 14th, 1879.

I will now give a brief summary of the work at this station, and in doing so will follow much the same order as in my last Annual Letter.

1. CHURCH SERVICES.—These have been maintained as heretofore, viz., two on Sunday, and one on Thursday. The average congregation on Thursday evenings has been twenty-two as compared with twenty; and that on Sunday mornings thirty-three against thirty in the last four months of 1877. The averages would have been higher this year, but for the sickness of quite a number of our Christians, which affected the attendance considerably in the third quarter.

The services have been conducted by Mr. Evington or myself, and we have from time to time been assisted by some of our leading Christians. Mr. Nakaniishi and Mr. Kimura, each take an address once a month, on Sunday afternoon, which I usually supplement at the close by adding a few words. The exposition of the Epistle to the Hebrews was carried on through the year on Sunday mornings. The exposition of the eleventh chapter gave me a good opportunity of communicating many important facts of Old Testament history. The concluding verses of the Epistle were expounded on the last Sunday in the year. On Thursday evenings the exposition of St. Luke's Gospel was continued to the end of Ch. xxi., after which I took up the Acts of the Apostles.

2. CLASSES.—(a) *The Sunday afternoon Bible-class.*—This has been conducted on the same footing as reported in my last Annual Letter. From twelve to twenty have usually attended. Three,

who formerly met with us regularly in this class, now attend Mr. Evington's Sunday afternoon service in the city, and consequently are no longer members of this class. There has been encouraging growth in Mr. Evington's class for the younger members of the flock, and there is at length a fair prospect of starting something like a Sunday-school with Native teachers. We ask your prayers especially for this work—that it may grow into a strong, self-sustaining Native effort for the spread of the truth. We have gone over the Epistles of St. John, and that to the Galatians, both of which have furnished most wholesome instruction for our infant Church members in the fundamentals of faith and duty.

(b) *Catechumens' Classes.*—These have been held, as needed, from time to time.

(c) *Class for Women.*—This has been carried on much as formerly, and with many tokens of encouragement. We have now an average attendance of about a dozen. The way in which some of the members of the class look up texts bearing on the subject announced for consideration is very cheering indeed. We have just completed a course of instruction on the Creed and Ten Commandments. I am more and more convinced that sound catechetical instruction in the fundamentals of faith and duty is the best means of leading young Christians, and especially women, into the knowledge and love of God and His truth.

3. INQUIRING VISITORS.—This year has not been so marked for the number of visitors as last year was, yet many have come professedly desirous of learning the way of God. In addition to those received by Mr. Evington and myself,

many visitors have been instructed by one or another of our Native Christians. Since the middle of July Mr. Kimura has, with but few interruptions, sat almost daily in the chapel to receive visitors and inquirers. He has had some encouraging seasons with men who have repeated their visits. One or two of them seem to be approaching the kingdom of God; but, beyond the sowing of much precious seed, we cannot speak with certainty.

4. EFFORTS IN THE CITY.—When my last Report was written, a year ago, we had only one preaching-station in the city left open to us. For a longer or shorter period I have had opportunities of holding meetings in three places during the year:—

(a) *Mrs. Kume's House.*—From the beginning of the year a fortnightly meeting was held at this place. The attendance was frequently very good, numbering between twenty and thirty, and interesting conversations frequently followed. The meetings were continued until Mrs. K. made preparations to leave Osaka for her native province, whither she went in June.

(b) *Mrs. Ono's House.*—This house was opened to us by the efforts of Mrs. Kume, who always attended, and took the responsibility of providing tea, &c., for those who came. The meetings continued, with a slight intermission, until the beginning of August, when Mrs. Ono made preparations for leaving Osaka.

(c) *Miss Maclean's House.*—Miss Maclean, who originally came out as a missionary to China, now resides in this city, where she is engaged as governess to the children of a Native gentleman. Some time ago she offered me a room in her house for a weekly meeting. We commenced on October 18th, and have had some very encouraging meetings. Sometimes between twenty and thirty have been present, and many have come again and again. This is now the only station open to me.

(d) *Aratani Yabei's House.*—This is an old friend with a new name. The name by which our jinrikisha friend was formerly known [Takasu Jinnemon, Ed.] was not his own, but one he had taken with a house he rented. He will henceforth be known as above. This is Mr. Evington's head-quarters for city work.

5. BAPTISMS.—We are thankful to

have to report that there have been twenty baptisms during the year—seventeen adults and three children. Of these, seven were baptized on Sunday, March 10th—as reported in my letter of March 18th—nine on Easter Day, one on Whit-Sunday, and another on Trinity Sunday, as stated in my letter of July 9th. Two more were received on Christmas Day. They were both women. Mrs. Chubei, whose husband was baptized in the spring, has at length followed his example. The other, Mrs. Kubota, is a quiet old lady, who gives evidence that she is taught of God. She was first induced to attend our services by Mr. Kimura, and he has done much to lead her on. Already she has been called to suffer persecution, but she remains firm, and says she is happy in her choice. May God support and comfort her!

6. NATIVE CHURCH.—The Natives were much encouraged by the visit of our Bishop in June. The incidents connected with his visit have already been reported in my letter of July 9th.

The Holy Communion has been administered once a month, and on the principal festivals—Easter Day, Ascension Day, Whit-Sunday, and Christmas Day—as well as on the first day of the New Year. The attendance has always been good—not a single communicant being absent, except from sickness or some other lawful cause.

I am thankful to be able to report signs of marked progress in the development of the Native Church. We are but few in number, and, so far as the world would estimate our power, a feeble flock; yet we thank God that there are evident signs of life, growth, and power both to work and to support the work being done.

First I may say that three of our communicants render valuable assistance at our services and meetings. Mr. Nakanishi, in addition to the Sunday afternoon address in the chapel, which he takes once a month, assists Mr. Evington in his city and itinerating work. Yabei also assists Mr. Evington in various ways. Mr. Kimura takes the Sunday afternoon address once a month in the chapel, and assists me at my city preaching station. He also attends in the chapel almost daily to receive visitors. These three men, though not paid as cate-

chists, are nevertheless indirectly supported by us—Mr. Nakanishi as Mr. Evington's teacher, Mr. Kimura as Miss Oxlad's, and Yabei as a student helper and book-store keeper.

At Easter we formed a Church committee. It consists of four communicants, Mr. Evington, and myself. On October 29th we met to talk over the affairs of the Church. The meeting lasted more than two hours, and many subjects affecting the welfare of the Church and the prosecution of missionary work were discussed. In reference to prayer-meetings, it was decided to arrange for them as follows:—

(1.) Prayer-meetings to be held every Saturday evening for one hour, between six and nine o'clock, according to season and circumstances.

(2.) Those Christians who cannot attend a meeting be exhorted to set apart an hour, at the time named, for devotional exercises in their own homes.

(3.) The meetings to be held at convenient centres, to be decided on from time to time.

(4.) For the present the meetings be held at Yabei's house, and in Trinity Church vestry.

(5.) On the Saturday evening before the first Sunday in the month—being the usual Communion Sunday—there shall be a general communicants' meeting, open, however, to any inquirers and others who wish to attend, in the vestry of Trinity Church, or, if need be, in the church itself.

(6.) There shall be periodical meetings of all Church members for mutual intercession, exhortation, and prayer. At these meetings a report shall be presented of work done, new openings, &c.; the first of such meetings to be held on Thursday, Nov. 7.

(7.) To promote love and union amongst the members of the Church, leaders be appointed for defined districts, their duty being to visit Church members in their affliction and distress, or when absent from service, and to report the facts of each case to the minister in charge. For the present Mr. Nakanishi be appointed leader of the Concession district, and Aratani Yabei for the City district, the two gentlemen also being presidents of the prayer-meetings in their respective districts.

(8.) It was resolved that forty copies of the Epistles to the Corinthians, recently published, be purchased for Church use, and that four copies of the Gospels and Acts, and two copies each of all other Christian books and translations, be purchased for a lending library in connexion with the church.

(9.) A report was made on the Offertory Fund. It showed that the gross receipts from the time of its formation in August, 1876, had been \$146 : 40, from which \$69 : 18 had been expended in charitable and Church work. It was resolved that, after paying for the books now ordered, the balance be divided into four equal parts—two parts to be devoted to the formation of a Pastorate Fund, one part to Church and Mission expenses, as chapel cleaning, purchasing sacramental bread and wine, &c., and one part to the relief of distress, &c.

(10.) It was resolved that boxes be provided to receive the contributions of the Christians, at the prayer and other meetings, for mission-work in connexion with the Native Church.

(11.) It was resolved that it is desirable to open another station in the city, and that it would be well to combine with it school-work. Messrs. Kimura and Nakanishi were requested to confer together, and to draft a scheme for such an extension of the work.

I have given the minutes of this Church Committee *in extenso*, because I think they will convey a fair impression of the development of the infant Church at this station. I trust that the facts they represent are but the germ of what will make the Church here strong, vigorous, aggressive, and self-supporting.

7. THEOLOGICAL TRAINING.—FOUR have been under training for a longer or shorter period during the year. One young man, who was baptized in connexion with the S.P.G. Mission in Yedo, left us in the spring, and returned to join Mr. Wright there. The other three are Nakanishi, Kimura, and Yabei. Mr. Evington has taken them twice a week in the Gospels, and I have taken them as frequently in the Book of Genesis and the Acts of the Apostles. Kimura will, I hope, develop into a useful assistant. Nakanishi is too old to do much, but the instruction he receives will make him more efficient for the work he is doing with Mr. Evington.

Yabei has much improved, and will make a useful agent for country work, in which he will henceforth be engaged more or less.

8. LITERATURE.—Much of my time has been given to work of this character, the fruits of which will, I hope, in due time appear. I have published a small hymn-book containing thirty hymns, original, translated, or adapted. It is used in several churches in addition to our own. By the kindness of a friend, I was enabled to print an edition of 1000 copies, which were handed to us as a present to the Mission. I have given much time also to the revision of the Prayer-Book, as a member of the Prayer-Book Committee. The work goes on slowly. I have a translation of the Collects made during last year, many of which are revised and ready for publication, the arrangement for printing them having just been made. I have one or two other works on hand, and hope to report progress in due time.

From Report of Rev. H. Evington,

Osaka, Jan. 23rd, 1879.

On Feb. 16th, 1878 (Friday evening), after waiting for nearly six months, work was commenced at the place we had hired for preaching in the heart of the city. We began at first with regular preaching to the heathen on Friday evenings, and a little later on I added, for a few months, a Tuesday service once a fortnight. The latter has been given up. From the opening to the end of the year we had fifty-one of these preaching services, with an average attendance of fifteen; that is, exclusive of baptized Christians.

On Sunday, 7th April, I commenced an afternoon service in the same room for Christians and others.

In addition to these services, there is a prayer-meeting held every Saturday evening, excepting the one before the first Sunday in the month, when all are expected to meet in the chapel at Kawaguchi. The attendance at this is at present necessarily small, there being only five Christians, including the one baptized by Mr. Warren on Christmas Day, and a man who is attending to the sale of Bibles, &c.

The book-store which is connected with this preaching-place has not been altogether useless; during the year

9. ITINERATING.—What has been done in the villages to the north and west of Osaka has been entirely in Mr. Evington's hands. No doubt he will furnish you with a report of what has been done.

I heartily wish that I could report still more marked progress; but it is God's work, and we thank Him for what He has done by our means, and take courage. We need your prayers continually.

I would especially ask the prayers of the Lord's people for the complete opening of this country to missionary effort. Much is being done, notwithstanding that the door is but partially opened; but, under God, much more might be done if the ambassador of Christ was permitted to travel as such, unfettered by the restrictions which now hamper us. God has heard the prayers of His people in their special intercession for missions in days past; has not the time come when one united prayer should be put up for the complete opening of this country to the Gospel of Christ?

between \$40 and \$50 worth of Bibles, tracts, &c., in Japanese and Chinese, have been sold.

The next branch of my work is *itinerating*. In my letter last year I mentioned two places to which I had been invited to go and hold meetings in private houses. At J—, one of these villages, or rather small towns (between 4000 and 5000 inhabitants), we had a splendid meeting in a doctor's house the first evening, full forty people present; but the next time I went there was some police difficulty, and the third time somebody in the house was ill—a polite way of bidding us adieu. I determined, however, to try and get up a meeting in the hotel, and was encouraged by one man regularly attending, and occasionally turning up in Osaka. He has since opened his house, having first acquainted the authorities with his intention, and we have a lantern hanging at the door, inviting people to come in and hear the way of Jesus. I have hopes that this man will come on, and before long be a baptized witness for the Lord in his own town.

At O—, a smaller place, between J— and Osaka, my meetings have been most regularly held of any place. I was there twelve times during last

year, and had an average attendance of seventeen hearers. It is now more than two years since I first proclaimed the Gospel in this village, and I am sorry that I cannot relate more of progress. The audiences have been very changeable, and theatres and recitations have sometimes stood in the way; but there have also been difficulties caused by the police authorities. They could not put pressure upon me, but did so upon the landlord of the hotel by telling him that it was not part of his business to open a preaching-room. I was alone when the landlord told me of this, and went to the office to remonstrate, arguing that if I were not breaking the law, as I proved I was not, I was at liberty to invite whom I wished to my room in the hotel and to talk with them. I told them that it was curious that there should be two different rules issuing forth from the same office in Osaka—one for the city, and one for the village. I succeeded in getting a meeting of about seventeen people that evening, but there has been a marked diminution ever since. They told me at the police-station that they had put a stop to my hotel-meetings in J—. I am happy to say that the head officer has been changed, and a man with no desire to oppose Christianity fills his place.

A third village is A—, but the

work here has been very disheartening. Although the average attendance at the six meetings held shows eleven, there has been apparently no real interest, my hearers being, as a rule, the occupants of the hotel.

The other village or town (14,000 to 15,000 population), which I mentioned last year in my letter, is N—. This kept up most successfully till August last. We had six meetings in a private house, where two spacious rooms, with lights, were placed at my disposal, and the attendances averaged thirty-six, there being thirty-five present at the last meeting. Quite suddenly this fell through. In September a reply came to our notice of the meeting that there had been a death in the family, and that therefore they would be unable to allow us the room for that evening, and asked us to put off going. This was afterwards followed by a withdrawal of the favour altogether. The real difficulty seems to lie in the dealings of this gentleman with his neighbours, who have urged him to withdraw.

We have had many discouragements—many fair promises blighted; but I think there is still room to hope that our work has not been in vain in the Lord, and that ere long we shall see some results which will cheer us and bid us go forward.

Tokio.

From Report of Rev. J. Piper.

Tokio, December 31st, 1878.

This year is the most eventful one we have experienced in connexion with our C.M.S. work in Tokio. Not that a large number has been "added to the Church," but that a stamp of permanency has been given to the work, in the first place, by the building of our

New Church.—Early in January, after much thought and prayer, we determined to put up a neat little church in which our few Christians might be able to worship Almighty God in a building in some sense worthy of Him and His holy cause. As you have already read, in my account of the opening services and description of the size, &c., of the church, sent to the Committee in June last,* we received \$1200 (240*l.*) from friends here

and in England, and from other sources, for which we are deeply thankful, and desire again thus publicly to acknowledge. The church was dedicated by the Bishop of Victoria on Sunday, May 5th, when nearly all the Episcopal clergy in Japan were assembled in Tokio. It will seat 150 persons comfortably.

The first C.M.S. Conference in Japan.—An epitome of its labours has already appeared in the *Intelligencer and Record* for September last. I will only say respecting it, that whilst no conspicuous plan of operation in our Mission may have originated with the Conference, yet we all look back to it with deep thankfulness as an "event" of no slight importance as regards our Japan Mission.

A third "event" to be noted as having occurred during the year is the

* See *C.M. Gleaner* of February last.

printing, for the first time in Japanese, of portions of the Book of Common Prayer. And it is hoped that, before the close of another year, several other portions of the Prayer-Book will be printed, and thus our Christians will have put into their hands those formulas of our Church which, when rightly used, help to foster in human hearts the great truths which the Holy Bible reveals to mankind.

But, thank God! these are not the only tokens of His presence with us. The preaching of the Word has resulted in a few

Baptisms.—Three adults and three children have been admitted to the visible Church during the year. The number is not a large one, but we are very thankful for these. I don't know anything in the Bible that would support the idea, however, that our gratitude for, and recognition of, God's favours are to be always (if ever) in direct ratio with the number or quantity of His blessings; but are rather to be according to the quality of those blessings.

Now the number of baptisms I have had is indeed small, but there are peculiar circumstances, and a more than ordinary interest connected with one of the newly-baptized adults, that Mrs. Piper and I think in some measure makes up for the smallness of number. Believing this, I will give you, as briefly as I can, the history of his connexion with us to the time of his baptism. He was a policeman in this city, with a very slight knowledge of English. He was led to think and inquire about Christianity by a few sentences in (I think) Peter Parley's book. He came to see me first at the close of 1876, and, as usual with inquirers, I proposed that we should read a Gospel together. He expressed his willingness to do so, and we commenced reading that of St. Matthew in the Japanese language, as his knowledge of English was very limited indeed. He came very regularly, as his duties would permit him. We read as far as the twelfth chapter in the course of a few months, during which time he manifested a thoughtful and anxious interest. In March, 1877, soon after the Satsuma rebellion broke out, he suddenly disappeared. Of course I felt anxiously to know what had become of him. I had become very much drawn towards him, and looked upon him as

one "not far from the kingdom of God." About two months passed away without our hearing a word from or of him, when, to my thankful surprise, a short letter came from him, written amidst the scenes of the civil war. He therein told me that he had been suddenly ordered to the south, and had no time to come and tell me. He further said he had not forgotten the truths he had learned with me—indeed, they had comforted him amidst the dreadful scenes through which he was passing.

Three months more passed over, and further tidings came from him. Again, at the end of that time, I received a few lines from him, informing me that he would like to come and see us, but was unable, because he was suffering from a bullet-wound received in the war, and had been brought back to Tokio, and was in a hospital some two miles from our house. One of our Christians and I took an early opportunity of finding him out at the hospital where he was lying. We found him cheerful, and with the Gospel by his bedside, not afraid of speaking of Christianity in the presence of his fellow-sufferers. We visited him several times, and he seemed to be gradually improving, when, to our sorrow, at our next visit, we saw him in a separate room, in a state of madness! His wife and child were there, but he did not know her or us. The dreadful sights at the seat of war had so told upon him, and the wound was so severe, that madness ensued. The next time we went to see him he was still raving, and even worse than before, and we came away feeling certain that he would soon die, and our hearts were very sad! You can imagine the feelings of gratitude and utter astonishment which came over us one morning at breakfast, when the servant came and announced the presence of this very man, restored, and "in his right mind"! He had come as soon as he could to thank us for all our kindness, and to ask that he might soon be baptized. His lameness, and the strange, somewhat wild, look on his face, excited in our hearts mingled feelings of sorrow and praise to God. After a short time I baptized him in our new church on Sunday, May 26th, rejoicing with all our Christians that this our brother, whom we had two or three times given up as "dead," "was alive again," and the more than once seem-

ingly "lost" "found." It was meet that we should be "merry" in the highest sense. In our estimation his case is a deeply interesting episode connected with the great Satsuma rebellion.

Besides the ordinary Church services, and the weekly Bible-class for Christians and inquirers, two policemen have been reading with me every third day. Probably one of these will be baptized on the first Sunday in 1879. We have several other inquirers, but whether they will go so far as to be baptized I am unable to say. With such we can only labour, wait, and pray.

The preaching-place in the city, which I had rented a short time before my last year's Report was written, has proved a much better place than we at first expected. We have preached there three times a week, when the weather permitted, and have had very fair audiences, who have heard something of our message, and taken away a tract which, as a rule, I believe, they read. Mrs. Piper commenced a Sunday-school there in spring, which was very fairly attended for some months, but, from circumstances over which we had no control, she gave it up. She has recently started another in a different part of the city, which, we hope, may prove a success. It is, however, extremely difficult to say beforehand how any such effort in Japan will turn out at the last. There is such

an uncertainty about the character of the people that in many senses "we know not what a day may bring forth."

The Day of Prayer for Missions we kept, as hitherto, on St. Andrew's Day, the Christians belonging to the American Episcopal Church, S.P.G., and our Society, in this city, came together in our church in the afternoon. The church was full, a fair number of outsiders being with us. I read a portion of the Evening Service. Mr. Wright, S.P.G. missionary, read two suitable lessons and a few prayers; after which two Native Christians gave very appropriate and earnest addresses, and one engaged in prayer. I then closed the meeting with prayer and the benediction. We all thought it was the most hearty united service we have had yet.

I may record my thankfulness for the united Episcopal Conference held in the vestry-room of our church last May at the close of our C.M.S. one. It did us good to be brought together, and was a very harmonious gathering.

The Convention of Protestant missionaries from all parts of Japan, held in Tokio, about the same time as our Episcopal Conference, for the purpose of considering the best means of securing a translation of the Old Testament, was a notable gathering.

Niigata.

Mr. Fyson sends us a short letter, which adds little to what was printed in our January number. He writes in a rather desponding strain; for although he has been privileged to baptize five adults during the year, and also sees some improvement in the attitude of the people towards Christianity, he had, when he wrote, no inquirers, and "seemed almost at a stand-still." The best word we can say for Niigata is, *Remember Fuh-chow.*

Hakodate.

Mr. Dening reached Hakodate, after his recent visit to this country, in July last year. His Report is a most encouraging one, especially when read in connexion with the account of his journey to Satsuporo, printed in our May and June numbers.

Report of Rev. Walter Dening.

Hakodate, December 10th, 1878.

Hakodate.—The foundation-stone of the new fire-proof church was laid by the English Consul residing in Hakodate, on the 14th of August, in the pre-

sence of a large number of Native Christians and adherents belonging to various Christian Missions, most of the foreign residents of Hakodate, and several foreign visitors. We inserted in the stone a list

of the names of the Native Christians belonging to the C.M.S. in Hakodate, a few Japanese coins, to show the year in which the stone was laid, and a copy of a Native weekly religious paper, and also a copy of the Hakodate newspaper, issued on the 14th of August. During the erection of the church we secured a good preaching-place close at hand, and had services there on three evenings of the week, our congregations often amounting to over 200 persons.

Bible-classes.—Five have been held each week. Some of them have been largely attended, and a good deal of interest in the subjects discussed has been manifested.

Sunday-school.—This new branch of work is carried on almost entirely by the Native Christians, each teacher finding their own pupils. It has only lately been commenced, but is already attended by twenty scholars.

The sale of Christian books during the year has been considerable, some of which have been conveyed to great distances, and lent to a large number of persons.

The new church and the school at the back were both completed and opened at the same time. The church has been built to seat 300 comfortably, but in an emergency 350 could be got in. We have not yet purchased more seats than will accommodate 200. It is built of plaster, with a coat of cement outside, iron shutters, tile roof, and in every way, as far as possible, made fire-proof. It was opened on the 24th of November. The services then held were as follows: At 9.30 a.m. the Holy Communion was administered to the Native Christians by Mr. Williams and myself, after which I preached to about 150 persons. At 11 o'clock we had an English service. Ps. xlviii., cxxii., and cxxxii.; and, as lessons, 2 Chron. vi. 18-23, and Heb. x. 19-26, were read, as suitable to the occasion. "The Church's one Foundation," &c., and similar hymns were sung. I preached on Ephes. ii. 20-22. After this, as well as after the Native service, a collection was made on behalf of the sufferers in a recent terrible conflagration, at which nearly \$40 were collected. Our evening service was attended by over 300 persons, who behaved remarkably well, listening with great attention to a service that lasted over two hours. On this occasion Sano,

a very promising young convert, received baptism, taking the name of Stephen. I gave the Natives the same sermon, with modifications and alterations, to suit their minds, as I preached at the 11 o'clock service.

The attendance at the new church promises to keep up; it was quite full last Sunday evening, and our weekday service on Thursday is very well attended. The Bible-classes, instead of being held, as heretofore, in our private houses, are conducted in the school-room at the back of the church, which is more central, and we find this change ensures a larger regular attendance than we have yet had, many of the Natives not caring to be seen visiting the private house of a missionary during the earlier stages of inquiry.

The ladies of the Mission have lately commenced giving instruction in English, with a view of drawing intelligent Natives into contact with us. They teach two hours every afternoon, and the school is attended by nearly twenty scholars already, although it has only been open about a fortnight. Many of the scholars attend our Bible-classes and services. This effort, where it can be made without proving detrimental to the carrying on of more direct missionary work, I am sure is not to be underrated. Numbers of intelligent young men and women, to my own personal knowledge, have been drawn by this means into personal contact with the Native converts and the missionary, who, most probably, had they no excuse for approaching, would never have come near them.

Our oldest convert, Ogawa, much to our regret, has been unable to preach for several months, owing to an inflamed throat; we hope this is only temporary. Narita has been doing his best to fill up the gap, and goes into the country to preach regularly once a week.

Mr. Batchelor preaches occasionally, and Mr. Williams once a fortnight, in Hakodate, and once a fortnight at one of the out-stations.

The change that has come over the mind of the public in Hakodate in reference to us and our doctrine is very marked and very encouraging. There are numbers who formerly would not be seen near us, who now, some occasionally, and some regularly, attend our services. Quiet, steady, persevering

work in this town, and in the country around, has had the desired effect, and the Native Christians tell me that they are sure that the people well understand that we have their real good at heart.

A growing knowledge of their language, their modes of thought, the objections to Christianity which the natural bent and the special training of their mind gives rise to, their numerous strange customs, their laws, their wise sayings, their religion, their old system of education, and a hundred other minor matters, will, if God permit, year by year qualify me more and more, in some humble measure, in dealing with this people, to follow the great Apostle's example, and warn every man and teach every man in all wisdom.

Ono.—This station is twelve miles distant from Hakodate; population about 2000. The work was commenced here on September 13th, 1876, and preaching has been carried on, more or less regularly, ever since. During my absence Ekwal and, Ogawa spent part of each month at Ono, and part in Hakodate. The place is now invariably visited once a week, and congregations of from 50 to 150 have, from time to time, listened to the "Words of Life."

Arikawa.—This station is seven miles distant from Hakodate, and lies on the sea-coast on the road to Matsumaye. It contains, with its surrounding hamlets, a population equal to that of Ono. A house was procured here by Mr. Williams in March of this year. Regular weekly preaching was commenced in

Of the young man Sano, who was baptized at the opening of the new church, the Rev. J. Williams gives some further particulars:—

This convert is a young man of the name of Sano. He has attended our classes and meetings with great regularity during the past two years, and has given the most unequivocal proof of his attachment to Christianity—not only to Christianity as a system—for I feel sure that he really loves Christ as his personal Saviour. He is only about seventeen years of age; and yet when, about twelve months ago, his father told him that he must either give up coming to the classes or he would drive him forth from the parental roof, he did not hesitate. He had heard the words of

August. The congregations, considering the size of the house procured, have been very good—ranging from between 50 to 200 inside and outside of the building. In many respects, the people at Arikawa seem less bigoted than those at Ono.

Nanai.—Our third out-station is nine miles distant from Hakodate. In point of population it is not to be compared with Ono or Arikawa, but in point of importance, as a centre of Mission work, it surpasses both of them. It is here that the Kaitakushi (Colonization Department of Government) for some years have had what they would call a Model Farm. So that among the three or four hundred people of Nanai, there are a large number of intelligent young men, who are admirers of almost everything that is foreign, and who have shown themselves to be most anxious to hear what our Christianity really teaches. They have heard of us by the hearing of the ear, and I trust that it will not be long before some of them are able to say, not of us, but our Master, "Now mine eye seeth Thee." Our work was opened in this place on November 8th of this year, and it has been visited weekly ever since. We preached first in a hotel, but one of the residents has come forward and invited us into his house, and, without charging anything, has offered to put us up week by week. In addition to the preaching in this village, interesting conversations take place before and after the service.

the Saviour, "He that loveth father or mother more than Me is not worthy of Me;" and he told his father that he could not give up coming to the classes, that he loved Christ, and could not deny Him. The father told him to leave the house. The poor boy, "perplexed, but not in despair," went to the house of a relation, who took him in and cared for him till his father's anger had subsided. The father, who really loved his son, soon relented, and the brave little fellow was speedily recalled; and from that time to this, both at home and abroad, has borne a fruitful testimony for Christ.

THE MONTH.



T has pleased God to send a heavy trial on the Church Missionary Society. The many losses of valuable labourers in the field, and of honoured friends at home, which have so sadly marked the last two years, have culminated in the sudden death of the able, devoted, and much-loved Central Secretary of the Society, the Rev. Samuel Hasell.

On Whit-Monday he was busily engaged in striving to overtake arrears of work which had accumulated during his absence at several important provincial anniversaries. Next morning he rose bright and cheerful as ever, but was suddenly struck down by apoplexy, and after lying two days in unconsciousness he quietly passed to his eternal rest, in the early morning of June 5th, at the age of fifty-eight.

Mr. Hasell was a student of the Society's College at Islington, and contemporary there with Rebmann, Koelle, and Hinderer. He went to India in 1847, and laboured in Bengal for sixteen years. Soon after his return home in 1863, he was appointed Association Secretary for Lancashire and the North-West district; and in 1871 he was brought to London to combine in his own person the offices of Association Secretary for the Metropolitan district and Central Secretary. Arrangements were just matured for relieving him of the duties attaching to the former of these two posts when the great Master in His infinite wisdom took him to Himself.

Very remarkable were the testimonies borne respecting him at the Committee meeting following his death. From his colleagues in the Secretariat, from those who had often been associated with him in deputation work, from Anglo-Indians who had known him in the mission field, from his old college tutor, Mr. Heisch, and from one even—Mr. Auriol—who knew him before he entered Islington, came the same tribute of affection and admiration. At his funeral, in Roxeth churchyard, Harrow—he had assisted in the administration of the Lord's Supper in Roxeth church on the Sunday evening before his death—there was a large gathering of mourning friends, including many lay and clerical members of the Committee, Indian officers and civilians, and representatives from kindred Societies. Mr. Wright, being asked to say a few words at the grave, dwelt upon the manifestation in the life of our departed brother of the life and character of Christ; and all who had known him well felt how truly in those few words the man was described.

From the numerous sympathizing letters which have been received by the Secretaries, an extract or two may be taken. The Rev. Canon Tristram writes :—

It is indeed a terrible blow to the Society and to every friend. To me it is yet like a dream, for it was only on Wednesday of last week that I spent several hours, and took a long walk at Newcastle with our noble-hearted and now sainted friend. He seemed then to be in all that full vigour of health and energy which was his characteristic. "Ready, aye, ready!" was his motto if it was any man's, to obey his Master's call for this world's work or for the rest and glory of the next. He had been doing good work with all his wonted fire at Newcastle and Sunderland, and was delighted with the warmth and earnestness of those "grand meetings," as he called them, and said how well he was rewarded for having come down to them. How little we dreamt it was the closing work of his life! Where can we find his like again? I cannot say what he has been to me—my main

reliance for advice and guidance in everything connected with Secretarial work. May God raise up His own instrument to take his place!

The Rev. F. F. Goe, in a few happy words, most truly notices one marked feature of his character:—

I always admired Hasell, partly for his ability and power as a speaker, but chiefly for his large-hearted impersonality. He always sank himself in the great cause which he had at heart. There was a noble self-forgetfulness about him, that mark of true greatness.

The Rev. Horace Meyer, of Trowbridge, expresses what will be the feeling of very many:—

He was a man whom I sincerely loved. My intercourse with him was purely official; but, owing to his genial, courteous, affectionate nature and Christian love, I always felt towards him as a friend and brother in Christ. He probably never knew how much we here valued his friendship and admired his character. We shall all miss his uniformly courteous, welcome, pleasant smile, affectionate shake of the hand, and ever ready assistance, however busy he might be.

The following Minute has been received from the Manchester and East Lancashire C.M. Association, with which he was associated by many ties of mutual friendship and common work:—

The Committee receive with the deepest regret the announcement of the sudden death of their dear friend the Rev. S. Hasell, who, after his return from Missionary work for several years in India, filled the office of Association Secretary to the North Western District, and in that position became intimately connected with the Manchester and East Lancashire Association and with its Committee.

In their frequent intercourse with him, they were always refreshed by his zeal in his Master's service, by his love to the C.M.S., and by his able and interesting observations from time to time on the state and progress of its Missions, and were greatly helped in council by the sound advice and marked ability which he brought to bear on all questions affecting the interest of the Society.

The Committee lament the loss of one so endeared to them by personal recollections and so deservedly esteemed for his work's sake—a loss, it may be said, felt by the Society from his Central Secretaryship in London; and they desire to convey to the widow and family, and also to the Parent Committee, their sincere condolence and sympathy.

As we hope these pages will shortly contain something like an adequate estimate of Samuel Hasell's life and work, we forbear to add more now. Nor could we command fitting words to express the deep sorrow into which his sudden removal has plunged those who were daily associated with him in Salisbury Square. But while we sorrow, he, thank God! is in that Presence where there is fulness of joy!

ANOTHER veteran missionary has, we fear, been taken from amongst us. The Rev. T. S. Grace, who only returned to New Zealand a year or two ago, was, on April 26th, lying at the point of death at Tauranga.

Mr. Grace, who was a Liverpool man, was educated at St. Bee's, and was ordained in 1849. From his first curacy in Derbyshire he went forth, in February, 1850, as a C.M.S. missionary to New Zealand. There he and Mrs. Grace laboured with exemplary zeal until their visit to England in 1875. The brightest period in the history of the Maori Church was rapidly passing away when they joined the Mission. It was in 1842 that Bishop Selwyn, on landing in New Zealand, had sent home his memorable testimony—"We see here a whole nation of Pagans converted to the faith;" and the next ten

years saw the beginnings of a great change. Mr. Grace, however, was able to effect, and for eight years (from 1855 to 1863) to maintain, an important advance into the heart of the remnant of Maori heathendom; establishing on Lake Taupo, in the centre of the country, the Mission which will always be associated with his name. After the destruction of the station by the Hauhaus in 1863, Mr. Grace made strenuous efforts to get back among the people, but he was never able to settle again in the Taupo district. It was on one of his journeys that he and Mr. Völkner were captured by the Hauhaus and the latter barbarously put to death.

After his return to New Zealand, in 1876, he more than once visited the tribes that still hold aloof. One of these journeys was narrated in the *Intelligencer* of December, 1877. He never faltered in the belief to which Bishop Selwyn on his death-bed gave such touching expression, "They will all come back!"

ON Trinity Sunday, June 8th, the following students from the Church Missionary College at Islington were ordained by the Bishop of London at St. Paul's Cathedral:—Messrs. W. Banister, J. Ilsley, J. Johnson, A. Manwaring, C. Mountfort, C. A. Neve, J. B. Ost, G. H. Parsons, W. G. Peel, J. C. Price, J. Redman, J. C. Verso, T. C. Wilson, and G. S. Winter; also Mr. Nasar Odeh, a native of Palestine. Dr. E. Hoernle, the medical missionary appointed to Persia, received holy orders at the same time. Mr. G. M. Nicol, B.A., of Corpus Christi College, Cambridge (Bishop Crowther's grandson), was also to have been presented, but was prevented by illness.

Twelve of the C.M. students went up to the last Oxford and Cambridge Preliminary Examination for Holy Orders, two of whom, Messrs. Neve and Redman, passed in the first class; and the others, Messrs. Banister, Ilsley, Johnson, Mountfort, Ost, Parsons, Price, Wilson, and Winter, and Mr. Nasar Odeh, in the second.

It will be seen from the Committee Minutes printed in this number, that the first step adopted in the direction of retrenchment in the Society's expenditure has been a resolution to keep back for the present seven of the newly-ordained men, who were all ardently hoping to be sent out in the ensuing autumn. Such is the result of our prayers for more labourers. The Lord of the harvest has given us an abundant answer, and we practically refuse the gift!

FROM Jan. 21st to March 6th the Bishop of Sierra Leone was engaged in the visitation of Lagos and the Yoruba Mission. He visited Leke, Otta, Shunren, Abeokuta, and Oshielle, as well as the different stations in and around Lagos. He held eight confirmations, laying his hands on no less than 563 candidates. The confirmations at Leke and Oshielle were the first ever held at those places. On March 2nd he admitted to priests' orders the Rev. C. H. V. Gollmer, and the three Native clergymen who were ordained deacons together just three years before, the Revs. Charles Phillips, Nathaniel Johnson, and Daniel Coker. Arrangements were made with a view to the formal transfer of Breadfruit and Aroloya parishes in Lagos to the Native Pastorate organization, which we hope will take effect before long. A new church, to be called St. Ann's, was publicly opened on the Isle of Ido, in the lagoon, where an interesting work is going on.

THE *Henry Venn* Mission steamer has been in imminent peril, but has been

mercifully preserved. Her light draught enabled Mr Ashcroft to take her up the Niger in the middle of the dry season, but the snags in the river proved to be very dangerous, and at last, on the downward voyage, the steamer struck on one of them. Mr. Ashcroft writes from the mouth of the Nun, on April 4th :—

I cannot but first express my thankfulness to the God of Missions for our safe return to this place, after a most eventful voyage up and down the Niger, on this our first trip of the dry season. We have been aground many times, yet we did all we could in sending the boat on ahead of us, to sound, but the bottom of the river is very uneven. Until yesterday, about 43 miles from the Nun, at 11 a.m., we had escaped wonderfully, we thought. We had struck three different sunken snags; one we struck a little after 10 a.m. yesterday, in the bend just above Ettebri, in mid channel, and very deep water. She rolled from side to side just like in a storm at sea. We at once sounded to see if she made any water, found that she did, and proceeded, keeping a most careful look-out for any sign of snags. Passed a place called Asasi. A few miles down the river, say five or eight, in the bend, we struck upon a sunken snag upon the port bow. The men called out the fore-castle was filling with water. We immediately turned her head to a sand-bank, most fortunately for us on the other side of the river (for we saw no other place until we got to the Nun—all steep banks). We got some blankets at once, and two men dived, found the holes, and no wonder; she is fractured for nine or ten feet, and large holes in three or four places. We soon found that it was no use trying to stop the holes in the fore-castle, and we must do our best to get the better of the water in the main hold, for our safety depended upon that. We pulled up some of the woodwork and found a piece of the snag sticking

through, but it fell out, and the water came in with a rush. We sent the men to dive with blankets, knocking all the time on the plate, so that they could be guided by the sound where the hole was. They managed to get a blanket in. We then put a blanket, after pulling it through, upon the top of that, and a large piece of wood upon that blanket, with a prop wedged under the main deck, then another blanket, a piece of wood, and another post in like manner, wedged down upon the blanket. When we got the blanket in, and I found we were gaining upon the water, then I just ran to ask God to bless the means, and to direct us in the best way, and blessed be His holy name, He did. We are lying at the West Africa Company's Wharf, on the sand beach, and when I look at the very large and ugly holes, besides the plate being broken in many places, I am amazed how we got here.

We had her upon the bank four hours, from 11 a.m. to 3 p.m., but in the meantime the Natives had been gathering in great numbers in canoes, and I told the captain I was most anxious to get away, for I did not like their gestures and manner altogether. While we were aground, the West Africa Company's small steamer *Anasi* came down and stood by us, and the captain reports that as soon as we got off more than fifty armed men came out of the bush.

I can only repeat I am truly astonished, after looking at the great damage we did to the plates, both in the fore and after compartment, that we managed to keep her afloat from 3 yesterday to 11 p.m.

Later advices state that the steamer had been fully repaired and was preparing to go up the Niger again.

In the summaries of West African news which appear occasionally in the newspapers, our readers may have lately noticed the death of a leading Native trader at Bonny, called "Captain Hart." This is the chief of whom (though his name was not printed) so much was said in our March number. It was he who was the great persecutor of the Native Christians. It was to his household or clan that the martyrs, Joshua and Asenibiega Hart, belonged. It was he who lost his favourite wife last year, and whose heart

seemed then so opened to the message of Divine love. He was *not*, however, one of the chiefs who, with King George Pepple, attended church when Bishop Crowther visited Bonny last November ; and, although the persecution ceased, we fear he gave no sufficient evidence that he was turning to the Lord. Nevertheless, upon his death-bed he publicly renounced all trust in his idols, and ordered them to be thrown into the river, complaining that though he had been their upholder they could or would do nothing to save him from death. He breathed his last on April 5th, and was buried next day ; and on the 7th the people turned in fury upon the idols. Archdeacon D. C. Crowther writes on that day, April 7th :—

Early this morning they began to destroy the jujus. The work of destruction is great; the poor gods and goddesses are having very hard times in late Captain Hart's quarters now. They are handled in a most unceremonious and rough manner ; two canoe loads, it is said, have found their resting place in the deepest part of the river, and those that float and will not sink are broken into ever so many pieces ; floating wrecks of idols made and worshipped since the days of Captain Hart's father, are to be seen dotted all over the creek, to the river in the shipping. Imprecations and abuses have taken the place of worship and

reverence—in a word, juju is in great disgrace at Bonny at the present time.

But the destroyers (who were all heathens) did not stop so far—they attacked the great Ikuba, the skull-house, and were determined at all events to destroy Captain Hart's share of work in the erection. The keepers of this great juju house had to stand in defence, and have been keeping guard around the house the whole day.

The destruction of the idols is the work of the heathen themselves. The converts take no part in it, though they have rescued some, to bring them in triumph to the mission-house.

Bishop Crowther writes as follows from Lagos, where it will be remembered two of the men so cruelly treated by this chief took refuge :—

When I related the news of Captain Hart's death, and the destruction of all his idols at his command, at his death-bed, to Isaiah and Jonathan, the two persecuted Bonny converts, they were mute in wonder at the power of God to subdue the most obdurate opposers of His work of mercy among mankind. Having no words to express the feelings of their hearts, they said, "That, for all they had suffered for conscience sake, if

God were to see fit to remove them out of the world to-day, they would be thankful that they were spared to know that Captain Hart was at last brought to see the folly of juju worship, and at his dying moment warned his dependants against trusting in these gods of lies, and peremptorily ordered the destruction of all those whose worship he had patronized under his influence, which was done." What hath God wrought!

In a later letter, Bishop Crowther mentions that, after a long interval without any baptisms at Bonny, owing to the persecution, eight persons were baptized in St. Stephen's Church on Easter Day ; also that King George Pepple had announced his intention of publicly distributing Bibles to the households of all professing the Christian religion ; some of the chiefs cordially approving the proposal.

OUR Missionaries at Fuh-chow still have to report, "Without are fightings, within are fears." The difficulty regarding the Society's property on the U-sioh-sang Hill is still unsettled, although there seems little doubt that a friendly arrangement might be come to if only the British Consular authorities were as earnest in the matter as those of other nations. Meanwhile another sad outrage has been perpetrated upon the Native

Christians at a place called Yik-kau. A chapel having been attacked and damaged, the mandarins invited the Christians of the district to a conference on the subject, which ended in four of them being seized and barbarously beaten. Two were thrown into the river, and two were taken up as dead. Ultimately, however, they were all four rescued and brought to Fuh-chow in a pitiable condition.

THE Punjab Religious Book Society published ninety-eight books and tracts last year, and employed thirty-seven colporteurs, besides eighteen attached to the Bible Society. The amount received by the Society for sales was Rs. 14,569, of which Rs. 4304 was for vernacular books. These figures show a considerable increase upon every previous year.

THE Rev. R. Clark, who is now in England, has issued a most earnest appeal for 1000*l.* to pay off the remaining debt on the Alexandra School at Umritsur. We sincerely trust it may be liberally responded to—and at once.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the devoted life and valuable services of the late Rev. S. Hasell. Prayer for his bereaved family; and that faithful and competent men may be raised up to carry on in the same spirit the home work of the Society.

Thanksgiving for the remarkable change of affairs at Bonny (p. 443). Prayer that the Church may have now rest, and be both edified and multiplied.

Thanksgiving for the large number of C.M.S. students ordained on Trinity Sunday (p. 440). Prayer that the funds may be so replenished, that before long all may be enabled to proceed to their allotted stations.

Thanksgiving for improved prospects in Ceylon (p. 425). Continued prayer for that Mission.

Prayer for the Native clergy of Cheh-Kiang (p. 416); for Kashmir (p. 423); for Japan (pp. 385, 427).

NOTES OF THE MONTH.

ORDINATIONS.

On March 2nd the following Missionaries were admitted to Priests' Orders at Lagos by the Bishop of Sierra Leone:—The Rev. C. H. V. Gollmer, and Revs. C. Phillips, N. Johnson and D. Coker, Natives. On the 10th of May Mr. H. Burtchaeil was admitted to Deacon's Orders, at Freetown, by the Bishop of Sierra Leone. At an Ordination held by the Bishop of Rupert's Land at St. Matthew's, Bayswater, on May 1st, Mr. V. C. Sim, of the C.M. College, Islington, was admitted to Deacon's Orders. At the Bishop of London's Trinity Ordination, held at St. Paul's Cathedral on Sunday, June 8th, the following students from the Islington College were admitted to Deacons' Orders:—Messrs. W. Banister, J. Ilsley, J. Johnson, A. Manwaring, C. Mountfort, C. A. Neve, Nasir Odeh, J. B. Ost, G. H. Parsons, W. G. Peel, J. C. Price, J. Redman, J. Verso, T. C. Wilson, and G. S. Winter, and Mr. E. Hoernle, M.B. Edin.

DEPARTURE OF MISSIONARIES.

North-West America.—The Rev. V. C. Sim and Mr. Spendlove embarked at Liverpool on May 3rd, for Red River.

RETURN HOME OF MISSIONARIES.

West Africa.—The Rev. L. and Mrs. Nicholson and Rev. M. and Mrs. Sunter have arrived in England from Sierra Leone.

South India.—Mr. I. J. Taylor left Madras in May, and arrived in London on June 2nd.

Panjab.—The Rev. R. and Mrs. Clark left Amritsur on April 3rd, and arrived in London on June 2nd.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, May 12th.—The various Committees and Sub-Committees for the year were appointed.

The Archbishop of Canterbury, having forwarded to the Society a copy of a letter he had written to the Bishop of London as Dean of the College of Bishops of the Province, requesting him to make known the resolution of the Bishops assembled at Lambeth in July last, that the Tuesday before Ascension Day, or one of the seven days after that Tuesday, should be observed as a Day of Intercession for Foreign Missions, it was resolved that the time being so short, the Committee do not think well to make any recommendation as to any particular day to be observed during the present year; but they would suggest to their friends the propriety of fixing the Tuesday after Ascension Day as the day to be observed in future years by the members and friends of the Church Missionary Society, and they direct that steps be taken to make this suggestion as widely known as possible with a view to securing a hearty observance of it both at home and in all the missions of the Society abroad.

A Select Committee, consisting of the Committee of Estimates and the Committee of Finance, was appointed to consider and report upon the amount of retrenchment which is necessary in the expenditure of the Society, and the manner in which such retrenchment should be made.

J. D. Tremlett, Esq., Deputy Commissioner in Amritsar, and a member of the Punjab and Sindh Committee, had an interview with the Committee, and gave a cheering account of the work in the Punjab.

The Rev. W. Hooper, Principal of the Lahore Divinity College, and the Rev. A. Clifford, Missionary from Calcutta, were introduced to the Committee, and an interesting conversation was held with them on the state and prospects of the Society's work at Calcutta and in the Punjab.

Committee of Correspondence, May 20th.—The Secretaries reported the death, at Jerusalem, of Bishop Gobat, on the 11th inst. Several friends having borne testimony to Bishop Gobat's faithful and consistent career, first as a Missionary of this Society for eighteen years, and subsequently as a Bishop for thirty-three years, the following resolution was placed on record:—"That this Committee desire to record their sense of the value to the cause of Gospel truth in Palestine and the East of the long and faithful episcopate of their much respected friend Bishop Gobat. They direct that the assurance of their sympathy be conveyed to Mrs. Gobat and the other members of the family, and they would make it a subject of special prayer to God that a successor may be appointed who may tread in the steps of those who have gone before."

The Secretaries also reported the death, on the 16th inst., of General Alexander, who, for nearly thirty years, had been a member of this Committee, and had been appointed a Vice-President of the Society at the recent Anniversary. The Chairman (the Hon. Captain Maude) referred to the fact that the General and himself were on board the same ship in 1818. Subsequently General Alexander received a commission in the army, and for many years, while occupying the arduous and important position of Adjutant-General of the Madras army, took a leading part in promoting the interests of the Redeemer's kingdom in South India. Since his return to this country he had taken an intelligent and active interest in the work of various Societies. It was resolved—"That this Committee desire to record their thankful appreciation of the manly conscientiousness, the steadfast devoted-

ness to evangelical truth, and the intrepid loyalty to his Master Christ, of their deceased friend General Alexander, and desire to show their affectionate esteem by requesting the Chairman (the Hon. Captain Maude) and Colonel Gabb to represent the Committee at the funeral."

The Rev. T. J. Lee Mayer, the Society's Missionary at Bunnoo, on the North-West frontier of India, having returned home on sick-leave, was introduced to the Committee, and conversation was held with him on the progress which has been so far made for the translation of the Scriptures into Pushtoo, the language of the Afghans, and the preparation of Christian literature in that language, and also on the work generally at the Bunnoo station.

Admiral Prevost took leave of the Committee in the prospect of his revisiting the North Pacific Mission of the Society. He was commended in prayer to the favour and protection of Almighty God by the Rev. Prebendary Auriol.

A letter was read from the Rev. J. R. Longley Hall, of Jaffa, giving a deeply interesting account of a visit paid by him to the village of Abood, and the earnest desire of the inhabitants to have a Protestant teacher placed among them, and asking for a grant of 60*l.* per annum for that purpose. The Committee much regretted that, in the present state of the Society's funds, they were unable to comply with this request.

A grant of 50*l.* from the Indian Famine Fund was made to the Sharanpur Orphanage, Western India, to assist in meeting recent famine exigencies.

Committee of Correspondence, May 27th.—The Secretaries stated that the Select Committee to consider the question of retrenchments had not yet prepared their report, but that they had agreed at their first meeting that certain students, whose locations were determined in March last, should for the present be kept at home—viz., Messrs. Wilson and Verso, appointed to East Africa; Mr. Mountfort, appointed to Western India; Mr. Redman, appointed to Sindh; Mr. Ilsley, appointed to the N.-W. Provinces; Mr. Banister, appointed to China; and Mr. Peel appointed to Japan. The recommendation was adopted.

A letter was read from the Rev. J. R. Wolfe with regard to the serious position of affairs at Fuh-Chow, in connexion with the recent disturbances. Extracts from private letters were also read from English residents at Fuh-Chow. The Secretaries having stated that Lord Salisbury had promised to receive a deputation from the Society on the subject, arrangements for waiting upon his Lordship were directed to be made.

General Committee, June 3rd.—The Rev. R. Shann, B.A., of Trinity College, Cambridge, also of St. John's College, Highbury, where he had studied Divinity under Dr. Boulton for a year and a half after leaving Cambridge, Curate of Trinity Church, Tunbridge Wells, and son of Dr. Shann, of York, having offered himself for Missionary work in China, in connexion with the Rev. J. C. Hoare's Training Institution at Ningpo, the Committee thankfully accepted his offer, and appointed him to be associated with the Rev. J. C. Hoare accordingly.

Presented copies of Notes on the Yoruba Language by the Rev. J. Buckley Wood. The Committee expressed much satisfaction at the publication of the Notes, believing that they would prove a most useful introduction to the Yoruba language, and hoping that it might prove the basis of a more complete work on the subject.

The Secretaries presented a scheme for the administration of Rs. 7800 [not Rs. 7000, as stated in error in last month's "Selections"], in memory of the late

General Lake, which had been prepared by General Hutchinson, providing for the interest of the fund being appropriated to defraying the cost of two annual prizes; one for Biblical knowledge and one for useful secular knowledge, to be competed for by natives of the territories under the Government of the Punjab, under twenty-three years of age, without reference to sect or creed.

Contribution List.

In the following list of receipts from May 12th to June 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Bedford	50 15 6	Deptford: St. John's	60 0 0
Berkshire: Cookham	9 10 6	Greenwich: Parish Church & St. Mary's	66 18 4
Denchworth	2 0 0	St. Paul's Cray	0 0 0
Letcombe Regis	36 9 0	Plumstead: All Saints'	1 14 4
Maidenhead: St. Mary's (Day of Intercession)	3 6 9	Sydenham: Holy Trinity	5 5 0
Reading	120 0 0	Tilmanstone: St. Andrew's (Day of Intercession)	1 7 0
Juvenile Association	14 11 6	Tunbridge Wells	300 0 0
Bristol	300 0 0	Lancashire: Lancaster, &c.	43 0 0
Buckinghamshire: Bledlow Ridge	17 6	Liverpool, &c.	500 0 0
Gerrard's Cross	18 2 7	Liverpool: St. Mary Magdalene	26 14 0
Cheshire: Neston	20 0 1	Barrow-in-Furness: St. George's	3 17 11
Thornton Hough	17 6 5	Chorlton-upon-Medlock: All Saints'	7 0 0
Cumberland: Newton Arlosh	9 10 1	Lytham: St. John's	13 19 7
Derbyshire: County Fund	13 0 0	Lincolnshire: Sleaford	5 3 3
Devonshire: Devon and Exeter	60 18 0	Middlesex: City of London: Allhallows the Great and Less	11 0
Plymouth and South-West Devon	100 0 0	Ashford: West London District Schools	1 7 1
Sidmouth: All Saints'	8 6 10	Bethnal Green: St. Matthias'	7 19 10
Dorsetshire: Allington	1 8 6	Bloomsbury: St. George's	65 16 9
Blandford	14 1 7	Upper Chelsea: Holy Trinity	13 6 5
Langton	3 1 8	Episcopal Jews' Chapel	16 12 8
Broadwindsor	3 6 6	Hornsey: Christ Church	3 5 6
Compton Abbas	12 14 3	South Kensington: St. Philip's	22 16 7
Edmondsham	8 6 8	Knightsbridge: All Saints'	69 5 10
Gussage: All Saints'	5 16 0	Littleton	4 3 6
Haslebury Bryan	2 5 6	Portman Square: St. Thomas'	30 7 3
Langton Herring	1 5 0	Regent's Park: St. Katharine's	8 5 9
Poole	10 9 0	St. Marylebone: St. Mary's and Quebeq Chapel	23 7 2
East Stoke	2 3 11	All Souls'	33 16 7
Stoke Abbott	4 18 6	Southgate	44 18 3
Turnworth (Day of Intercession)	2 5 10	Westminster: Christ Church	22 0 0
Wotton Fitzpaine	7 10 0	St. Margaret's	37 1 0
Essex: Colchester, &c.	131 3 8	Wood Street: St. Alban's	6 0 0
St. Mary Magdalen	12 17 2	Monmouthshire: Nantyglo	1 5 0
Gloucestershire: Bourton-on-the-Water	4 8 5	Northamptonshire: Fotheringay	5 13 6
Cheltenham	609 0 0	Nottinghamshire: Carlton-in-Lindrick	19 7 6
Lechlade	6 13 2	Harworth	16 1 0
Marshfield	4 10 0	Hockerton	1 0 0
Marston Sicca	5 5 1	Marnham	17 1
Quinton	3 13 3	Upton	3 16 10
Saul	4 12 8	Workshop	16 0 0
Tewkesbury, &c.	19 6 0	Oxfordshire: Iffley (for China and Japan)	1 13 6
Hampshire: Emaworth	60 0 0	Shropshire: Bolas Magna	3 8 6
Greywell	6 17 9	Hodnet	21 13 3
Holybourne	2 17 1	Priors Lee	1 12 0
Odiham	20 6 5	Somersetshire: Blackford	9 0 5
Ringwood (Day of Intercession)	2 18 7	Burnham	1 11 0
Long Sutton	1 18 9	Kewstoke	3 11 6
Isle of Wight: Carisbrooke	20 0 0	Minehead	3 2 6
West Cowes: Holy Trinity (Day of Intercession)	2 16 7	Wells	30 0 0
Thorley	3 0 0	Staffordshire: Barton-under-Needwood	3 1 0
Channel Islands: Guernsey	30 0 0	Branstone	1 15 0
Herefordshire: City and County of Hereford	25 0 0	Lichfield (Day of Intercession)	7 7 5
Herefordshire: Rickmansworth	3 2 6	Trentham	1 5 11
Tring	3 16 0	Wednesbury	7 2 6
Walden: St. Paul's	14 6	Winhill	23 0 11
Kent: Beckenham: St. Paul's	28 2 5	Suffolk: Bedford	1 5 0
Shortlands: St. Mary's	47 0 6	Rendham	3 9 6
Blackheath	19 1 10	Surrey: Hermondsey: St. Paul's	8 5 1
Bromley	37 9 0	Camberwell, &c.	45 5 0
Cobham	31 9 1	Blenheim Grove: All Saints'	20 0 0
		Caterham	1 1 0

St. Mary's (Day of Intercession).....	1	14	5
Clapham.....	10	0	0
Croydon.....	14	0	10
Ham.....	5	4	9
Penze: Holy Trinity (Day of Intercession).....	3	14	1
Streatham: Christ Church.....	28	2	0
Immanuel Church.....	50	11	2
Tilford: All Saints.....	3	8	8
Weybridge.....	17	17	10
Wimbledon.....	44	0	4
Sussex: Lower Beeding.....	7	14	5
Cowfold.....	8	3	4
Forest Bow.....	6	14	8
Harting (for Athabasca).....	8	3	9
Hove: St. John the Baptist.....	17	0	2
Lodsworth.....	2	18	0
Northiam (Day of Intercession).....	3	3	0
Worwickshire: Preston Bagot (Day of Intercession).....	13	8	
Stockingford.....	1	5	5
Wellesbourne.....	3	15	1
Westmoreland: Ambleside.....	4	8	10
Wiltshire:			
EastonRoyal (Day of Intercession).....	7	9	
Edington.....	2	0	0
Heywood.....	16	6	
Worton and Murston.....	5	2	6
Worcestershire:			
Hales Owen (Day of Intercession).....	3	12	0
Kidderminster.....	41	1	11
Yorkshire: Bilton.....	11	2	8
Brafferton.....	18	4	6
Driffield.....	29	19	6
Skipton: Parish Church.....	1	8	0
Wenby.....	2	8	

ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen.....	21	15	0
Kidwelly.....	1	9	2
Denbighshire: Llanfairtalhaiarn.....	4	10	0
Glamorganshire: Cowbridge.....	1	6	3
Penallyn.....	1	10	0
Port Elynon.....	3	3	0

BENEFACTIONS.

Arboun, Mrs. M., Brighton.....	10	0	0
Barclay, Mrs. Robert, Harrow.....	10	0	0
Benefaction from the Estate of the late Miss Cox of Longfleet.....	30	0	0
Brow, Miss Henriette.....	10	0	0
Brown, Miss L. C., Crawley.....	50	0	0
Butler, Henry, Esq., Chipstead.....	10	0	0
C. J. C.....	25	0	0
Coles, Rev. S. H., Wembley.....	20	0	0
Country Curate.....	5	0	0
Courthope, G. C., Esq., Whiligh.....	10	0	0
Candy, James, Esq.....	33	0	0
D. L. H.....	5	0	0
Davidson, D. Esq.....	5	0	0
Dilwyn, Mrs., Bath.....	10	0	0
Dowra, Miss Harriett, Bolton Street.....	10	0	0
Edcombe, T. S., Esq., Southsea.....	50	0	0
F. A. H.....	100	0	0
For the use of the Mission.....	5	0	0
G. P. D.....	5	0	0
H. H. H., Miss, Guildford.....	50	0	0
Haldane, Alex., Esq., Westbourne Terrace (for Agria).....	10	0	0
Harding, Rev. W., Sulgrave.....	20	0	0
Hardy, Miss G. F., Portland Place.....	50	0	0
Hicks, Samuel, Esq., East India Avenue.....	5	0	0
Hobbs, Rev. Septimus, Compton Valence.....	5	0	0
J. M. A. B.....	300	0	0
Lawrence, Rt. Hon. Lord.....	10	0	0
Lea, Rev. Geo., Edgbaston (Day of Intercession).....	10	0	0
L. E. C.....	5	0	0
The Lord's Tithes.....	50	0	0
M. B.....	5	0	0
Marchant, T. W., Esq., Deptford.....	5	0	0
Marryat, Miss, Brighton.....	5	0	0
Martin, Jno., Esq.....	50	0	0
Nine Legatees of the late Rev. E. G. Baker, by Lieut.-Col. C. S. Baker.....	138	10	0
Paine, W. Dunckley, Esq., Reigate.....	25	0	0

Part, Mrs., Watford.....	5	0	0
Porcher, Mrs., Lowestoft.....	20	0	0
Shackell, Rev. H. W.....	39	18	10
Shand, Sir Chas. Farquhar.....	5	0	0
Smith, Josiah W. Esq., Q.C., Hereford.....	5	0	0
T. D.....	50	0	0
Two Sisters.....	50	0	0
Urqubart, Mrs., Chapel Allerton.....	20	0	0
Watson, Rev. Henry, Bath.....	5	0	0
Wilkinson, Miss, Slaidburn.....	5	0	0
Worthington, W. C., Esq., Lowestoft.....	10	0	0
Y. X.....	10	0	0

COLLECTIONS.

Bourdillon, Mrs., Sale of Work.....	1	4	0
Boys of United Westminster Schools, & Mr. Goffin.....	1	2	10
Hampton Wick: Boys' and Girls' Sunday-schools, by Rev. F. C. Creapigny.....	15	4	
Old Query Club, by Miss A. Monckton.....	17	9	
Readers of the "Christian," by Morgan and Scott.....	25	7	4
Stewart, Mrs. C. A., Bellgrove (M. Box). St. Peter's, Hackney Road, Sunday-school, by Mr. W. L. Payne.....	1	0	0
	1	1	6

LEGACIES.

Davies, late Miss Elizabeth, of Bath: Exors., R. W. Banks, Esq., and Rev. Jas. Davies.....	10	0	0
Frankham, late Miss Charlotte Nott, of Streatham: Exors., Rich. Dawes, Esq., and Fredk. Lee, Esq.....	1000	0	0
Gerding, late Mrs. O.: Exors., C. Dolla, Esq., and W. Shackle, Esq.....	168	13	3
Haines, late Alfred, Esq., of Kensal Green: Exors., C. Latter, Esq., and W. C. Beaumont, Esq.....	511	17	6
Mackworth, late Miss A., of Wellingborough (200 <i>l.</i> less duty and insufficiency of pure personality): Exors., T. Bagnall, junr., Esq., and Rev. P. R. Worsley.....	183	18	8
St. Quintin, late Rev. G. D.....	250	0	0

FOREIGN CONTRIBUTIONS.

Cape of Good Hope: Cape Town.....	3	4	8
Mowbray.....	9	7	6
Corsica: Ajaccio: Holy Trinity.....	2	8	5
Italy: Stresa.....	16	8	8
Jamaica: St. James', Montego Bay.....	7	0	0
New Zealand.....	1	10	0
Oshawa: Christ Church.....	2	0	0
Palestine: Jerusalem: Christ Church.....	5	0	0
Tasmania.....	16	15	0

EAST AFRICA FUND.

Jowett, Miss S. K., & Miss Wright (coll.).....	5	9	6
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DEFICIENCY FUND.

A little mite.....	5	0	0
A. M. P.....	150	0	0
An Invalid.....	10	0	0
Arbuthnot, Geo., Esq.....	10	0	0
A. S.....	200	0	0
Atkinson, W. Esq., Southport.....	500	0	0
Atkinson, Mrs.....	100	0	0
Auriol, Rev. Prebendary.....	100	0	0
Bagshaw, Rev. J. C., Folkingham.....	1	0	0
Bell, Rev. C. A.....	250	0	0
Bewdley, St. Ann's.....	12	2	8
Bickersteth, Rev. E. H., Hampstead.....	250	0	0
Bourdillon, Rev. F., Totterdown.....	5	0	0
Bourdillon, Mrs F.....	1	0	0
Bousfield, Chas. H., Esq.....	100	0	0
Braithwaite, J. Esq., Gloucester Square.....	100	0	0
Little Brely (Day of Intercession).....	15	0	1
Brown, Miss A., Dudin (for India).....	500	0	0
Brown, Misses, Ashbourne.....	50	0	0
Burton, Rev. J. J., Holbrook.....	50	0	0
Burton, Miss.....	5	0	0
C. B. F. G.....	1	1	0
Cape, Miss, Stanwix.....	5	0	0
Campion, Rev. Jno., Doncaster.....	20	0	0
Charlesworth, Mrs.....	100	0	0
Christchurch (Day of Intercession).....	5	0	0

Claverdon, Warwickshire.....	3 14 2	Sandown, Isle of Wight.....	3 0 0
C. L. N., "The Lord hath taken away, blessed be the name of the Lord".....	51 0 0	Sayer, Misses, Hastings.....	10 0 0
Coles, Wm. Esq., Dorking.....	10 0 0	Sellwood, Binford, Esq.....	200 0 0
C. P.....	1 0 0	Sloan, W. B., Esq., Cwm Avon.....	1 1 0
Cross, Miss, Highfield.....	5 0 0	Stileman, Miss, Bath.....	5 0 0
Deacon, Miss Mary, Eaton Square.....	50 0 0	Surbiton Hill: Christ Church.....	79 10 0
Deacon, Miss Sophia.....	25 0 0	Stock, Rev. J. Russell, Bedford Square.....	10 0 0
Devon and Exeter.....	49 2 0	Tanner, Mrs. Mary, Bath.....	2 0 0
Dewar, Miss, St. Leonard's-on-Sea.....	1 0 0	Thankoffering.....	20 0 0
Dewar, Miss E.....	1 0 0	Thankoffering.....	5 0 0
Dowlan, Rev. Arthur, Compton Bishop.....	10 0 0	Thankoffering for family mercies.....	5 5 0
Elwes, Rev. W. W., Budleigh, Salterton.....	3 0 0	Thankoffering from a Curate.....	5 0 0
Ferick, A. J.....	5 2 6	Thankoffering from a Friend.....	10 0 0
French, Mrs., Lahore (moiety of legacy, less duty, bequeathed to her).....	46 8 2	Tickhill.....	10 0 0
Friend, by Miss Venn.....	1 0 0	Uwins, Rev. J. G., Cains Cross.....	50 0 0
Friends at Cliff Side.....	2 9 6	Valentine, Rev. G. T., Carlisle.....	1 1 0
Friend, by Rev. Canon Linton.....	5 0 0	Venn, Rev. John, Hereford.....	25 0 0
George, Rev. J., Hollington.....	10 0 0	Venn, Miss.....	25 0 0
Graham, Mrs., Stanwix.....	5 0 0	Warburton, P., Esq.....	5 0 0
Hatherden (Day of Intercession).....	4 2 3	Wardle, Henry Esq., Burton-on-Trent.....	20 0 0
East Hertfordshire.....	70 9 11	Watkins, Rev. H. G., Potter's Bar.....	200 0 0
Hewetson, Rev. J., Measham.....	5 0 0	Wedgwood, Rev. J. A., Dumbleton.....	20 0 0
Hill, Major-Gen. Sir Wm.....	10 0 0	Wilkinson, Rev. J., Thankoffering on 20th Anniversary of Wedding Day.....	20 0 0
Hinton Admiral, Hampshire.....	5 2 6	Williams, Robert, Esq., Bridehead.....	100 0 0
Hopkins, Rev. W. R., Thankoffering.....	1 0 0	Winforton.....	3 1 3
Hudson, T. H. B. Esq., Piccadilly.....	2 2 0	Winslow, Bucks., "Twenty Freewill Offerings".....	4 13 4
Hull, Mrs. J. C., Tunbridge Wells.....	5 0 0	W. R. L.....	50 0 0
Humfrey, H., Colne.....	10 0	Yate, Rev. C. A., Long Buckby.....	5 0 0
In Response.....	5 0 0	X.....	5 0 0
In Response to Rev. E. H. Bickerath's letter in Record, May 12th.....	50 0 0	JERUSALEM DIOCESAN SCHOOL FUND.	
Isle of Man: St. Olave's, North Ramsey.....	1 10 0	Sundries, by Rev. Thomas Smith.....	56 1 0
Islington, "Prayer answered," per Rev. H. Barlow.....	20 0 0	NIGER STEAMER FUND.	
J., by Rev. W. H. Barlow.....	50 0 0	Marston, Miss, Onslow Square.....	10 0 0
J. A. S., "Thankoffering for a loved and lovely home still preserved".....	2 10 0	PUNJAB GIRLS' SCHOOL.	
J. C.....	5 0 0	Browne, Mrs.....	5 0 0
Johnson, Rev. Alex., Fuleton.....	1 0 0	Clark, J. B., Esq.:.....	
J. W.....	35 0 0	Bevan, R. C. L., Esq.....	10 0 0
King's Lynn (Day of Intercession).....	6 2 8	Evans, Mrs. Charles.....	10 0 0
Kirkpatrick, Mrs., Sutton.....	2 0 0	Lea, Rev. George, and Mrs.....	10 0 0
Lang, A. Esq.....	10 0 0	Oldfield, Rev. Christopher H.....	10 0 0
Lee, Rev. T. W., Leafeld.....	5 0 0	Oldfield, George, Esq.....	5 0 0
Lee, Misses, Bridlington Quay.....	50 0 0	Watson, Mrs.....	5 0 0
Lancast.....	1 13 9	Sums under 5l.....	6 14 0
Lofts, Miss, Hastings.....	5 0 0	RUGBY FOX MEMORIAL FUND.	
Mackenzie, Miss, Edinburgh.....	10 0 0	Grenfell, Rev. A. S. and Pupils, Neston, Cheshire.....	5 16 6
Marsham, Norfolk.....	13 19 3	VICTORIA NYANZA FUND.	
Marston, Miss, Onslow Square.....	50 0 0	Boyd, Mr. and Miss, Ballynahide.....	15 0 0
Moore, E. W., Esq., Claydon.....	5 0 0	NINGPO COLLEGE FUND.	
Norfolk: Cromer.....	79 0 4	Clarke, Rev. W. W., North Wootton.....	5 0 0
Normanton.....	1 10 0	Clarke, Mrs., and Friends, Nth. Wootton.....	2 0 0
Ockbrook, &c., Derbyshire.....	2 0 0	Lombe, Thomas R., Esq., Bemerton.....	5 5 0
Pelly, Charles, Esq.....	5 0 0		
Readers of the "Christian," by Morgan and Scott.....	1 0 0		
R. I. B.....	35 0 0		
Ryde and Vicinity, Brading, Isle of Wight.....	50 0 0		

In our May number, under English Associations, for Oxfordshire, Brize Norton, 11. 11s., read Asthal, 12. 11s.

The Secretaries thankfully acknowledge the receipt of Parcels—

For *N. W. America*—From Miss L. Goodhart, Cheltenham; Mrs. Fisher, Cadogan Place; Orphan and Industrial Home, Alresford; Miss Kennion, Sandwell; Mrs. Warwick, Kilby, Rugby (S); Rev. E. P. Gardiner, Birmingham; Miss Cox, Babbicombe, Torquay; Miss Gunning, 8, South Street; and For *W. Africa*—From Rev. Canon Battersby, Keswick.

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

NOTICE RESPECTING PARCELS OF WORK, &c., FOR THE MISSIONS.—It is particularly requested that all friends forwarding Parcels of Work, Books, or other articles to the Missions of the Society through the C.M. House, will send to the Lay Secretary a detailed list (in duplicate) of the contents of such parcels, with the value of each article distinctly shown.

This is necessary in order to allow of the goods being cleared without difficulty through the Customs offices abroad, and to ensure the Society against loss by the declared value being placed at too high a rate at the port of clearing.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

REVIEW OF THE CEYLON QUESTION.



It is with much regret that we are compelled to state that after the lapse of three years there is still pending a Ceylon question. Two years ago a communication was received from the Bishop of Colombo, which seemed to promise a satisfactory solution of existing difficulties. Notwithstanding, therefore, the remonstrances of many friends, it was considered to be both wise and respectful not to make, what might be effected by private negotiation, matter for public comment in our periodicals. There has been the utmost anxiety to bring about an amicable arrangement with abstinence from all remark which might rightly or wrongly be construed into animadversion or popular appeal. From the course which events have very recently taken in Ceylon we are not altogether without hope that matters may eventually be so adjusted that the Society will be left at liberty to carry on its operations with the freedom it enjoys elsewhere, and which is notably the privilege of the Church at home. But this is by no means an assured conclusion. It seems, therefore, opportune to review the whole question which has been at issue, and while writing in a spirit meant to be perfectly respectful to the Bishop of Colombo, at the same time to vindicate the propriety of the Society's action, and the action of its missionaries for the satisfaction of friends and supporters. In so doing we do not anticipate pleasing those who have no sympathy with the Society, its principles, or its actions. Even they, however, may be perhaps not unwilling to know what can be said on its behalf.

We would wish, by way of preface to our remarks, to record our conviction that even when Bishop Copleston has found himself in complete antagonism with the Society, he has been actuated by upright motives, and with devoted zeal for what he conceives to be the glory of God and the salvation of souls. However widely we may differ from him upon many most important points, and do deeply regret the course which he has adopted upon many occasions during the recent controversy, it is but just to one whom we deem honourable to record our conviction that he is so. His method of carrying on public business is often inconvenient. This may, perhaps, be attributable to want of official experience. His lack of this may suffice to explain many difficulties.

We would first remark generally upon the status of Bishops of Colombo, apart from the present holder of the office. It is important to bear in mind that they are not only Bishops in the Church of Christ claiming authority inherent in their office, but they are also

State officials appointed by the English Government, salaried by the State, and holding Letters Patent from the Queen. In the case of Bishop Copleston, he was appointed by the Earl of Carnarvon, his income is received from the Ceylon budget, and his right and title to the position he holds is secured to him by Letters Patent. No Bishop of Ceylon can, therefore, so long as he retains his Letters Patent, rid himself of the obligations he is under to the State. It would be quite open for a Bishop so circumstanced to do as Bishop Selwyn did, to surrender his Letters Patent, and with them his official status and income. But so long as he retains them in a Crown colony, properly so called, his ecclesiastical jurisdiction is conferred by the sole authority of the Crown. We do not pretend to determine what might happen if they were surrendered; but it is plain that, so long as the Bishop continues to be a servant of the Queen as well as a Bishop, he can no more transgress the limits of law than any Bishop in England can. Still less would it be possible for him, by any Synodical action or otherwise, to set up a distinct branch of the Church of England, with power to regulate its own affairs, independently of those laws and regulations which bind the Church generally. *Per contra*, in a Crown colony, where the Bishop holds Letters Patent, all her Majesty's subjects, whether clergy or laity, are entitled to the same legal protection and immunities which they enjoy at home. Whatever judgment may be formed of the policy adopted in New Zealand, the Bishops there were consistent when (as an essential act in the independent position which they wished to assume as members of a Society established upon the principles of "voluntary compact") they divested themselves of their Letters Patent. A Ceylon Bishop is completely out of the category of a New Zealand or South African prelate. Bishop Copleston is, therefore, an officer of the State, having a guaranteed position in the Island of Ceylon by virtue of the Queen's mandate, in the same way that the Government and the judges have, with authority delegated by her. There are, therefore, checks as well as privileges, responsibilities to the State as well as power and income derived directly from it.

It was in 1875 that Bishop Copleston was appointed to the see of Colombo, for a considerable time vacant. It is no derogation to him to state that he had no kind of experience whatever of missionary work, nor had he even that sort of acquaintance with it which is sometimes gained by familiarity with the deliberations of our great Societies. He had entertained a laudable desire of becoming a simple missionary somewhere, but it never has been asserted that his thoughts were directed to Ceylon even in that capacity. As we gather from a statement put out by his friend Mr. Moberly, the offer of the Bishopric must have come upon him unexpectedly. He could not, then, have brooded over how he would act as a Bishop previously to the offer, and have deliberated within himself upon the problems connected with the office. He must have been a complete tyro, with all his experience to gain, both of missionary work and of the solemn responsibilities of the Episcopate. Even his personal acquaintance with ordinary ministerial

work was of the most limited character, as his main occupation, subsequently to his ordination on his Fellowship, had been that of the duties of a College Tutor. Six months only elapsed between his designation and his consecration. This period might afford him opportunity for picking up random suggestions about an unforeseen appointment, but could not make up for previous inexperience even in the ordinary work of the ministry. It was, therefore, by no means improbable that, with the purest motives, with the most ardent zeal, and even unusual ability, he might fall into mistakes. Infallibility is claimed by the Pope of Rome alone. It is not the necessary attribute of a Romish, still less of an English Bishop, entering suddenly upon unaccustomed functions in a country wholly strange to him, and whose languages and opinions could have been very imperfectly grasped in the course of a month's voyage in a steamer from England to Ceylon.

That Bishop Copleston did not, upon his first landing, "adequately understand" the condition of ecclesiastical affairs in Ceylon, especially as regards the Tamil Cooly Mission, is frankly admitted by his friend Mr. Moberly. He says that he himself, and those who were with the Bishop, did not "at all" understand it. No blame could attach to any of them for this want of acquaintance with the problems which they had to solve. Under these circumstances, what would have seemed to be the natural conclusion? We venture to submit that it would have been an acceptance of the *status quo* until knowledge had been gained. If, at the first glance, there might have seemed much anomalous theoretically, further practical information and personal contact might have found justification for facts. Even if there were disease, it would have seemed judicious to have become familiar with it before prescribing the remedy. A state of things which had at least been tolerated, if not sanctioned, by three successive High Church Bishops, one of whom at least was of extreme opinions, might, without infringement of principle, have been for a season accepted by a novice. The principle of Triennial Visitations usually adopted by the Episcopate implies that before delivering charges, or pronouncing authoritatively upon the state of a diocese, something like that period should be employed in making acquaintance with it. If this holds good at home, *a fortiori* it applies in an Oriental Diocese, where the incoming Bishop is necessarily ignorant of all around him.

We may, perhaps, be permitted to advert to a well-known instance in the Diocese of Madras. The late Bishop Spencer had been, most unexpectedly to himself, promoted to that see. In some difficulty as to how to conduct himself in the Episcopate, he had resorted to the late Bishop of Exeter, and during a lengthened stay with him had been duly indoctrinated by that prelate. Almost immediately after his landing in Madras he delivered a charge fraught with his new learning. As the Bishop of Exeter's prejudices against the C.M.S. were strong, Bishop Spencer retailed them forthwith in India. There was a paragraph containing sweeping condemnation of the principles and proceedings of the Society. In due course his Lordship was waited

upon, and respectfully asked how the assertions he had made could be substantiated. The Bishop was unable to reply, but he had sufficient good sense to judge that he had been misled by erroneous counsel given him in England by able but ignorant advisers. He withdrew the obnoxious passage, and substituted a glowing eulogium upon the Society in his charge when printed.

We trust it will not be considered undue presumption if we venture to remark, not only that it would have been wise, but would have been considerate, if the new Bishop had taken some time to understand the various relations of his diocese before taking any decided action in it. This would have been possible without his swerving a hair's breadth from his principles until he had convinced himself by personal knowledge that modification in them was necessary. *Vestigia retrorsum* are usually difficult—at any rate unpleasant.

We must now advert to a scheme which was, in the opinion of the Bishop, of chief importance, and which Mr. Moberly describes as containing "the germ out of which a large part of the subsequent troubles grew." This was what Mr. Moberly terms "the adjustment of relations between Chaplains and Missionaries in the Coffee Districts." Before discussing this, we may note that it, too, was not a question pressing for immediate disturbance of previous relations. Even if it were practicable for chaplains, with due regard to the efficient discharge of their own duties, to undertake in addition missionary functions, those who were already upon the island (with some exceptions of persons of Eastern origin) had not attempted, indeed from ignorance of Tamil and Singhalese could not, engage in this work. The more ardent spirits whom the Bishop was introducing, and who were anxious to assume the mixed character of chaplains and missionaries, could not by any possibility do so usefully for some time to come. When they landed with the Bishop, it is probable that they could not read, much less understand, the written characters of either language spoken by the Natives. If ministering to Native Christians implies more than the imperfect recitation of ill-understood formularies, two years at least would elapse before they could hold any conversation with Natives in their own tongues on spiritual things, or preach to them with any kind of efficiency. We have the warrant of Scripture for asserting that "the heart knoweth its own bitterness, and the stranger intermeddleth not with its joy." It ought to have been no damper to the zeal of these gentlemen if they had been told that they must devote their energies to acquiring more than the merest smattering of the languages in which they wished to preach before they would be authorized to do so. At any rate, the placing of them in responsible charge of missionary work might well have remained in abeyance till, by examination, the new chaplains had proved themselves competent to undertake it. Plainly, the matter did not press; there was breathing time, which might have proved invaluable, in order to enable all parties to understand one another.

What, however, was the actual course of events? The Bishop landed in Ceylon on the 7th February, 1876. In the middle of

April, about six weeks after his arrival, in conversation with one of the Society's senior missionaries, he expressed his views, which amounted to this, "that chaplains, whether Government aided or locally supported, were to be in the position of rectors, responsible for all work, in all languages, in their district. The missionaries working in those districts were, in a sense, curates. They were to appoint no agent to work in such district, and open no school in it without the sanction of the chaplain. The chaplain was to have the right to visit all schools opened in his district, and to have, to some extent, their supervision. This principle was to be extended to the towns." This was the original form in which the Bishop's views were first propounded. It was in this sense that the gentlemen whom he brought with him understood them, for, in a very few weeks after, they acted upon them with so much promptitude and energy that the Bishop himself was startled, and was himself constrained to say, "Mr. Duthy's orders to the catechist are, I am pretty sure, fictitious. If not, they were utterly unjustifiable." Almost his first duty, in consequence of the new arrangements, was to disavow the principle contained in the letter of one chaplain, and to condemn the conduct attributed to another. Even in the brief interval between April and June, the Bishop had discovered that his scheme was impracticable, and, in a letter to Mr. Oakley, dated June 13th, proposed modified arrangements. Having apparently forgotten his earlier statements, he declared "that it was neither his intention nor his wish to place the Society's agents under the control of the chaplains, nor 'your people' under their care, except with your permission. The missionaries were to be at liberty to visit and instruct their people, wherever they might be found, without let or hindrance from any of the clergy of the island, except in so far as the Archdeacon, &c., might have lawful authority. Catechists belonging to the Tamil Cooly Mission were not to be in any way under the control of the chaplains. Native Christians were to be under the control of the clergy, who hitherto had had charge of them." These conditions were, however, clogged with the proviso that it was the Bishop's wish that no missionary should enter a chaplain's district without his knowledge. Should the chaplain protest, as a rule he would require the chaplain to acquiesce; but, if a missionary was hindering the chaplain's work, he would request the missionary not to enter the district. It is obvious that these last propositions are wholly different from the former. The position now assumed was "Liberty for the Chaplains" to engage in missionary work if they were disposed to do so. It was then, as we noted at the time, apparently the Bishop's notion to organize a Tamil Cooly Mission of his own, with separate funds, catechists, and congregations under the chaplains. In order rightly to understand the controversy, it is needful that both views should be borne in mind.

The first proposition of the Bishop (which we think has been throughout, and we fear still is, the key-note of his policy), whether seriously intended or merely suggested tentatively, was neither more nor less than the general introduction of the parochial system preva-

lent in England throughout the island of Ceylon. There was to be a resident localized clergyman, responsible for all the souls committed to his charge within a certain strictly-defined area. Under him there was to be another clergyman occupying the position of a curate, though not so denominated, with a staff of catechists and schoolmasters, subject to the control of him who was virtually rector. Now, if the population had been homogeneous and had been Christian, with possibly some few exceptions, and if this had been the system originally introduced, it is possible that what answers in England now, upon the whole, might have answered in Ceylon. It is, however, fair to inquire whether, in countries mainly or partially heathen, this parochial arrangement, previous to the conversion of the inhabitants to Christianity, is in consonance with primitive custom. According to Bingham, "some learned persons, who have narrowly examined our English constitution, suppose that originally the Bishop's cathedral was the only church in a diocese from whence itinerant or occasional preachers were sent to convert the country people, who for some time resorted to the cathedral for Divine worship. Afterwards, by degrees, some other churches were built among them; first, private oratories or chapels, *without any parish bounds* [N.B.—The italics are ours], for the convenience of such as, being at too great distance from the cathedral, might more easily resort to them." These parish churches, with certain limits, were erected chiefly by the lords of manors, "whence it was that parish bounds were conformed to the limits and extent of a manor." According to Bede, 700 years elapsed before parochial organization was at all the rule in England. In another place he remarks that there were "anciently no presbyters or other clergy fixed upon particular churches or congregations in the same city or diocese."

It would be hard to say that Ceylon is now in advance of what England was, A.D. 700, in the outward profession of Christianity, or that regulations, implying that the Christian religion is that of the bulk of the people, could with more propriety be enforced there. Those who set value upon primitive and ancient example might fairly be challenged to answer whether the claim of the missionaries in Ceylon to preach the Gospel freely to the heathen, and to any congregations they have gathered anywhere throughout the island, without interference from other clergy, but subject to the legal control of the Bishop, is not a true reproduction of the means by which England was evangelized. If a coffee planter in Ceylon were to build and endow a church for the benefit of his tenantry, and within the limits of his own estate, so securing the services of a resident clergyman of his own nomination, there would be an adumbration of the manner in which the parochial system was gradually introduced into Europe. It was not the high-handed autocratic act of an ancient Bishop as the true mode of Christianizing his diocese. This is a modern innovation.

Apart, however, from antiquarian precedent, the chief value of which can only be to show that the parochial system in a heathen land is a pure novelty, as destitute of ancient authority as it is of legal force, the whole

question is still more complicated by the circumstances of an island like Ceylon. When Christianity was introduced into Europe, the inhabitants of any given region, whether Christian or heathen, were mainly of one race, speaking one language, and accessible equally to the same missionary or minister. In this case, if there had been a defined limit prescribed to any one minister, there might have been some show of reason in it. But, in Ceylon, any one who is rendered responsible for the exclusive charge of a district ought, if he would be really efficient, to be thoroughly familiar with at least three languages, and ought, so long as he continues to be a Protestant clergyman, to be capable of ministering freely in three different languages, or two at the very least, every Sunday throughout the year. Even missionaries sent forth thither for the conversion of the heathen find it convenient to divide their work, and, in certain cases, to appoint different individuals to Tamil and to Singhalese congregations. Occasionally, men eminently gifted with linguistic powers, or after long residence in Eastern countries, acquire facilities in several languages, but they are the exception to the rule. It is, therefore, but reasonable to maintain that even if the parochial system could claim higher antiquity and more distinct prescription than it does, it might and ought fairly to be discarded as a hindrance and incumbrance until Ceylon is Christian. Nor do we see how it could work then unless the custom were to be established there which once existed at Rome, when there were two presbyters in one church. Indeed, it has been surmised, apparently not without reason, that the double line of Bishops once existing in that Church arose from the double congregations, whose spiritual supervision was so provided for.

In the process of these remarks we have not touched upon the European population. For them a certain amount of provision is at present made by chaplains, and it would be quite beyond our province to discuss what might be the most convenient mode of meeting their necessities. Without impugning the zeal of the recent importations to Ceylon, it is only needful to remark that, upon the showing of Mr. Moberly himself, up to the advent of Bishop Copleston and his friends, it was a most rare thing for chaplains to attempt mission work. In the case of Government chaplains sent out from England, no Episcopal regulations could compel them to undertake it, nor could the duty of learning Oriental languages be imposed as a necessity upon them. There might, then, arise this awkward dilemma, that the Bishop might, upon the establishment of parochial organization, appoint a clergyman to a parish who could not or would not qualify himself in any way for more than English services. Many chaplains go out to the East who never do and never could acquire Oriental languages, but the Bishop could not refuse them on that score if nominated duly by Government. Mr. Moberly makes a rather awkward admission that chaplains, in their own legitimate sphere, cannot find "adequate ministerial employment." Ought Ceylon, therefore, to be required to support them, if so? But this is met by contrariant statements from chaplains, whose service in Ceylon has extended over more years than

he stayed weeks in the island, and we place more reliance upon them. Their experience is that, with the extensive districts assigned to them, they had more occupation than enough in the proper discharge of their duties to the Europeans within their limits. If, however, their districts are not already large enough to find them employment in English duty on Sundays, and in various parochial ministrations and visitations on weekdays, ought not the districts to be enlarged so that the chaplains should supply a proper quota of work in return for the maintenance which the State gives them? Or are there so many chaplains in the island that there cannot be work found for them in their own department? Still, it is quite possible that very zealous, able, and conscientious men might qualify themselves for missionary work, and find time as well as opportunity for it. If so, it would be not only their duty but their privilege.

A question, however, might fairly here arise—What can be the need or propriety of discussing afresh points from which the Bishop has since receded? Why raise up again questions long since set at rest? It is precisely because we cannot see that they are at rest that we revert to them, dismissing, as of inferior interest, many important subsidiary events which have occurred in the interval. So far from the attempt to enforce the parochial system being abandoned, it seems to us that the Bishop has virtually fallen back upon the position which he assumed when he first landed in Ceylon. The subjugation of the missionaries to the chaplains unquestionably is not contemplated now in its thoroughness as it was then. More “Liberty to the Missionaries” is allowed by prospective regulations. But whensoever the limits of missionary itinerancy are curtailed, and so long as conditions are urged tending to the conclusion that missionaries, while engaged in preaching the Gospel to the heathen, or caring for the souls of Native Christians in their charge, to whom they minister in their own tongues are to be limited in their freedom, it is difficult to see that the original contention is not still put forward.

The real difficulty, we fear, arises from the unwillingness of the Bishop to recognize that he is, from the peculiar circumstances of his charge, placed at the head of two or three Churches, although, in many essential points, they are one. It might fairly be a problem whether the best means of solving the difficulty would not be for one Bishop to be at the head of the European Church, and another at the head of the Native Church. If, however, this might be difficult to arrange at present, there ought not to be difficulty in the Bishop’s recognizing that he has more capacities than one. Already he is a State officer as well as a Bishop. He claims certain authority from what he holds to be the inherent qualities of the Episcopate. He claims, or at any rate is vested with, other powers also as the nominee of the Crown. If his soul is fired with missionary zeal, there would seem to be no real reason why he should not rule the European portion of his Church on the European system; the outlying masses of heathenism beyond on the purest missionary principles with the utmost freedom and elasticity that can be imagined. The ministration of the Word of God, and the

dispensation of Sacraments to those qualified to receive them, assuredly are the true essentials for gathering in the Native Church. More complex organizations might be needed for Englishmen transplanted to the East. If chaplains can, with due regard to the fulfilment of their proper duties, find time and are willing to preach and minister to the heathen in their own tongue, by all means they should do so, and no Christian man ought to hinder them. Still less should the missionary be impeded in his work by systems and regulations comparatively of late introduction into the Church of Christ, and really invented for and adapted to communities already Christian. It is a very serious thing to import an ecclesiastical system adapted for one condition of things into another wholly different from it. If Christianity had been developed originally with and through strict adherence to the parochial system, the *onus probandi* would devolve upon those who impugn it; but, if the reverse is the case, it is a mistake to elevate that into a principle which had no existence in the days of primitive Christianity. If Bishop Copleston were to strictly conform to very early precedent, and were not hampered with his European community, his true principle, according to what may fairly be assumed to be his predilections, would have been for him, on his landing, to have gathered all his chaplains together round him at the cathedral, and, as soon as they had acquired the languages,—not before—to have sent them, two and two, up and down Ceylon, to preach the Gospel to any who would have listened to them. This would have been primitive missionary work, satisfying not only his zeal and that of his followers, but also antiquarian prejudices. The fact that this is an impossibility proves how hampered he and his chaplains are by attempting what is impracticable consistently with the duties for which the State has engaged their services. As missionaries are not so hampered, it would be, we venture respectfully to suggest, his wisdom to allow them to continue their free preaching of the Gospel as they have in the time of his predecessors in the see.

We have purposely abstained in these remarks from all allusion to subsidiary questions. If it had been our purpose to say anything calculated to inflame prejudice, unfortunately materials were only too plentifully at hand. But it has been our great aim to confine attention to the one great point at issue, which really involves the whole question with which the Society is concerned. It is no part of the functions of the Church Missionary Society to comment upon Ritualistic tendencies—real or supposed—of the Bishop or the chaplains who have accompanied his Lordship to the island of Ceylon, so long as full and proper freedom is conceded to their missionaries to prosecute their own labours, teaching and ministering as they would be authorized to do in England, and as they have been accustomed to do, under former Bishops, in Ceylon. Only when attempts are made to coerce the missionaries or their converts into participation in practices against which their consciences revolt are they justified in protesting on their behalf. If doctrinal Shibboleths of an offensive character, typical of erroneous doctrine, and urged because they are typical, had been

persistently enforced, with severe threats of pains and penalties if not submitted to, remonstrance might have been necessary on behalf of those who repudiate them. By timely concession this painful necessity has been averted so far as regards the missionaries themselves, and we trust there will be no endeavour to make abhorrent demands upon the consciences of the converts. It is to be hoped that the propositions which will in due course be submitted to the Bishop for the termination of these painful disputes will set both missionaries and chaplains—if the latter have the ability, and can spare time from their proper duties—free, without jostling or interference, to preach the Gospel of our Lord Jesus Christ fully and faithfully to all men. Over-organization exercised upon those whose functions it is to go forth into the highways and hedges, and by any means to compel poor outcasts to come in and fill the Master's house, is exceedingly to be deprecated.

K.

In Memoriam—Samuel Hasell.

*A Sermon preached at Christ Church, Roxeth, Harrow, on Sunday,
June 22nd, 1879,*

BY THE REV. R. J. KNIGHT,
Vicar of Harrow Weald.

“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”—LUKE xii. 35—37.



IFE is our time of service, a solemn and sacred trust committed to our care, our great opportunity; once given, and if not rightly used, lost for ever. This the Lord here teaches, and it has been brought home to us by the sudden removal of one whom we all had learnt to honour and to love, and of whom I have been asked to speak to you to-day. It was not once only that our Saviour spoke to His disciples in such terms. In more than one of His parables He put before them the relation that subsists between Himself and them. The text itself is, in fact, a parable drawn from such simple circumstances that it at once appeals to all understandings and all hearts. Our Lord represents Himself as the Master of a Household, the Head of a Family. This Family is His Church. All who belong to His Church are His servants; not united to Him by such ties as we are all familiar with, not mere hirelings, who are at liberty to leave His service for another, but servants who are His property, whom He has redeemed out of slavery, and purchased with no less a price than His own precious blood; from whom, therefore, He expects, and has a right to expect, allegiance, devotion, activity, love. The Master has for a season left His household. There is a sense, of course, in which the Lord Jesus never leaves His Church. By His word and by His Spirit, and the government of His Providence, He is always in the midst of her. But to illustrate and enforce the lesson conveyed here He speaks of Himself as for a while absent. It is

not difficult to understand His meaning. "The Son of Man is as a man taking a far journey, who left His house and gave authority to His servants, and to every man his work." Having completed His work on earth—that great redemption for which He came—He has ascended up on high, and in the fullness of His glorious presence He is not now with His people here. But His departure implies that one day He will return; and till He comes His Church is in the position of a household whose master is absent, and to whom he has given their allotted tasks, to be done while he is away.

How long the absence will be we know not; "The times and the seasons the Father hath put in His own power." But this much we do know, that the opportunity granted to each is limited, and must one day cease; that the trust placed in our keeping will in due time be recalled. We know not, and are not to know, how long this attitude of expectation is to last. At any moment, so the Word of God speaks, the Lord may come. At all seasons, in youth and age, in times of toil and times of rest, in health and in sickness, we are to be prepared for Him. If He tarries, so that the glorious final consummation is not yet, still, from time to time, the Master forcibly impresses on us the truth, that to be always looking for Him, always ready for His call, is the only wise and safe position. If He comes not yet to gather round Him all His household, still one and another of the Family is from time to time called, and often unexpectedly, to appear before Him. How solemnly we have learnt this of late you know well. It is this, so important for us to know and practise, that our Lord presses on our attention.

Let us dwell for awhile on the thoughts here presented to us.

Life, with all its powers, physical, intellectual, moral, social, spiritual; powers of body, and mind, and heart, and soul. Life, with all its opportunities of doing well, of influencing others for good, of glorifying God; with all its advantages, different in different cases, for there are diversities of gifts, though but one Spirit. Life, with all that may be made of it, which may have, even while we sojourn here on earth, the very character of heaven—this is the trust committed to us, which we are to use aright, for which we are accountable.

Alas! I know that all do not recognize their position and act upon it. There are some who have not yet in their hearts acknowledged the Lord as their Master; but they cannot destroy the relationship. A duty is not less a duty because it is left undone. I dare not place any limit and say to one, "You are a servant of the Lord because you have turned your thoughts and affections to Him;" and to another, "You are not a servant because this conversion has not taken place." No. All here are pledged to be Christ's faithful soldiers and servants.

O, friends, whether your life be spent for Him or not, He has a right to it—a right because He made you, because He has redeemed you, because He has placed you within the border of His visible Church; and He will certainly deal with every one of you as those to whom much has been given, and of whom much is therefore required.

My brethren, what a solemn view of life is this! You are Christ's servants, and He has given to every man his work—the work that belongs to him alone, and which, if he leaves it undone, no other can do, but it remains undone for ever. There is not a duty to which you are called but the Master of the House has His eye on you, and watches to see how you do it. O that we could feel the truth of this! The father of every house, directing his servants, and giving to them that which is just and equal; the servants

fulfilling their allotted tasks ; the labourer going forth day by day to his work till the evening ; the mother watching over her little ones ; the teacher and the scholar alike in their school—all have their work, all are to do all as in Christ's sight, for His sake, for His glory.

Then think of influence, that subtle, mysterious power which is a part of yourselves, which you can no more get rid of than you can get rid of or change your body in which you dwell ; which, whether you think of it or not, is every day, and all day long, going forth from you, moulding, controlling, perhaps, God forbid it, perhaps debasing, those who live with you. My friends, of what kind is your influence ? Is it such as the Lord would have you exert ? Is it such as He would Himself have exerted, were He in your place ?

But solemn as this view of life is, how noble it is ! That the humblest, commonest, most ordinary duty may be done for the Master, with an eye to His approval, because you love Him ; this, I say, ennobles life. Let a man really feel this, and it lifts all his life into a higher sphere. In all things God may be honoured, Christ may be glorified. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

In which of us is this high ideal realized ?

Then observe, further, that the Lord's servants are not to be workers only, but watchers also. They are the servants of an absent master—a household on their trial. The service is for a limited time, and all depends on the way in which that time is spent ; the trust will be recalled, and then an account of it must be given.

Dear brethren, this is the point that, in view of that event which brings me here to-day, I would with all earnestness and affection press upon you. O that we might all learn to live in the habitual prospect of the time when life will be over !

Listen again to the language of the text—"Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their Lord." Mark the contrast here implied. The Master has gone and left His house, and variously are the servants occupied in His absence.

One has fallen asleep ; the duties of his station are not done, or not done as the Master would have them done. His loins are not girt, and he has no light burning. Suddenly the summons comes, the Master's voice is heard, and all is confusion and dismay. The feet are entangled with the long robe which hangs about them. Worldliness, selfishness, sensuality, indolence, unbelief—these and such evil habits as these cling around him and hinder motion. He tries to rise, but his steps are all uncertain, and he gropes his way in darkness towards the Master who calls ; all is doubt, anxiety, fear ; there is no light, no peace, no certainty, no confidence, and the Master is met with dread ; eternity is awful ; death is terrible.

But with another the case is very different. He is awake at the first sound of his Master's step and his Master's voice. He is watching for that voice, knows it, loves it, and recognizes it. His loins are girt ; such things as he knew would be impediments, hindrances that would prevent his drawing near to God, he has been enabled by God's grace to cast away. The sins which do so easily beset us—sloth, selfishness, unbelief, worldliness—he has by God's help subdued. He has his light burning ; the lamp of God's Word has shed its light on his path ; life and immortality have been brought to light, and in that light he has been living ; the love of God in Christ has shone over all his life, and he is not in darkness now ; and when the call comes, he is ready ; all

he wants is at hand; without confusion or hesitation he obeys the summons.

It was thus, dear brethren, with the friend dear to all who worship here, who has so suddenly been called away from us. I desire in this place to magnify, not him, but the grace of God in him. We needed no dying testimony from him, for his life was the witness of his character, and is the assurance of his present joy with his Lord. For many years he has been living before the world so that all might know what manner of man he was.

It was on December 20th, 1846, that he was ordained deacon for missionary work in India, and in the summer of the following year he sailed. A young officer of the ship, persecuted by ungodly mates for righteousness' sake, has never forgotten his kindness and support on the voyage. For thirty-two years he has been serving his Master in connexion with the great Missionary Society which he loved because it did the Master's work. The records of his labour in India, at Chupra, Krishnagar, Nuddea, and other places, tell of schools well taught and organized, of Christian congregations gathered and edified, of diligent itineration through the villages of Bengal, on which work he was one of the first to enter, and of inquirers coming at night, like Nicodemus, and, like Nicodemus, faithfully dealt with. The reports he wrote show the same calm and careful yet hopeful estimate of work for which he was always remarkable. He took note of the gradual change of opinion among the Natives of India, the slow but sure breaking down of prejudice, and the removal of bitterness in opposition. "One day," he would write, "I am elated, and the next there is something to humble me," and the spirit in which his work was always done is shown by the record of his experience—"the more we entreat with manifest feeling, the more the people attend to us."

But it is by the work done in England for eight years as Association Secretary in Lancashire, and then for eight years more as chief Organizing Secretary in London, that he is best known to us. Admirably was he fitted for this last post, and admirably did he fulfil it. "He was a man in ten thousand," writes one friend who knew him in the north—"a Christian character of rare combination of excellent qualities—real, true, single-minded, loving, full of sympathy and wisdom. Though I knew him to be overwhelmed with work, I would rather have resorted to him than to any man I knew for advice."

"How mysterious are the ways of God!" says another. "The loss to the Society is, humanly speaking, irreparable. Our dear friend's sound practical judgment and earnest loving spirit were simply invaluable in the management of the Society's home affairs. We all felt, when he was removed from Lancashire, that the Committee had been guided to the wisest choice of a man for the work. His whole heart was in it. I cannot yet realize that he is gone, and that his place in Salisbury Square is vacant. For myself, I feel I have lost one of my most valued and trusted friends. I owe much to my intercourse with him."

"He was a prince among men," says a third, "in the ability, enthusiasm, and unsparing energy with which he devoted himself to his Master's service, and in the real influence he so powerfully exercised over others." "He was just what a Christian ought to be," adds another. "O for grace to be as single-minded and devoted to the Lord's service!" And if we ask the secret of his life, we have it here: "He is gone now into the sunshine of that Presence which he realized so much here on earth in the Master's work, and which shed a genial warmth on all his intercourse with others."

Yes, he is gone! and we mourn our loss. Let us try to learn something

from his example. Some points characteristic of his life have been noticed by many—were observed by all who really knew him:—

(1.) *His untiring labour.* He *would* work, and never thought of sparing himself. We might wish, if it were lawful to wish, that he had done so, and were with us still.

(2.) *His unselfishness*—always ready to take the humblest post, doing himself the work he thought others might scorn to do. "It is a little place and a small gathering; I'll go there myself," were words often on his lips.

(3.) *His unfailing courtesy*—a readiness to meet, if possible, the wishes of the large constituency who depended on him; and to deal kindly even with the unreasonable demands which were not seldom made of him.

(4.) *His hopeful spirit.* "His cheerful Christian face," writes a friend, "his pleasant manner, his genial conversation, his zeal for his work, often lighted up our parsonage, and gave us joy in a special way more to be felt than expressed. We saw him last at our Committee on March 3rd, and heard, as usual, good and stirring words from him."

Brethren, we thank God for the grace manifested in him. Such a life is a witness to the realities of eternity. There must be a hereafter, and a scene where the character thus matured on earth will have full scope. It cannot be that the noblest work of God—a man renewed after the Divine image, capable of knowing and enjoying Him—should be as the beasts that perish. No! There is a joy of the Lord into which the righteous enter, and where, we doubt not, our friend has gone; and if we might choose our own death, what could we have better than to die, as he has died, in the front of the battle, contending with honour for the great cause, and to go with the dust and soil of conflict on us into the presence of our Captain and our King?

That it may be so, learn the Master's lesson as he learnt it, and learn it to-day. He, if any man, was a servant with his loins girt and his light burning.

1. Be ye also servants. Recognize Christ's claim to you. Has He not purchased you with His own blood, which He shed for all, and which provides a plea for every sinner? Yes! Recognize Christ's claim. Give heart and life to Him. Look to Him for grace that you may do it. "The Master was ever foremost with our friend. The truth of Christ was always on his lips when he spoke, and he has gone now into his Lord's presence." "Be ye followers of him, even as he was of Christ."

2. But more. Be ye servants with loins girt and lights burning. What do we mean by this? A clear conscience and a heart at peace—a sense of God's presence always felt and enjoyed. Would you have it? Never tamper with sin; never allow a stain to remain on your heart. Go, day by day, and all day, to Christ. Seek ever the fresh application of His precious blood. Keep peace within, and ensue it. Here is the secret of usefulness and activity, here is the source of personal comfort and strength, here the readiness for the summons, come when and how it may.

"Blessed are those servants whom the Lord, when He cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Oh, wondrous grace and condescension! In the happy marriage festival, when all Christ's people are gathered and the bride is adorned for her husband, the position of master and servant will be reversed. "He will make them to sit down to meat, and will come forth and serve them." Is there one of you who will not claim a share in this inheritance, and seek to make it your own?

VALEDICTORY DISMISSAL OF MISSIONARIES.

FOR many years it has been the custom of the Committee of the Church Missionary Society to hold a special meeting in the month of July, before the recess, to deliver instructions and bid farewell to such missionaries as may be returning to the field in the course of the autumn, as well as to the yearly reinforcement of Islington men who have received holy orders on Trinity Sunday. Valedictory dismissals take place from time to time at the ordinary weekly Committee meetings, when one missionary, or two, are sailing at other times of the year; but to this special meeting the friends of the Society generally are invited, and on the last three or four annual occasions several hundreds have assembled under a large marquee in the grounds of the Church Missionary College at Islington.

Since the Dismissal of July last year, eleven missionaries returning to the field, and ten going out for the first time, have taken leave of the Committee at their ordinary meetings. Altogether, the reinforcements of 1878, the *personnel* of which was enumerated in our July number last year, amounted ultimately (after one or two deductions and additions) to thirty-seven missionaries, twenty-three of whom were new men*; and the reinforcements of 1879 consist of fifteen† who have already sailed, fifteen (besides three Natives) whose valedictory dismissal we are about to record, and five others‡ (at least) who will also, we hope, go out this autumn—thirty-five in all, of whom eighteen are new. It may almost be assumed that two others, not now foreseen, will also go out before Christmas; and if so, the reinforcement of 1879 will be fully equal to that of 1878, notwithstanding that seven new men and two or three others who are ready are to be kept back for the present. Of the twenty-three new men last year, three were for West Africa, five for the Nyanza Mission, eight for India, one for Ceylon, two for China, one for Japan, one for New Zealand, one for N.W. America, and one for the Seychelles. Of the eighteen new this year, two are for West Africa, two for the Nyanza Mission (Mpwapwa), one for Palestine, one for Persia, seven for India, two for China, three for N.W. America.§

* Of those mentioned in the *Intelligencer* of July, 1878, one (Mr. Haslam) did not go out and two (Messrs. Hall and Sneath) came back invalided before reaching their destination; these are not counted. Nor are three (Mr. Gillings, Mr. Hughes, and Mr. R. A. Squires) who belong to 1879. On the other hand, the Revs. A. Elwin, J. Erhardt, W. P. Schaffter, and W. A. Roberts, Dr. Van S. Taylor, Mr. H. M. Warry, Mr. E. Meyers, and Mr. J. Kirk, who were not then mentioned, sailed also in 1878.

† Rev. A. T. Fisher, Umritsur; Rev. T. P. Hughes, Peshawar; Rev. C. B. S. Gillings, Lagos; Mrs. Grime, Benares; Rev. J. A. Lamb and Miss Shoard, Sierra Leone; Revs. F. Bellamy and W. T. Pilter, Palestine; Mr. G. Sneath, North Pacific; Rev. F. Bower, Travancore; Rev. A. Menzies, East Africa; Rev. V. C. Sim and Mr. W. Spendlove, Athabasca; Rev. G. S. Winter, York Factory; and Mr. D. W. Burton, who has joined the West Africa Mission from New York. Wives are not counted.

‡ Rev. R. Clark and Mrs. Elmslie, Umritsur; Rev. H. Stern, Gorakhpur; Rev. Dr. E. F. Hoernle, Persia; Rev. C. S. Harington, Calcutta.

§ Three others last year, and two this year, may also be regarded as new, being new to the

The eighteen of 1879 comprise nine Islington men,* seven from the Universities or Theological Colleges,† and two others, laymen.‡ Eight of the Islington men represent a remarkable “year” in the College. No less than thirty-three were admitted within a few months, in the course of 1876, being a part of the fifty-five accepted candidates mentioned in that year’s Report—the fruit not only of the prayers offered up on four previous Days of Intercession, but of the special supplications invited by the Committee in the summer of 1875. Of these thirty-three, five retired from different causes before their course was complete; thirteen§ were sent forth into the field, under special circumstances, also before completing their college course; and fifteen remained for the present year.|| But of these latter, *seven are kept back for lack of funds.* That is our response to a prayer-answering Lord of the harvest!

The wet weather interfered with the meeting of July 1st, as it has with so many other gatherings this summer. The marquee could not be used, and the college hall was quite inadequate to contain all the friends assembled. Nevertheless, the proceedings were, as usual, deeply interesting. Among those present were Sir John Kennaway, M.P., Bishop Alford, Canons Bernard and Hoare, Prebendaries Anriol and Wilson, Capt. the Hon. F. Maude, R.N., Mr. A. Lang, Mr. R. N. Cust, and a large number of clerical and lay friends of the Society. The Instructions of the Committee were read by the Hon. Clerical Secretary, and acknowledged by the missionaries severally; after which Canon Bernard addressed the departing brethren. The following are but rough notes of what he said:—

He began by dwelling on the gratitude due to missionaries from those who were left at home, and that on four grounds:—

You relieve our consciences, fulfilling a command of the Master which would else press heavily upon us.

You console our hearts, supplying us with rays of hope and comfort amid all the tidings, saddening and distressing, which, with the increased facilities for obtaining and circulating information, come pouring in upon us from all parts of the world through the public press.

Mission they have now joined; viz. the Rev. J. S. Hill, New Zealand; Rev. W. P. Schaffter, Ceylon; Rev. A. Schapira, Palestine; Rev. A. Menzies, East Africa; Mr. G. Sneath, North Pacific.

* Revs. J. J. Johnson, A. Manwaring, C. A. Neve, J. B. Ost, G. H. Parsons, J. C. Price, V. C. Sim, G. S. Winter, and Mr. H. Cole.

† Revs. A. T. Fisher and R. Shann, Cambridge; Rev. C. S. Harington, Oxford; Rev. A. R. Macduff, Dublin; Rev. W. T. Pilter, King’s Coll., London; Rev. C. B. S. Gillings, St. John’s Hall, Highbury; Rev. E. F. Hoernle, M.B., Edinburgh.

‡ Mr. W. Spendlove and Mr. D. W. Burton.

§ Mr. J. A. Alley, to West Africa; Mr. J. Field, to Lagos; the Rev. G. Litchfield, Mr. C. W. Pearson, Mr. J. W. Hall, Mr. J. Henry, Mr. A. J. Copplestone, to the Nyanza Mission; Mr. E. Meyere, to the Punjab; Mr. J. Tunbridge, to the Santál Mission; Mr. W. B. Ferris and Mr. I. J. Taylor, to Ceylon; Mr. W. Goodyear, to New Zealand; the Rev. S. Trivett, to Saskatchewan. Of these thirteen, four have since returned invalided, viz. Messrs. Hall, Henry, Ferris, and Taylor.

|| None of these enumerations include Mr. Nasar Odeh, a Native of Palestine, and Mr. G. M. Nicol, B.A., a Native of Africa, who subsequently joined the class of that year. As mentioned last month, Mr. Nasar Odeh was among those ordained on Trinity Sunday, and Mr. Nicol would have been but for illness.

You enlarge our interests, carrying us beyond the bounds of our own parishes and our own country to have a larger share in, and a closer sympathy with, the purposes of God.

You are animating our own work, raising higher the tone of our work at home by making us realize the grandeur of the undertaking of which it is a part.

He then proceeded to address words of counsel and encouragement to the missionaries, introducing his subject by the statement that all Christian life and truth centred round the work of the Lord Jesus. He said that he would hang the counsel he had to give upon some very little words—little but important, for by little words relation is expressed.

(1.) *In.*—Live in Jesus Christ, consciously and by faith: as your spiritual position, and your permanent home. “Lord, Thou has been our dwelling-place in all generations.” A home for the missionary to live in and die in.

(2.) *With.*—Walk with Jesus Christ, by habitual communion and fellowship. “Truly our fellowship is with the Father and with His Son Jesus Christ.” Mental solitude of missionary life has special need of it.

(3.) *For.*—Work for Jesus Christ, as giving the charge—scheme—reward. “To the Lord and not to man,”—not merely for the Society—the Church. “One is your Master, even Christ.”

(4.) *Of.*—Speak of Jesus Christ—your great subject which you go to make known. Not ceasing “to teach and preach Jesus Christ.”

(5.) *By.*—Do all by Jesus Christ—by His grace. “Be strong in the grace that is in Christ Jesus”—“the supply (*ἐπιχορηγία*) of the Spirit of Jesus Christ.” Not given as capital, but as income, given as it is wanted for every call.

The missionaries were then commended to the favour and blessing of God in fervent prayer by the Rev. H. W. Webb-Peploe.

The following is a list of the Missionaries whose Instructions are subjoined:—

- Rev. A. Mann,* returning to Lagos, Yoruba Mission.
 Rev. J. B. Wood, ditto ditto.
 Mr. Isaac Oluwole (African) proceeding to Lagos, ditto.
 Mr. J. Marke (African), proceeding to Sierra Leone, West Africa Mission.
 Rev. J. C. Price, proceeding to Mpwapwa, Nyanza Mission.
 Mr. H. Cole, ditto ditto.
 Rev. Nasar Odeh (Syrian), proceeding to Jaffa, Palestine Mission.
 Rev. Dr. E. F. Hoernle, proceeding to Julfa, Persia Mission.
 Rev. R. A. Squires,* returning to Nasik, Western India Mission.
 Rev. A. Manwaring, proceeding to ditto ditto.
 Rev. A. R. Macduff, proceeding to the Punjab, Punjab and Sindh Mission.
 Rev. Dr. C. Baumann, returning to Calcutta, North India Mission.
 Rev. A. Clifford, ditto ditto.
 Rev. G. H. Parsons, proceeding to Krishnagar, ditto.
 Rev. J. J. Johnson, proceeding to Benares, ditto.
 Rev. C. A. Neve, proceeding to Cottayam, South India Mission.
 Rev. R. Shann, proceeding to Ningpo, China Mission.
 Rev. J. B. Ost, proceeding to Shaouhing, ditto.

INSTRUCTIONS.

DEAR BRETHREN IN THE LORD,—The feelings with which the Committee and their friends are met to take leave of you to-day cannot but be tinged

* Mr. Maun and Mr. Squires were not present at the Dismissal.

with disappointment at the thought of those who they hoped would have been with you, but are not.

When they think of the millions of mankind yet sitting in darkness, and pleading, if not in actual words, yet still more forcibly to the Christian heart, by their silent, Christless misery, for the message of salvation—when they think of the wonderful manner in which the providence of God has during the last few years been opening the door of entrance to nations and kindreds and peoples and tongues that until now had been in great measure inaccessible—when they think of the many dear brethren in the Mission-field who, overwhelmed with the burden of souls that is laid upon them, and shortening their days as they struggle to overtake the long-neglected harvest round them, are looking wistfully home for help—when they think further of the fervent prayers that during the last few years have been offered to God—a kind of pledge that the Church was beginning to take the furtherance of the kingdom of Christ more to heart, and was prepared to make more sacrifices, if the Lord of the harvest would graciously vouchsafe more labourers—when, again, they had been looking to this year as one in which they would be able to send out into the field larger reinforcements than ever had been the case before—it is impossible for them not to feel disappointment that now, when the season is drawing near that men go forth to the Lord's battles, they are obliged, simply from insufficient funds, to keep back seven recruits who were ready to go forth, and to delay the return of some others who were prepared to go back to their work.

The Committee would be careful not to be thought unmindful of the self-denial and the self-sacrifice which they know has been practised by not a few of their friends, leading them to make efforts even beyond their power. They are not slow to take into account the present depression felt in some of our most important industries, leading to financial catastrophes that have been felt in various parts of the country like the shocks of commercial earthquakes, overthrowing houses and overwhelming many with poverty and ruin.

At the same time, when they consider the wealth entrusted to members of the Church of England—when they reflect how largely the Church of England is exempt from the maintenance of its own ministers, through the piety and liberality of past generations—giving them a vantage-ground above the majority of Protestant Churches for the carrying on of missionary enterprise—they cannot repress a feeling of shame and sadness, as well as of disappointment, that the Church of England should so clearly have not yet awakened to its responsibilities in this important matter.

But the Committee do not desire to dwell on this to-day; they are sure there are none who more deeply share in their feelings than yourselves.

They would wish, therefore, to remind you, brethren, and in so doing to remind themselves, that there are lessons to be learnt from disappointments—yes, and encouragement and courage to be got from them, and secrets of success to be impressed by them on the mind and heart, which otherwise might have been allowed to slip. For instance, the paucity of labourers should surely impress upon the hearts of all that God is not dependent upon any particular agency for carrying out His will, but that He can and will accomplish His purposes of grace and mercy by whatever instruments He may think the best. Lessons, therefore, of humility and thankfulness may well be learnt—humility to think we are only instruments—thankfulness that He should be pleased to use us and to make us fellow-workers with Himself. Moreover, the present condition of things may well suggest that, though the

Lord usually proportions the success to the means employed, He can equally save by many or by few. There is always a temptation to forget that success is not obtained by might or by power—not by human strength or human hosts, but by the energy of the Spirit of the living God. The words of the Lord to Gideon may well be called to mind at the present juncture:—“The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me.” Just as we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us, so the Lord is pleased to carry out His purposes by a small and feeble and despised instrumentality, that, as often as success is vouchsafed, the heart may be constrained to say, “What hath God wrought!” and that when the whole redeemed family is gathered safely in, the cry may ascend to the throne of the Most High from ten thousand times ten thousand hearts, penetrated with the feeling that all is due to the grace and power of God—“Salvation to our God which sitteth upon the throne, and unto the Lamb!”

Therefore, brethren, while there is a call doubtless for confession of shortcomings and for humiliation before God—while there is a call for earnest prayer that a larger measure of the spirit of self-sacrifice may be vouchsafed—the Committee feel deeply that there is no real cause for depression. Rather is there a special call to strengthen each other’s hands in God, and to go forward with stronger faith in His power and readiness to bless.

Yoruba.

The Yoruba Mission claims three of the brethren of whom the Committee would take leave to-day.

You, Brother MANN, return with your devoted wife to the Female Institution in which you have been so usefully engaged for these twenty-seven years. The Committee are thankful that during your absence it has been under the charge of one who has evidently sought to be faithful to his trust, and who, although deprived for a part of the time of the assistance of his wife, has done his utmost to maintain the Institution in efficiency.

It is unnecessary for the Committee to speak of the importance of the Female Institution (for you yourselves are fully alive to it) as the nursery of the future mothers of the Yoruba Church. Your aim, therefore, dear brother and sister, should be not only to maintain its efficiency as an educational establishment, but to cultivate in yourselves, and in those associated with you, a prayerful, Christlike spirit, that a converting and sanctifying influence may, through the Holy Spirit, be exerted upon all who come within its walls, and many go forth thence to establish for themselves holy Christian homes, to be as little specks of light amid the surrounding darkness.

It is the wish of the Committee, dear brother, that you should not, on your return, undertake any ministerial charge, but devote yourself to the Institution, and to such translational work as you may be able to carry on with due regard to the interests of the Institution. This last the Committee regard as of very great importance. From one reason or another, there has been longer delay than there ought to have been in supplying the Yoruba Church with the whole Bible. They trust, therefore, that you will be placed again in your old position on the Translation Committee; and, as soon as the Bible has been given to the people, you will take a share in the translation and preparation of such other books as may be useful to the growing Native Church.

You, Brother WOOD, return to Lagos, but not to your old work at the

Training College. In accordance with your own wish, this has now been committed to other hands. A difficulty has been found in finding a suitable pastor for the important church at Bread Fruit. For the present, therefore, it is the wish of the Committee that you should undertake that post. As you will have the assistance of a Native helper, this will not prevent you, the Committee trust, from continuing to render effective service in the matter of education, both in connexion with the Native School Board and in the preparation of useful books. The Committee are sure also that your advice and counsel will always be forthcoming, and perhaps something more, in any efforts that are made for taking up fresh work in the interior. May the same good hand be over you that has been over you these twenty-two years, and may your heart be gladdened by multiplied tokens of the presence of the Holy Ghost, both in the conversion of souls and in the edification and development of the Native Church.

You, Brother **OLUWOLE**, have been appointed to take charge of the Grammar School at Lagos.

The Committee received such satisfactory testimony to your diligent and consistent course at Fourah Bay College, that they were glad to invite you for a few months to this country before commencing your new duties. As you are the first African graduate of the University of Durham that has visited this country since the affiliation of Fourah Bay College with that University, they would take this opportunity of expressing to you the pleasure with which they have heard of the success of yourself and your fellow-students. Although they cannot yet regard the success of the experiment to be fully proved, seeing that the numbers of those who care to avail themselves of the opportunity of the education and degree of an English University is yet small, the success that has been achieved by yourself and others encourages them to give the experiment a yet longer trial. Much will probably depend on the future course of those who have had the advantage of this training. They trust, dear brother, that your aim will be to carry on your work as work committed to you by Christ our Lord, having at heart the spiritual interests of those intrusted to your charge, and seeking diligently to raise them to a higher standard of Christian morality, remembering that the most effectual way of doing this is by drinking yourself more and more deeply, through the written Word, into the Spirit of Christ—not holding back in anything, but striving earnestly that your whole being—your thoughts, feelings, desires, tastes and aims, as well as your words and deeds, your habits and customs, may be moulded according to Christ Jesus. You shall then be a true example to those about you, and your reward at His hands shall be sure.

Your presence, Brother **MARKE**, was not expected with us to-day, but, as you are here, the Committee have pleasure in greeting you, and in addressing to you a few words of encouragement. The testimony they received from Sierra Leone to your consistent course made the Committee glad to accede to the proposal of the Principal of the Grammar School, that you should visit this country with a view to the increase of your future usefulness. They trust it will be proved that your sojourn in this country has not been without good and beneficial results upon yourself and your future work. Although the position you will occupy at the Sierra Leone Grammar School is not so responsible a one as that to be occupied at Lagos by our brother Oluwole, yet the Committee would address to you the same words that they have addressed to him on the importance of regarding your work as work entrusted to you by Christ your Lord, and seeking in all things to

be an ensample to those over whom you have influence. Cultivate a spirit of prayer, looking in all you do for blessing from God, and your labours, whatever they be, shall not be in vain.

East Africa.

You, Brothers PRICE and COLE, have been appointed to the Society's new station at Mpwapwa, in East Africa.

The state of the Society's funds has prevented the Committee from sending for the moment larger reinforcements to the East Coast, as they had hoped to do. But they have been so confirmed in their opinion of the importance of establishing a strong station at Mpwapwa, that they felt they would be wrong in leaving the two brethren longer unsupported who have been for the last year contending against the difficulties of the position. Not only is it made more and more clear that Mpwapwa is in a sense the key to the Lake district, and likely to remain so for many years to come, and hence important with a view to the work carried on in the interior by other Societies as well as the C.M.S., but there is also no doubt that from it as a centre missionary work may be carried on both among the Natives inhabiting the Usagara mountains and amid the manly and numerous race inhabiting the Ugogo country.

You are aware that the distance of Mpwapwa from the coast, rendering the conveyance of supplies both difficult and costly, has made the Committee very desirous that, as soon and as much as possible, the stations in the interior should become self-supporting. Very earnestly has Dr. Baxter set about carrying out this desire of the Committee, and, though unexpected difficulties have arisen, his efforts have been fairly successful. It was, however, plainly impossible for him to carry on farming operations along with the due discharge of his calling as a medical missionary. The Committee have, therefore, chosen you, Brother Cole, specially to assist in this work. They trust that you, like your brethren, will seek to learn the language, so that you may become in the truest sense an evangelist, yet they would have you remember that upon the success of those efforts towards self-support, in which you are to have a share, must depend in great measure the progress of the work of evangelization in the interior of Africa.

Upon you, Brother Price, as for the present the one ordained missionary at the station, will devolve primarily the duty of seeing that proper arrangements are made for carrying out with efficiency the great purpose for which the Mission is established. In this you will find that our brother Last has made a good beginning, and already there is settled at Mpwapwa the nucleus of a Christian Church in the settlers from Frere Town.

The Committee also look for more rapid progress being made by you in the acquisition of the language, in which other necessary duties have prevented the brethren who have been there from doing as much as they otherwise would. Like all who have gone before you, you will find the need of patience, for you go forth emphatically as sowers of the precious seed; but you have the promises of the faithful God to rest on, and you can go forth with a good courage in the full assurance that "he who goeth forth weeping and bearing precious seed shall doubtless come again with joy, and bring his sheaves with him." The Committee doubt not that in the great harvest day there shall be full ripe sheaves from the Usagara and Ugogo people, and you shall doubtless have a share in the joy of the harvest home, when he that sowed and he that reaped shall rejoice together.

Palestine.

The Committee, Brother **NASAR ODEH**, had not anticipated that you would have been so long in this country, but as circumstances have occasioned delay in your return to Palestine, it is a pleasure to them as well as to their friends assembled on this occasion to have the opportunity of thus taking leave of you and of commending you to the grace and blessing of the Lord Jesus.

It was, as you know, with some unwillingness in the first instance that the Committee consented to your remaining in this country to complete your training for the Lord's work. They have not altered their opinion as to the inadvisability generally of Native labourers coming to England for a training which they can obtain in their own country, inasmuch as the danger is great of their acquiring European habits and customs unnecessary and expensive, of their becoming therefrom discontented with their position on their return, and still more of losing that full sympathy with their fellow-countrymen, and that complete identification with the Native Church, which are of so great consequence.

The Committee have, however, good hopes, dear brother, that by the grace of God they will not have to regret any such consequences in your case. They believe that you return no less a Syrian, though more of a cultivated Christian, than when you came, earnestly seeking to spend and be spent for Christ on behalf of your fellow-countrymen, and ready and willing to deny yourself, and to be accounted least of all, and servant of all, if only you may win some, and set before those around you the example of a living Christianity.

The Committee purpose that in the first instance you should go as a helper to Mr. Hall at Jaffa, and probably this plan will be carried out. Afterwards the Lord will make plain where He would have you labour.

You will not forget the Master's words, that he that is faithful in a little is faithful also in much. Whatsoever work you may have to do, seek to do it faithfully as unto the Lord, ever watching unto prayer, that your heart may be kept right before Him, and your motives purified from the dross of self-seeking.

The Committee and many friends will follow you with their affectionate interest and their prayers, and their hearts will be made glad as they hear of the blessing which shall assuredly rest on your labours, if you are kept, as they pray you may be, a holy and humble follower of the meek and lowly Jesus of Nazareth.

Western India.

You, Brother **ROBERT SQUIRES**, are returning to the Western India Mission—a Mission which has had freely spent for it the toil of many of the most true-hearted missionaries of the Society, and for which for many a year the prayers of many most devoted servants of Christ have been ascending to the Throne of Grace, but where the harvest on anything like an extensive scale has yet to be reaped. The Committee have often noticed with thankfulness the tone of cheerful confidence with regard to the future of the Mission, and the deep and loving concern for its success, which seem to animate so many of the labourers connected with the Mission, and they fully believe that, to the glory of the Saviour, there is yet a harvest to be reaped in Western India.

On your return to the Mission, it is the Committee's wish that you should undertake the important task of resuscitating the Theological Institution for

the training of Native pastors for the Native Church, and of Native evangelists for the carrying on of missionary work. The Committee's endeavours to establish such an Institution on a permanent foundation for Western India have hitherto but partially succeeded, and they now with confidence, and with the desire to hold up your hands in whatever way they can, commit the important task to you. The Institution should be at or close to Sharanpur, which the Committee desire more and more to regard as a great centre for theological training and evangelistic work. The Committee are hopeful that pious and educated Native Christians will be more and more found ready to give themselves to direct work for God, either as pastors of the Native Church, or as evangelists to the heathen; and for all such an accurate and careful training in Scriptural truth, and in the history of the Church of Christ, and in the nature of the controversies in which many of them may afterwards have to engage, will be all-important. The Committee look with confidence to a hearty co-operation with you in this work on the part of all the brethren of the Mission, who will be thankful to hand over to you their most promising Native converts for the training which the Institution under your charge will give. The Committee will follow your efforts in the Lord with much interest, and their hope and prayer will be that you may have the joy of yet seeing, if it be His will, in the Native Church, or on the Mission field, not a few faithful men, able to teach others, zealous for the glory of the Saviour, who have had their training in the Institution at Sharanpur.

You, Brother MANWARING, have been designated to the Western India Mission. You will proceed to Sharanpur, and there take up your residence, and make it your one great work for the present to acquire a mastery of the Marathi language. From this you will allow no consideration to divert your attention. After that you have, by the blessing of God upon your efforts, acquired a sufficient knowledge of the language, and have passed the language examination, it will be the Committee's desire that you should engage in the work of an itinerating missionary. The important town of Nasik—a sacred place and a great stronghold of Hinduism—and the district around it, have always been regarded as a most important centre for evangelistic work. This will constitute your sphere of labour; and though you cannot enter upon it at once, you will have it upon your heart, and will have plans for it often before your thoughts. As to brother Robert Squires (whose presence we had expected here to-day) will fall the training of evangelists, it will be for you in time to lead forth such evangelists into the actual work upon the field. The Committee will hereafter define for you more accurately the precise sphere of itinerating labour which they will wish you systematically to cultivate, and would now affectionately commend you to the grace of God for the work which at present lies before you. Take heed to yourself and to the doctrine. Seek for growth in holiness, and never forget the influence which a holy life exerts upon the heathen. Try to raise the standard of spirituality of all around you. May the God of all grace make you from the outset a blessing in the Mission!

Punjab.

You, Brother MACDUFF, have been appointed to the Punjab and Sindh Mission, and the sphere of your work in connexion with that Mission will be either *on* or, it may be in God's good providence, *beyond* what has until recently been the N. W. frontier of British India. The overruling guidance of Him who is the great Director of Missions has led the Society to occupy a chain of stations all along the N.W. frontier from Peshawur to

Karachi; and recent events in that quarter led the Committee some months ago to carefully consider whether the Lord might not be calling them to advance into the countries beyond the frontier as He should open the way. They came to the conclusion that one course open to them was, at all events, to strengthen some of the present frontier stations with a view to being in a greater readiness to go forward when the precise time, in God's providence, should come. The Committee have been able to strengthen one frontier station, Dera Ghazi Khan, with a view to reaching Beluchistan, and it now remains to strengthen some other post with a view to Afghanistan. Your timely offer of yourself, dear brother, now puts it in the Committee's power to do this, and they have had great satisfaction in setting you apart for this purpose. *What* frontier station should be strengthened with a view to Afghanistan must be left to the local knowledge of the Punjab and Sindh Corresponding Committee. You will, therefore, proceed to the Punjab, and there take counsel with and be guided by Bishop French and the other earnest and warm-hearted friends of the Society on that Committee. The Committee can assure you of a warm and hearty sympathy with yourself personally and with the object which the Parent Committee have in view. They affectionately commend you to the abundant grace of God for all that lies before you, and will seek to follow you with their sincere and continued prayers.

North India.

You, Brother BAUMANN, are returning to that varied work in the great city of Calcutta to which God has given you grace to devote yourself for not a few years now with much energy and zeal. One of the advantages which the Lord's missionary servants gain by a temporary return home is that of refreshment of spirit by happy spiritual intercourse with the servants of God in this country and on the Continent; and perhaps none need it more than those who come from a great city like Calcutta, where the work has often to be carried on under especially trying conditions. It is the Committee's hope, dear brother, that you are returning, not only with bodily health restored, but with your spirit much refreshed and strengthened in the Lord.

To the eye of man the great capital city of India must present still the sad appearance of a city almost wholly given to idolatry, but doubtless the eye of God sees great searchings of heart in many who have not yet entered the kingdom. The missionary servant of the Lord will go on in calmness and confidence, sowing the seed of Divine truth, testifying to Jesus. The result is sure.

The work to which you return is two-fold. Day by day you will teach *truth*—chiefly Divine truth—to the seventy undergraduates of the Calcutta University who assemble within the walls of the Cathedral Mission College. If you teach Divine truth with the Holy Ghost sent down from heaven, it is impossible that you can teach it in vain. You will look—and you *may* look—for conversions under the preaching of the Word in the College Hall. Then, again, you will have the superintendence of the various missionary agencies carried on in the neighbourhood of the great city in connexion with the Calcutta C.M. Association. All this opens out to you a large and engrossing field of missionary labour, and brings you into large contact with your fellow-men of all classes. The Committee pray that the Spirit of God may rest upon you for it all, and that you may see the pleasure of the Lord prospering in your hands.

It is but a few months, Brother CLIFFORD, since you returned from the Bengal Mission, where you had given five years of arduous labour in the

city of Calcutta, and you are now again buckling on your armour for the holy war. At your own desire, and with the Committee's cordial and thankful concurrence, you are returning to a more directly missionary sphere than that in which you had been engaged before. The exigencies of the work had caused you to be engaged chiefly in English duties connected with the Old Church and district in Calcutta, and the Committee desire to acknowledge with thankfulness the fidelity and ability and acceptableness with which you discharged those duties. When it was possible for you to be relieved from them, you set your thoughts at once on directly missionary work, and the Committee very thankfully concurred in your purpose, and in your visiting England for a short rest before actually entering on the work.

The Committee have now much satisfaction in appointing you to be a preacher in the vernacular to the masses of Bengal. The precise sphere in which you will labour they will leave to be settled by the Calcutta Corresponding Committee in consultation with yourself. They need not impress upon you, who have been in the work yourself, the importance of a thorough acquisition of the language.

The Committee are thankful that you take with you to Bengal a beloved sister, herself deeply interested in the work, and anxious to impart the Gospel to the females of India as opportunity may offer, and they now commend you and her to the care and safe keeping of our covenant God and Father. May His presence go with you, and may He give you joy and gladness in the sunshine of His own countenance! Whatever difficulties and trials may arise, the joy of the Lord will be your strength.

You, Brother PARSONS, have been designated to assist in the training of Native agents for the Bengal Mission. However important is the work of instructing and teaching truth to others, of very special importance must be regarded that of training those who are to be themselves teachers. It is to this important duty the Committee appoint you. They have recently set on foot a Theological Institution in Krishnaghur for the training of Native pastors and evangelists, and there had previously been in existence—in Krishnaghur also—a Normal Institution for the training of schoolmasters. It is now the purpose of the Committee to combine these two Institutions into one, preserving still, however, the two distinct branches of the work. The Society's devoted missionary, the Rev. W. R. Blakett, will be the principal of the combined Institution, being specially charged with the theological branch, while your special charge—under him, for the present—will be the normal branch for the training of schoolmasters. You will remember what an influence the Native schoolmasters who may pass under your hands are calculated to have in the future. Some of them will be schoolmasters chiefly to the children of Native Christians, and some chiefly to non-Christian children. In either case, how great is the influence for good which they may exert! This brings to view at once how important it will be that the schoolmasters trained in the Institution should be not only efficient in their own special work, but should be also spiritual men, able to show to the little ones the way of life, and the paths of truth, which they have found themselves. It is the Committee's earnest prayer that God will give you all needful grace for the prosecution of this most important work to which they now appoint you.

You, Brother JOHNSON, have been designated to the great Hindu city of Benares. As brother Manwaring goes to the great stronghold of Hinduism in Western India, so you go to its still more powerful stronghold in Northern India. What power do you both carry with you wherewith to assail that

mighty system of Hinduism! You carry with you the Word of God, the faithful preaching of which the Holy Spirit blesses. It will be your privilege, in the people's own language, to seek to bring home the Word as closely as you can to their apprehensions, and then you will look for its application by the Holy Spirit to their hearts. No other power does the missionary possess for the overthrow of Hinduism. Smith, and Leupolt, and Fuchs, and other brethren, have sown the seed of the Word of God for many years in Benares, and the assault, we thank God, is still being vigorously carried on. The results visible to man's eye have been hitherto but small, but the brethren who have toiled longest and most arduously would be the last to lose heart about the final result. The stronghold must fall—when God's time has come—before the faithful and painstaking and patient preaching of the Word of the living God.

The Committee designate you to be a missionary in Benares itself. They need hardly say to you that you are to study and obtain a mastery over the language or languages of Benares, or that you are to seek to make yourself acquainted with the Hindu system and Hindu modes of thought. It may please God to give you special opportunities for bringing the Word of God close to Hindu priests and learned men, and the Committee would desire you to lay yourself out to seize all such opportunities, while you at the same time seek to sow the good seed broadcast through the city. Your house in Benares, like the hired house of St. Paul at Rome, may be the place where you may receive all that come in unto you, and may testify to them of Him who is mighty to save. May the Holy Spirit give you, in your own soul, a growingly deep perception of the Lord Jesus Christ as Saviour, and thus enable you, out of the abundance of your heart, to bear that testimony!

South India.

You, Brother NEVE, have been appointed to the Travancore and Cochin Mission—a Mission which, by the blessing of God on the faithful labours of many devoted servants, some gone to their rest, and some still living and working, is largely expanding, and full of hopefulness for the future. The failure of our brother Ainley's health has made it necessary for the Committee to supply assistance for the working of the Cottayam College, and to this they have appointed you. This interesting College is one for imparting Christian education to the youth of the ancient Syrian Church of Travancore and of the Protestant Native Church now in existence through the labours of this Society, and has been long a most important agency for the spread of Christian truth through the whole of the Native State of Travancore.

Your work at the outset must be, chiefly and above all things, the study of the Malayalim language; and it will be for the Madras Corresponding Committee to determine in what way you can for the present, consistently with this object, render help in the carrying on of the work of the College.

You are going to a blessed work in a singularly beautiful land and amongst a deeply-interesting people, and the hallowed memories of many noble fathers of the Mission are clinging to it still. May the self-denying spirit of those fathers fall upon you, dear brother, and upon all our young brethren who are now going forth! May you follow Christ and glorify Christ as they strove to do, and may the blessing of the Lord, which maketh rich, rest continually upon your own soul and upon your work for Him!

Ceylon.

The Committee rejoice, Brother NEWTON, in sending you back to the work in Ceylon, even though its peculiar recent difficulties may not altogether have passed away. It is not necessary on this occasion to state again the reasons that have led the Committee to concern themselves with providing a minister for an English congregation in Colombo; but the friends here present may be reminded, in passing, that the expenses of that ministry are in a very small degree, if any, borne by the Society. At the same time you justly regard yourself as not less decidedly a missionary of the Society than any other that bears that designation.

As minister of the congregation just referred to, the Committee believe, and you, they doubt not, share in the belief, that God especially calls you to testify for the great Protestant truth of direct communion between God and man, without the intervention of human priest or external ritual. Not that all ritual is excluded—not that human co-operation is denied; but there neither is nor can be human intervention. With the Father of our spirits the spirit of each believer is privileged to have direct personal communion. This truth you will, we are sure, not fail to set forth; and by so doing you will by God's help effectually oppose what the Committee cannot but believe are in Ceylon real dangers—the spread of superstition—the undue assumption of spiritual power—and the restraining of the joy, the assurance, and the Christian liberty that legitimately spring from a fully-proclaimed Gospel.

You are returning to a congregation whose affections you have gained, and among whom your labours have already received proofs of blessing. The Committee earnestly pray that in your own soul, and in your relations with your flock, your missionary brethren, and “those that are without,” you may be abundantly endued with the spirit of power, of love, and of a sound mind.

China.

The Committee are thankful to be sending two brethren to the vast Mission-field of China, though they can sympathize with the regret that will be felt by many that the number is not greater. They had indeed determined that, on account of the condition of the Society's funds, only one of the two appointed to China should be sent out this year; but your offer, Brother SHANN, to go forth and assist our faithful, zealous brother Joseph Hoare in his Training College at Ningpo was one which they felt unable to refuse. They thought not only of the importance of carrying on the work efficiently, but also of the strength of the single labourer being overtaxed, and they felt it was a case in which faith was justified in making the venture. Your father's well-known name in connexion with the maintenance of Protestant principles in the north increased the pleasure with which the Committee accepted your offer, especially as they had good reason to believe that you had imbibed your father's spirit and were desirous of walking in his steps. They doubt not, also, that your connexion during the last two years with Trinity Church, Tunbridge Wells, will be felt to be a further link binding that congregation in interest and effort and prayer to the Mission-field, and especially to the Ningpo Mission.

A more responsible and interesting work than that you go to, of bringing up Native evangelists, pastors, and teachers for the populous province of Che-kiang, it would be difficult to conceive.

May you ever be upheld and strengthened by the happy consciousness of

the grace and wisdom and strength that is treasured up for the use of all His servants, and so for you in the Lord Jesus Christ!

You, Brother Ost, have been appointed to the important city of Shaouling, to be associated with our devoted brother Valentine, who, through the failure of the health of our dear brother Palmer, has for some time been toiling on single-handed.

At present the labours bestowed on Shaouling have not produced much fruit, but there is and has been faithful sowing of the Word of Life, and the Committee doubt not in God's good time it will be springing up. The work in other parts of China, and especially the blessing that has come down recently, suddenly and unexpectedly, it might be said, at the Great Valley Stream, is full of encouragement. The Spirit of life and power is sovereign in His operations, yet He never fails in His own time to honour those who honour Him by patient, painstaking diligence, and by hopeful, believing prayer. The Committee were willing to sanction your going out married, as there are openings for the Gospel among our sisters in China which only a lady can enter. It was an additional interest to the Committee to know that your future wife is one already connected by family ties with missionary work in China. The Committee pray for both of you, as well as for all those of whom they are taking leave to-day, that God would make all grace to abound towards you, that you, having all-sufficiency in all things, may abound unto every good work.

THE ALEXANDRA SCHOOL.



FOR some few months past the Committee of the Church Missionary Society have been engaged in a careful examination of the educational work carried on in India in connexion with the Society. The results of this investigation will, we trust, soon declare themselves in the adoption of measures for the working of the Society's numerous Institutions and Colleges and Schools of all sorts with greater Missionary efficiency and with more definite aims. Into the general subject we do not now enter; but one of the guiding principles by which the Committee's plans will in future be governed is the necessity of fostering the education of Native Christians. Hitherto schools have been regarded in a great measure as being chiefly evangelistic agencies; but the increasing strength and numbers of the Native Church demand more attention to the education of the children of converts. In the Report prepared by the influential Sub-Committee which has been patiently and laboriously considering the whole question, some words are quoted from a particular appeal issued two or three years ago, as follows:—

“Through God's grace and blessing the Native Christians of India are very rapidly increasing in number. They *must* therefore be educated. This is a *necessity*, on which not only their own welfare, but also the success of our Missions to the heathen depend. They must be educated by efficient pulpit ministrations; by good Vernacular Christian publications suited to the Church's wants; by colleges, both for ministers and laymen; and by schools, both for boys and girls. We must use the means, that our Church

may be one of intelligent, high-toned Christians, whose character and example, and active exertions, will both build up their own Church, and will also commend Christianity in its true light to their countrymen. It is not probable that India will ever be converted by Europeans. If it is converted at all, it will be by the Native Christians. They will not, however, convert them to a higher level than their own. If, then, we expect to see true Christianity spread widely in India, we *must educate the Christians.*”

The circular from which these words are taken was an appeal put forth by the Rev. Robert Clark in behalf of the proposed Alexandra Girls' Boarding School at Umritsur. Mr. Clark's enlightened views on the whole matter were expressed in the Report of the Umritsur Mission for 1877, some extracts from which were printed in our number for July last year; and the special need for the Alexandra School itself, and the occasion of its being projected, were detailed in a paper by Mr. Clark which appeared in our number for September, 1876. It is not necessary to repeat here what has already been laid before our readers; and our present object is to introduce Mr. Clark's interesting Report of the public opening of the School on Dec. 27th last. We heartily rejoice that, by the good hand of our God upon his untiring labours, he has thus been enabled to see the completion of this really great work:—

“Since our last Report the school-building has made great progress, and on the 27th December, though not then finished, it was opened with a dedicatory service by the Bishop of Lahore, and set apart, with prayer and praise, to the glory and the service of God, and the good of the people of the Punjab.

“The great school-room was tastefully decorated with garlands and flowers; and on the walls on both sides were large scrolls, with the words inscribed, in white letters on a red ground, ‘*All Thy children shall be taught of the Lord.*’ On the one side of the room the scroll was in English, and on the other in Urdu.

“The room was crowded, and spectators were looking in at every door. In the building itself were seated together Punjabis and Europeans, both men and women, and *many* children too. All were assembled together for the same object, and sat side by side. In the centre of the large room sat the Bishop, with Archdeacon Matthew by his side. Behind him were the Rais and many of the chief inhabitants of Umritsur, who are specially interested in the school, and who are many of them themselves liberal subscribers to it. Before the Bishop were seated the members of the Church Council, collected together from many parts of the country at their annual meeting, the representatives of the Churches from various places even as distant as Kurrachee and Dera Ismail Khan, who sat together with visitors from both Peshawur on the north, and Delhi on the south. Every part of the diocese had thus some representative who took part in the day's proceedings. The pupils of the Lahore Christian Girls' School, together with those of Mrs. Elmslie's Orphanage School at Umritsur, formed the choir, which was led by C. J. Rodgers, Esq., and the ladies of the Mission; and every part of the large hall was filled to overflowing with English and Native friends.

“The meeting commenced with the singing of the hymn which is a translation of the 127th Psalm:—‘*Except the Lord build the House, their labour is but in vain that build it. Except the Lord keep the city (of the Church)*

the watchman waketh but in vain. Lo, children are an heritage and gift that cometh from the Lord. Happy is the man (or the Church) that hath his quiver full of them.'

"The Report was then read both in English and Urdu, and the Bishop then rose from his seat, and in an impressive speech spoke of the importance of the occasion which had called them together, and of the feelings with which he regarded the establishment of the Alexandra School. He then declared the building open; and all knelt reverently, whilst he dedicated it to God in earnest fervent prayer.

"The anthem followed, 'Suffer little children to come unto Me, and forbid them not. And Jesus laid His hands on them and blessed them.' The Native chiefs looked wonderingly at the choir of happy and intelligent girls, who showed, by their harmonious voices, how out of the mouths of babes and sucklings God can perfect praise.

"General Maclagan then addressed the meeting as the representative of many English Christian friends, and he expressed the interest which they take in the Native Church and in the Alexandra School in particular. As an engineer, he drew attention to the structure of the building before them, which he said was 'commodiously planned and substantially constructed.'

"The hymn (translated into Urdu by Mr. Daeuble of Lucknow) was then sung in a spirited manner, beginning with the following words:—

' We plough the field and scatter
The good seed on the land;
But it is fed and watered
By God's almighty hand.'

"After the hymn Mr. Abdullah Athim, Extra Assistant Commissioner of Karnal, addressed the meeting on behalf of the Native Christians; and he was followed by the Agha Kalbabid Sahib, Extra Assistant Commissioner of Umritsur, who bore testimony to the interest which is taken in the school by the people of Umritsur generally. Mr. Bose of Delhi then rose from the body of the meeting to express, on behalf of the parents of the children (of whom he was one himself), their thankfulness to the promoters of the undertaking for the efforts which had been made on their behalf, and the perfect confidence which is felt in the education which is given. The proceedings terminated with the National Anthem, when the walls rang very appropriately again with 'God save the Queen' in a Christian institution which bears the name of the 'Alexandra School.'

"The following is the Report of the school read on the occasion:—

This school, erected for the honour of God and for the good of the people of the Punjab, was commenced about a year ago. It is called the "Alexandra" School because it commemorates the visit of the Prince of Wales to the Native Christians of the Punjab in Umritsur in December, 1875. It is not yet completed, but it is opened to-day by our Bishop, in consequence of the presence amongst us of the representatives of very many Missions, collected together at the meeting of our Church Council. The object of the school is to provide a good education for the girls of the better class of Christians

throughout the province, and also to train Normal pupils for many parts of the country.

The cost of the building up to the present time (the 27th December) has been Rs. 53,513; of which 1000*l.* have been given by the Church Missionary Society, 1000*l.* by Walter Jones, Esq., 500*l.* by an Anonymous Friend, and the rest in smaller sums by very many donors, both in England and in India. We would draw attention specially to the fact that Rs. 2408 of the above sum have been given by *Native* friends—namely. Rs. 1000 by the Umritsur Municipality. Rs. 200 by Professor Ram Chander.

Rs. 100 by Kanwar Harnam Singh Sahib, Rs. 100 by the Agha Kalbabid Sahib, Rs. 100 by Baboo Raha, Rs. 50 by Rajah Sahib Dyal, and the remainder in smaller sums by eighty other Native contributors.

Valuable help, other than of a pecuniary nature, has been given by other Christian friends, especially by Mr. Hankin, who has been in charge of the works under Mr. Vivian, and by Mr. Rallia Ram, Pleader.

The work has been executed with skill and taste by Walter Vivian, Esq., with the very kind help of Major Robert Palmer, Executive Engineer, and other friends.

The cash balance in hand to-day is Rs. 8739; and it is believed that at least Rs. 5000 more will be required to complete the building, together with its accessories.

The school-work will commence, God willing, at Easter next, under the superintendence of our friend Miss Henderson, who has won at Lahore the affection of every pupil, and the confidence and esteem of every parent, and of every one who has watched the success of her efforts, through God's blessing, in her most difficult work.

We are met together to-day to dedicate this school, through the chief pastor of the Church of Christ in this province (the Bishop of the Diocese), to God's service. We therefore direct our

“The following is the substance of Bishop French's Address at the opening of the Alexandra School :—

Every completed work is a matter of congratulation and thanksgiving, especially when completed amidst difficulties, and after many drawbacks and hindrances, and with much toil and labour, such as have fallen to the lot of the chief originator and founder of this school, of whose persevering, self-denying, and skilful efforts in every stage of the work, I might say much, were it not that I know I should distress him by so doing. Still more is the completion of a work a matter of thankfulness when it is a great work, likely to tend greatly to the promotion of God's glory and the furtherance of His truth. I believe that many of our lady and other friends in England, who are engaged heart and soul in helping forward female education in India, would weep for joy could they see our

eyes and thoughts to Him. May man here be nothing, and God everything! May no thoughts of man mar the services of this day! We commit our school to God. May He send the means speedily to complete it! May His eye ever rest on this place, which we here dedicate to Him! May “all our children be taught of the Lord”! May this institution train many girls to be good children, good wives, and good mothers! May it train many to become teachers of others! May it train them for eternity as well as for time! May God send us not only good pupils, but good teachers also! May He ever select them and prepare them for their work! May this be an institution which may help to elevate the Native Church, and to leaven the land with good! May love and joy, health and happiness, knowledge and holiness, ever flourish here, and go forth from here! We here commend it to God and to His grace. May He be with all who dwell in it, both in the school-room and in the playground, and in the house! May He bless and shield them all, both by night and by day! May He abundantly reward all who have helped towards its erection, or may yet do so! May He take this school under His special care and protection, and order everything, and watch over every person in it, now and for ever, for Christ's sake! Amen.

gathering here to-day, and know that we have all but laid the top-stone upon the building which may have so momentous an influence on the future of the Church in the Punjab. On this day (St. John's Day, the Apostle of love) we are appropriately assembled to commend our work to God. For whenever there has been a revival, and resuscitating of the dying embers of love in any Church and people, the Church seems to have realized a fresh call and summons from Christ to “Feed My lambs.” So it was in France in St. Vincent de Paul's days; so in Germany and England in the days of Luther and Wesley. An awakened and revived Church sets itself in Christ's name afresh to love and care for the little ones.

How much the former great men of

this province, our fathers in Church and State—Lawrence, Montgomery, Taylor, Edwardes, Lake, &c.—would rejoice, could they be present with us. It may be that some of them are so in the spirit, though in the flesh many are passed away from among us—"till He come." There is a great chain of Christian labour which has still to be strengthened and lengthened out, and this surely is a great link in that chain. People used to say, "Yes! we have many labourers and converts among the men—but what of the women? where are the labourers, the converts, from the ranks of women? In the days of the early Roman Empire many such came to the forefront; toiled, worked, suffered, taught, died for the faith! Are there such now under the British Empire?" To-day we ask God to grant, by His grace, that one result of the founding of this school may be that we may be able to give a satisfactory answer to this question—may be able to say, "Yes, there are many such!" It is indeed a day of small things; but if only the great Builder of the Temple of the Lord, prefigured by Zerubbabel in the Book of Zechariah, with the plummet in his hand, on which are graven the seven eyes of the Lord, be present with us, the small things will be shown to be *God's* small things, not *man's*, and that makes all the difference in the world. Neither philosophy, nor theology, nor even preaching and teaching, takes

effect on souls; nothing will do except Jesus Christ take part with us, and we with Him; except we work in Him, and He speaks in and by us; except we be emptied of self, and clothed with Jesus Christ. If this be so, may not many pleasing and attractive pictures rise up to-day before our mind's eye of Christian homes in this province, where mothers, wives, sisters, are walking together "in the fear of the Lord and the comfort of the Holy Ghost," shedding the sweet fragrance of love and peace and holiness all around; many schools, too, supplied with teachers from this Normal School, where the eyes of many dear children are hanging on the lips of the taught, and drawing teachings more precious than costliest pearls?

I cannot but greatly rejoice to see so many of the Native gentlemen testifying, by their presence and the interest they take in to-day's proceedings, that the cause of female education is near their heart; and I desire to commend the work to their attentive consideration and generous support.

It is a matter of joy likewise, that of the great men and fathers before referred to, there are representatives still in this province; members of the same family and the same name, who will bear on the torch and lamp of truth, I trust, handed down to them.

The Lord hasten it in His time, that the top-stone may soon be brought forth with shoutings of "*Grace! Grace!*"

"An old and pretty Christian story came, at the conclusion of the service, into the mind of a person who was present. It related to the opening of the great church of St. Sophia in Constantinople in the year A.D. 540 by the Emperor Justinian. The story is that a Christian, on the night of that day, had a dream, in which he thought he saw a company of angels, who were conversing together, and discussing the relative merits of the persons who had taken part in the erection of so great an edifice. The conclusion they arrived at was that it was not Justinian, or any of his rich courtiers, to whom the palm of the chief credit of the work could be awarded, but to a poor widow, who was able to give but little money at all, but who, day by day, had brought in her arms a bundle of straw, which she placed on the slippery pavement at the spot where the great dray-horses with difficulty drew up the heavy waggons, which contained the marble and the stones, from the wharf to the higher ground on which the church was built. This widow (the angels thought) had done more than the Emperor Justinian had done in the erection of St. Sophia, for she had done her part humbly and unostentatiously, and in the spirit of prayer, not for her own praise, but for God alone; and only God knows who has done the most for the erection of the Alexandra School."

PUNJAB ITINERANT MISSION.

Report of the Rev. Rowland Bateman (for 1878).



A GAIN I have to report that through ill-health I have only been at my work for six months out of the twelve months out of the twelve under review. I only got medical permission to stay in the country at all on condition of going to the hills as soon as the heat was too much for me, and so I was away from May till October.

On the other hand I have had more help than usual. Besides the Bishop of Lahore, Messrs. Weitbrecht, Chatterji, Shirreff, Mian Sadiq, and Babu Izhaq, have in turn been with me, so that a good deal of preaching has been done, and that in a pretty wide area.

Of the prospects of the work, and of the religious attitude and condition of the people, I have nothing new to say. I feel more and more convinced that the mass of the people do not hold to their religions from convictions of any sort, but that it would be nearer the mark to say that they *are held to them* by the tenacious grip of the goddess Custom; and I am sure that a regular and faithful exhibition of Christ would soon release thousands of her captives.

I met an European the other day. We were strangers. When he had made me out he said, "You have a very discouraging time of it, I fancy." I said, "Not a bit of it, it is charming; we are going ahead and gaining ground." "What do you mean?" he asked; "I have not seen a single Native Christian except the rascally Madrasis about barracks." I replied, "You have not known where to look for them, for I could show you a couple of hundred within half a mile of where we are standing, and another couple of hundred in the villages which I visit." "Four hundred!" said he; "but what are they among the millions of the sands of India?" I mention this as a typical incident. His were the gloomy and hasty impressions of a very large class of uninformed critics. Mine are the hopeful and deliberate convictions of almost, if not quite, all who are working at or even studying Missions in the Punjab.

Clarkabad has occupied more of my time and thoughts this year than any other part of my work. The Christians are increasing in numbers, and, having been thrown almost entirely on their own resources, have taken a firmer root in the soil. A good many houses have been built, and the fields show considerable improvement in our skill as husbandmen.

I was building a school and a tank in the spring, when my bricks ran out, and my money failed, and I have been obliged to defer further operations till next February, when I hope to get on quickly with both of these, and the church as well—a church to hold 200 worshippers, of whom seventy-five are on the spot—a church which shall be Native in style, and yet distinctively Christian, and which will form at least one pleasant feature for the weary traveller between Lahore and Multan to rest his eye on. We have burnt our bricks, collected our lime, and we will provide coolly labour; but for wood and *skilled* labour we must look to our wealthier neighbours. I am sure that if they knew the shifts we are put to in arranging for our services, dodging the blazing sun, or courting his winter rays, now under this tree, now behind that wall, sometimes under cover, sometimes outside—and oftener *both* (the preacher taking his place in the doorway)—they would come forward to help those who have done all they can to help themselves. My appeal for dry cows and calves has brought in most welcome presents from Mr. Pargiter, Mr. McLaughlin, and Mr. Perkins.

I had a good deal of trouble in the spring with some of my neighbours, who proceeded to blows in defence of a privilege (which, if custom could confer it, was certainly theirs) of feeding their cattle in our standing crops, and it was not till I put them into court that I could get any relief. All has been quiet since then as far as our neighbours are concerned, but I have some unruly spirits inside our village. One man, happily unmarried, behaved so badly that I was obliged to expel him. We get

water three days a week. Differences constantly occur about the partition of it, which in other villages are settled by force of arm or tongue, or by bribes to the Lambardars or canal watchers, and it is not an easy task to make the Christian law take the place of these expedients to the satisfaction of the thirty disputants.

Two of our Zamidars have died, and we have had not a few accessions by baptism. A vast flock of locusts passed a night in the settlement, and carried off about half our autumn crops. Several of the settlers are making both ends meet, notwithstanding, and I quite hope that, when our lease expires in March, Government will be satisfied with what has been done, and will grant a renewal of it. The pastor, Rev. Daud Singh, has, in spite of much sickness, stuck manfully to his post, and has been in manual and religious effort a wholesome example to his flock.

Narowal also has had a good deal of my time. My visits there are always delightful. There is, as it were, "the smell of a field which the Lord hath blessed." This year again two boys have come out from Islam. One is a trademan's son, aged nineteen, whom I think I should have singled out last year as the hardest and most bigoted of all our pupils. Escaped from the restraint of school, he would oppose the Christian teacher in the bazaar, and spend his leisure in studying arguments for the overthrow of Christianity. Now he is entirely changed, and wins all hearts by the earnestness and humility of his Christian advocacy. I believe that Mr. Beutel's extreme forbearance, when the boy was abusing his doctrine in the bazaar last January, was the means of checking him and turning his heart towards Christ. I took him to the hills with me when I fell sick, a week after his baptism, and he made very rapid progress under the teaching of Mr. Baker in Chamba. Later I received 5*l.* from an old school-fellow of my own, and with this I put him to school under Mr. Baring. His eyes are so bad that he will not bear the strain of a long course of study, and I shall probably enlist him in the mercantile cohort. The other boy was a collector of octroi. He had long been drawing nearer to Christ, and I was not surprised when his first spoken word on

the subject was a request for baptism. It was difficult to resist calling him Matthew. He continued "at the receipt of custom" for three months—those who passed in and out of the city reviling him daily; and after being thus tried, I took him—he is only seventeen—back into the school.

These two boys were baptized at Easter. Another failed who ought to have been there. I will tell part of his story to show the kind of opposition we meet with. He was well grounded in, and thoroughly persuaded of, Christianity, but of a shy and timid character. To prevent his baptism, and to bring discredit on us, a young cousin professed to join him in his religious inquiry, but persuaded him that it was impossible to be baptized in Narowal. Then, when the Native pastor was away at Umritsur, he asked his wife for Rs. 2 to enable both boys to go follow him thither for baptism. This money the young traitor carried to his father, who highly applauded him, and told him to try and get some more. So he went again to Mrs. Ghose and told her that his friends had found them out, and were watching to intercept them on the direct road to Umritsur, and that it was therefore necessary at once to go *via* Sialkot and Wazirabad, which would require Rs. 5 more. This she unsuspectingly gave him also. The father had now Rs. 7 to show to his fellow-townsmen as a bribe offered to his child in order to induce him to become a Christian, and he got up a petition to the magistrate complaining of the bribery and corruption to which we resorted. This discredited us and gave a temporary victory to the Hindus. Of course, if I or Mr. Ghose had been present, this trick could never have been played. The real inquirer was sent away to his father-in-law's, and I am full of hope that the whole thing will end in the conversion of his wife and child, as well as of himself. Another inquirer joined us, but was refused baptism because he would not work. He died a Mohammedan. I feel uncomfortable about him. He was an elderly man who had never done any work in his life; for, being a Sayad, he was fed by his co-religionists. Was I right in refusing to relax the Christian maxim that "if a man will not work, neither shall he eat"?

Another very intelligent Vedantist has turned back from the font through fear of his father. His mental hold of Christianity is very firm, and we had the highest hopes of his usefulness.

The backslider whom I mentioned last year with some hope has fallen back into the hardened depravity of Mohammedan life. The leader of the opposition in 1874 has poisoned himself out of vexation at being cheated by a Jat. Many more have been awakened, several of whom give good promise of making their calling sure.

In November the Bishop visited us. I was delighted to see not only the Christians, but the whole respectable population of the town turn out on the road to welcome him. I collected such of the boys as had not been confirmed in Umritsur, and it was good to hear them declare, in their native place before all men, that they had made no childish mistake, as is generally supposed, in becoming Christians. It must be remembered that all but three of the Narowal boy-converts were Mohammedans, and that now, at any time, they would be welcomed back to their fathers' houses if they would abjure or dissemble their faith. The confirmation was a great strengthening of the Church, and we shall long and thankfully remember our Bishop's visit.

Years ago a Brahmin faqir was warned by a Mohammedan faqir that the truth lay in Christianity. Last year he had a striking dream to the same effect. Being an idolater, his first impulse on waking from his dream was to procure images of our Lord and His apostles. He went on foot sixty miles, armed with Rs. 18, to get them in Lahore. Happily he fell in there with the Rev. Imad-ud-din, who gave him a Testament, and with Babu Raha, who sold him for Rs. 2, instead of images, a complete set of Scripture pictures. These he bound up in a Bible, and on them he can now descant in a most interesting and profitable way. Long after this I found, however, that he was still keeping the balance of his money to make an image of the Saviour with. At last, feeling sure that he had turned to God from idols, I presented him to the Bishop for baptism. An infant was baptized at the same time. After the service he said, "*Remember now that I*

am of the same age as this little one; we are both babes in Christ; feed me with milk, I pray you." Striking words to fall from the lips of a strapping fellow who had served his time in the army, and wore a presentation ring from the Maharajah of Kashmir, whose orderly he had been! He had a house of his own which was looted, and land of which he was dispossessed on becoming a Christian; so I was bound to find him a means of livelihood. He has been made Chowkidar of the Government Rest House at Narowal, which adjoins the Christian graveyard. This, besides helping him, will be a means of protecting our graves, which the heathen are fond of disfiguring.

The strange Koreish faqir, who has been with me off and on for six years, came twice this year. He is certainly drawing nearer to the acknowledgment of the truth. I think he is with Mr. Shirreff now, which is well, for he cannot stand my wandering habits, and wants to monopolise my hospitality and my time. When he left me in the spring he told me, with all seriousness, that he thought I wanted a wife, and that in the course of his practice as a doctor he had come across a very charming and virtuous young Hindu widow, with whom, if I gave the order, he would try to arrange a match for me. I need not say that I declined with thanks. Two other faqirs, Christians, were with me for a week, but though they were nice fellows, and useful in preaching, I was confirmed in my conviction that the life of a wandering mendicant is not compatible with the development of a high type of Christianity.

While in the Chamba hills I got an invitation from one of the Narowal boys, E— of the 1874 Report, to cross over into the Kangra Valley and baptize his wife. As I was expecting some of his school-fellow converts to spend their holidays with me, I waited till they could accompany me over the Pass. The young man is managing Mr. Lennox's tea garden at Kalri. I found the wife very well taught by her husband, and anxious to receive baptism. After a short preparation we all went into Kangra city, where we were heartily welcomed by Mr. and Mrs. Reuther; and there in the Mission Church the happy ceremony was per-

formed. It is not often that a Hindu *Christiana* thus follows her husband at an interval out of the City of Destruction.

Mr. Beutel's village schools are doing a good work. I wish they could be multiplied tenfold. They only cost about 5*l.* a year, and they benefit three or four villages, besides the one in which the school is fixed. I will, in conjunction with Mr. Beutel, choose a village, appoint a teacher, and look after his work, if anybody will send that sum. Moreover, the donor shall have a yearly report of progress.

I went a short time ago to Jhandialla, after an absence of five years. I went there sorrowfully, for the Mission School had been shut up for want of funds, and the two young converts of the place seemed to have gone back to Hinduism; but I came away rejoicing in the evidence that a great deal of Christian seed has germinated there, and that faithful labour will soon bring in sheaves. I found no less than six young men who said they pray and read the Scripture. The two lapsed converts have no rest for the soles of their feet, and are fluttering back towards the ark again.

Readers of the far-back numbers of the Umritsur Report may remember that in 1854-5 a faqir with his family came into Umritsur and asked for baptism. He had been led to do so by hearing a tract read. He asked to be simply baptized, and sent back to his village. The missionaries thought it better to detain and instruct him. Impatient of this he went to Lahore, received baptism from Mr. Forman, and went home again. On his return he was forbidden the use of the village well, and had to drink ditch water. He was an old man even then, but his son, a fine fellow who had lost an arm, set to work, and after three years of incessant labour had dug a well thirty feet deep, moulded bricks, collected fuel, burnt the bricks, built the well, and all with his one hand. This was an effort worthy of Robinson Crusoe. When the well was finished, he said to the heathen that he would give it them if they would give him water from it. This was very politic, for he secured the good-will and alms of the village, as well as the purity, by constant use, of his well. The family lived for twenty

years with its light under a bushel. The young man's physical energy was not equalled by any spiritual effort. The old man, as is the way with faqirs, only told his religious secret to chosen pupils, and in outward life conformed to Mohammedan custom, except that he always kept the Testament, and had it read in his family. In 1864 my predecessor, the late Mr. Brown, accidentally found him out, but, as he went home soon afterwards, was not able to follow him up. Ten years later still, while travelling in the Hoshiarpore district with Mr. Chatterji, I fell in with a man who said he had heard the Gospel from a faqir near Srigovindpore who was teaching far and wide. I went in search of him, and after some trouble found him out. When I told him who I was and why I had come, he hugged me and sobbed convulsively. I saw at once that he was an out-and-out Christian in heart, though not in profession. I put up a Christian flag over the well, and visited him whenever I could. Twice since then he has been into Umritsur, and his family has thrown off a great deal of the appearance of Mohammedans. Several of his pupils, faqirs like himself, profess their faith in Christ, but it is very doubtful whether it is right to baptize able-bodied men who think begging an industrious and respectable profession. Last week, however, I came, at the repeated request of one of them, with Mr. Keene to baptize him in his own village. He and his wife witnessed a good confession in the presence of a large heathen assembly, and were baptized, together with four grandchildren of their teacher, in the village pond. Nothing could have been nicer. The Natives have extraordinary notions about the rites by which converts are received into the Church—some of them absurd, some vile, and all unrelatable. By this public ceremony all mouths were shut, and I trust not a few hearts opened. I only regret that illness prevented Mr. Forman from being with me, and helping at the baptism of his descendants in the faith. Now the difficulty is, How is this couple to be provided for? The man is a fine young Rajput, able and willing to do anything, but he is attached to his teacher, and it would be a great pity to move him. Leave his present house he must, and that without any delay, for,

though he built it himself, it is on land owned by Mohammedans. Mr. Keene and I went there the day after his baptism; his wife was alone. He returned while we were there from his daily begging round. He had not received a pinch of meal, and a few sugar-canes were the whole provision for his wife's repast and his own. Moreover, he had been warned off the village well. I say, What is to be done for him? He *can* dig, and to beg he is *not* ashamed. But he has no land, and his begging is vain, if it were right. Mr. Abdulla Athim has land in the next village, of which he has promised to give him five acres, but who will give a yoke of oxen (5*l.*) to till it? I have lent him my oxen while I am here to drag the rough materials for another house, but I must go to-morrow and take them with me, for they are my only means of locomo-

tion; and if I could give him mine, who is to feed him or them till the first crop can be reaped? I cannot give Mission funds, or a cry about "rice Christians" would be raised. Somebody must do it, and anybody would if he knew, as I do, the truth and earnestness of this little flock of believers in the out-of-the-way village of Chhelowal.

The Christian store belongs to Umritsur, and is anything but itinerant; but unless I say so, perhaps nobody else will, that it is doing a good business, and is (I quote the words of an experienced Native Christian) "doing as much preaching as a couple of catechists." Mr. Baring has started a Christian book-shop next door, and now Nos. 1 to 3 of the best street in Umritsur are in the hands of our brethren in the faith.

A VISIT TO THE HILL ARRIANS.

[THE death of the Rev. Henry Baker has deprived the Mission to the Hill Arrians of its founder and superintendent from the first. Mr. Collins's interesting account of this work in his "In Memoriam" notice of Mr. Baker in the *Intelligencer* of May will be fresh in the memory of our readers, and they will be glad to have the following narrative, by the Rev. W. J. Richards, of a recent visit paid by him to Melkavu, one of the principal Arrian stations, in company with the Rev. J. Caley.]



HE lamented death of the Rev. Henry Baker made it necessary to make some arrangements for the carrying on of the Church work among the Hill Arrians, to whom our departed friend was an apostle and a father. Well might he say with regard to these interesting people, "The seal of our ministry are ye in the Lord Jesus: though I be not an apostle unto others, yet doubtless I am to you." The Arrians keep well within their hill places, and seldom do we meet them in the plains, except, and that rarely, when an accident or necessity brings them to Cottayam. To know anything of them we must take a journey to Mundakayam or Melkavu. They cannot well stand alone. They are an honest people, and surrounded by many enemies, who are but too ready to work them harm or give them troubles, not without sure hope of gaining by their loss. The Sirkar underlings try to obtain money on false pretences, and some professing Christians, Syrians and Roman Catholics, have begun we presume on the death of the Arrians' protector. So it became necessary that one of our now very small missionary band in Travancore should take the oversight of them. The lot, or rather the duty, fell upon the Rev. J. Caley, already in charge of Mavelikara and Tiruwellia Missions, and the Church Council connected therewith.

Mr. Caley and I started on the 6th of January (the Epiphany). The hill people were already prepared to expect us in Melkavu. The Rev. C. Itty, pastor of Mallapalli, at his own request, went with us. We left Cottayam in native boats or *wallams* for Lalam early in the evening, with bread and other supplies necessary for a week's absence. We had the moon with us, and this added to the comfort of the journey.

The river route lies along a country as yet untouched by any settled Protestant Mission work as far as Lalam, which is some twenty-two miles, as the Natives say, east of Cottayam. This we reached next day, passing in the early morning by Palai, an important Roman Catholic town, and a market for the Arrians, where they dispose of their hill produce. At Lalam we were met by some of our hill brethren, and very pleased they seemed to see us. They had been downcast by Mr. Baker's death, and some of them who came to see Mr. Caley at my bungalow in Cottayam cried when they remembered their loss. We seemed living proofs to them that though "their father" had been removed, still the Christians of England and the C.M.S. would not forsake them. They are a respectable, independent, and intelligent people, not at all inferior to Sudras or Nairs of Travancore, who do not deem themselves polluted by contact with them, although, by heathen custom, they keep Chogans at a distance for fear of defilement. Dividing our baggage into cooly loads, at about 8 a.m. we started on foot to walk the remaining fifteen miles of country between Lalam and Melkavu. I had imagined that our march would be a gradual ascent, but was surprised to find that the road was more than undulating, seeing that we had to climb two or three intervening hills of good elevation, and then descend on the eastern side again, and the last ascent was only of about three miles, if so much, for an elevation of some 2000 feet. On the way we found recent traces of wild dogs, but no elephants. I never did such a walk before. There is no road like the Ghat at Salem and elsewhere. Sometimes there may be a clear bit of open land, and then the narrow track of a monsoon torrent, where it is a proper gymnastic exercise to put one foot before the other without dislocating an ankle. Sometimes tall elephant grass covered us and made umbrellas an impossibility, and again we had a pleasant stage of shade, and in turn a bit of sun on the margin of a clearing for the cultivation of horse gram.

At the last house, a Roman Catholic's on the plain, (by compliment) we had breakfast and started again about eleven o'clock, for we must do the journey if possible by daylight. The heat induced by our exertions and the time of day made us very thirsty, and I had fully a dozen temperance potatoes on the way. The Arrians of Melkavu met us with guns on the outskirts of their territory, and once we were within their bounds they fired volley after volley from five or six guns to give notice of our approach to their hill station and as a mark of respect and joy. Mr. Baker had not visited them for two years, having been ill and to England in the meanwhile. Melkavu, situated on the side of a thickly-wooded hill and embowered in trees, well merits the name of the "lofty grove," which is the meaning of the word; but its position

quite hinders it from being seen before it is reached. We thought, as we climbed the last hill, and rested now and then out of breath—for it was hard work—how often Mr. Baker had, for the good of the Hill Arrians, taken this toilsome march when the road was not so well known, and even Mrs. Baker once at least accomplished the journey. (We were told that Mr. Baker some years ago had, on the way up, a severe fall, which he kept as a secret at the time.) We at last reached the Melkavu Church, of which the late Rev. David Fenn laid the foundation stone. Bishop Gell has been here and confirmed some hundred and more people in the church. I find, by the old C.M.S. Reports, that it was built chiefly by the benefaction of a Miss Solteau; the Rev. David Fenn also contributed. The congregation on this side the hills numbers I suppose 800, but I am not sure. Their houses are scattered all over the hill-sides, and there seem to be no villages. Hunting game takes place at certain seasons, but all about Melkavu cultivation is carried on, and the people live on the produce of their farms. Mr. Caley and I shared a room in the catechist's comfortable house, and Mr. Itty occupied the school-room. It was a fine sight to see the sun setting in the sea at Alleppey from our high post of observation. That evening we had the school-children up for a general examination and review. We were glad to rest for the night, after making the woods echo with English hymns. On the 8th, and indeed every day, Mr. Caley, assisted by Mr. Itty, was busy hearing and settling disputes, &c., amongst the Arrians, and receiving visitors from Erumapra, Melkavu, and other congregations. Having imprudently bathed in the open air, I was *hors de combat* next day, when one of the neighbouring peaks, 1500 feet higher than Melkavu, was ascended, but the next day I was able to follow my friends' steps, and see down to the valleys on the other side, as well as have a grand view north, south, east, and on the west to the sea; but more interesting still it was to see the peak which a Native pastor, Rev. R. Chakko, and *his wife*, had the enterprise to climb, and on the summit of which they conducted a prayer-meeting. The next day Mr. Caley spent at Erumapra and Walakam, and had the pleasure of being remembered as having accompanied Mr. Baker from Mundakayam side, five years ago, to begin a station near here.

On Sunday we had a grand day. There were eight infant baptisms celebrated by Mr. Caley, morning prayers by Mr. Itty, a sermon preached by me on "*Lo, I am with you always*" (suited to the saddening circumstances of these congregations deprived of their founder and friend), and then Holy Communion. The church is built strongly of granite on a rocky foundation, 2000 feet above sea level, and, as far as I could tell by stepping, it is fifty feet by twenty, with strong buttresses, and a large east window without glass. North and south three side-doors with Gothic-headed arches. The church was clean and in good repair, and there was nowhere else in Melkavu so much level ground as it covered. The communicants were not less than two hundred.

The church was full of worshippers from end to end, and many were crowding at the windows outside during service. We were four hours

in church, and afterwards baptized about twenty-nine adults, who had been long under preparation.

This is a proper place to say that we rejoiced to think Mr. Baker left such an imperishable memorial behind him, as by the grace of God these 2000 Hill Christians must be. Native clergy have taken part in the work, home Christians have given of their substance, but the honour of originating and carrying it on to such perfection was the privilege of our departed friend. The people seem well grounded in their "most holy faith," and well able to give a good reason of their hope. I asked a blind man why, if God so loved him, he should suffer from the loss of sight, and he replied, "God supplies all my wants, and why should I doubt His love?"

On Monday, the 13th January, amid volleys of farewells from our hill friends, who came with us to the low lands firing all the way, with the heartiest joy on our part at being permitted to see such a work, we left the hill and the warm-hearted Arrians. Mr. Itty remained to perform some marriages that had been arranged, and has since returned delighted with his novel experiences.

Mr. Caley is of opinion that, if there be a memorial to Mr. Baker, the most suitable form of it would be a church to his memory erected at Erumapra, where he himself desired to place one, and made a promise to the people to that effect.

W. J. RICHARDS.

A HINDU ON CHRISTIAN MISSIONARIES.



WE hardly know whether it is worth while to reproduce the following extracts from a lecture delivered recently in Calcutta by the sufficiently notorious Baboo Keshub Chunder Sen, the leader of a coterie designating themselves Brahmoists. Sundry transactions in which he has been involved have very much discredited him among his own followers, and have seriously impaired any authority he previously had. The lecture from which the extracts are taken may fairly be described as rank nonsense of a very offensive kind, mainly the product of European infidelity. This has been churned up with Eastern hallucinations, and the product is something of a very astonishing character. It would be a great mistake to attach any special importance to these tumid utterances. To get at their real value it is necessary that, in commercial phraseology, they should be largely discounted, considering the quarter from which they come. But, after they have been put into the crucible, there is still some residuum of truth remaining, which ought not to be overlooked by those who would properly gauge the effect which Christianity is producing in India. The statements of this *soi-disant* reformer have a certain amount of value in argument with those who underrate the importance of missionary work in India.

Testimony, too, is borne, of an impartial character, to the devotion and holy lives of Christian missionaries, which will be satisfactory to those who employ their services in the extension of Christ's kingdom. It would be unfair to count Mr. Sen as an open enemy of Christian Missions, but it would be a stretch of language to term him, in any sense, as an ally of them. He may more properly be described as a would-be rival. He has sense enough to discover more folly and superstition in Hindu systems than has been attained to by some Europeans, perhaps in consequence of his own more intimate familiarity with them, but he has no conception whatever of Divine truth. Whatever promise there may at one time have been in him has been long since spoiled by what is accounted philosophy and by vain deceit; this has been followed by much declension otherwise. Still he remains, according to the notions of his countrymen, a respectable and intelligent Bengalee Baboo, but certainly neither a prophet nor even a reformer of his countrymen, so erratic has been his course of late. His opinions may therefore be accepted in that capacity by those who understand what is implied in this designation when applied to the large majority of the class both for good and also for evil. Mr. Keshub Sen asks:—

Is not a new and aggressive civilization winning its way day after day, and year after year, into the very heart and soul of the people? Are not Christian ideas and institutions taking their root on all sides in the soil of India? Has not a Christian Government taken possession of its cities, its provinces, its villages: with its hills and plains, its rivers and seas, its homes and hearths, its teeming millions of men and women and children? Yes, the advancing surges of a mighty revolution are encompassing the land, and, in the name of Christ, strange innovations and reforms are penetrating the very core of India's heart. Well may our fatherland sincerely and earnestly ask—Who is this Christ?

He then puts a further question, and furnishes a reply:—

Who rules India? What power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics, it is not diplomacy, that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. . . . Armies never conquered the heart of a nation. No! If you wish to secure the attachment and allegiance of India, it must be by exercising spiritual and moral influence. And such indeed has been the case in India. You cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty Prophet, to conquer and hold this vast empire. None but Jesus—none but Jesus—none but Jesus ever deserved this bright, this precious diadem, India; and Christ shall have it.

His testimony to the integrity of Christian missionaries and the influence they are exercising is expressed in the following terms:—

India is unconsciously imbibing the spirit of this new civilization, succumbing to its irresistible influence. It is not the British army, I say again, that deserves honour for holding India. If to any army appertains that honour, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will

continue to find, a deep place in the gratitude of our countrymen. It is needless for me to bestow eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teaching and example have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting His banner in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to men such as these—men of character, of truth—men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth.

K.

ON THE LOOCHOOAN AND AINO LANGUAGES.



my provisional classification of the Languages of Asia under their Families, I have improvised a new Family, to which I have assigned the name of "Extreme Orient," as sufficiently clear and yet elastic. Japanese is the chief figure in that Family, the morphological type being *Agglutinative*, and the written character *Syllabic*. Next in importance comes the Korean, which has the advantage of an *Alphabetic* written character, no doubt derived by the agency of the Nestorian Christians from the great mother of alphabets, the Phœnician. But, in addition to these two literary Languages, certain names of Languages, or possibly dialects of Languages, occur in the writings of missionaries and travellers, and the time for some degree of accuracy has arrived. I accordingly addressed Mr. W. G. Aston, of the English Legation at Yokohama, so favourably known as a Japanese scholar, during his brief stay in England; and I am indebted to his kindness for a paper on the Korean Language, which I have published in the Annual Report of the Philological Society for the current year; a most elaborate and scientific comparison of the Japanese and Korean Languages, which I have consigned to the forthcoming volume of the Journal of the Royal Asiatic Society; and I commend to the readers of this Journal the subjoined note on the Aino and Loochooan Languages.

Language is the handmaid of Revealed Truth. In these material days we need not fear the confusion of tongues, as at Babel, or anticipate a miraculous gift of tongues, as at Jerusalem; but, on the other side, we have the standing miracle that, while to the hearts of this generation has been given the fervent desire to spread the Gospel to every nation under heaven, to the intellects of this generation has, for the first time in the annals of the world, been given the power to do it.

July 11th, 1879.

ROBERT CUST.

MEMORANDUM ON THE LOOCHOOAN AND AINO LANGUAGES.

Loochooan.

The language spoken in Loochoo is merely a dialect of Japanese, differing from that language in somewhat the same degree as Lowland Scotch differs

from English. It is not a corruption of Japanese, but a genuinely independent form of the language, and contains words which are obsolete in the modern language, and only found in the ancient monuments of the literature. It resembles the dialect spoken in the province of Satsuma, which is almost unintelligible to natives of other provinces. In the winter of 1876 I was one of a party which visited Loochoo. One of my companions, Mr. Brunton, wrote a description of our trip, which may be found in the Yokohama Asiatic Society's Journal, and I contributed a short note on the language. I think a later journal contains a note by Mr. Satou on the same subject.

The version of the Bible called Loochooan comprises part of the New Testament. It was prepared by a missionary resident at Napa, the principal seaport of Loochoo, but is in the Japanese literary language. Further particulars respecting this missionary and his labours will be found in the account of Commodore Parry's visit to Japan. The Loochoo dialect is not cultivated as a literary language. Chinese or Japanese is used for literary purposes, but not much attention is paid to letters. There is neither printing-press nor book-shop in the islands. In a school which we visited, the only books were a few copies of the Chinese classics in Chinese editions. Sir J. Hall's voyage to Korea and Loochoo contains a vocabulary of Loochooan, with the corresponding Japanese words in opposite columns. The Japanese is far from correct.

Aino.

Perhaps *Aino* is the most convenient general term for the language which, in a great variety of dialects, is spoken in Yezo, Saghalin, the Kurile Islands, Kamchatka, and, I believe, a small district on the mainland of Asia, inhabited by a tribe called the Santals (?) or Sandans (?). *Aino* means "man," and is the word used by these tribes to distinguish themselves from other nations. The Japanese are called by them *Shamo* or *Shishamo*. There are several dialects spoken in Saghalin, and at least two in Yezo, one being that spoken in the valley of the Ishikari river, where Sapporo, the newly-built capital of Yezo, stands. I visited Sapporo in 1877, but had not time to learn much about the language. I was told, however, that the dialect differed from that spoken nearer Hakodate; "river," for instance, being in the former *bets*, in the latter *bits*. I do not know what dialect is meant by the *Saru*. The authorities for the Aino language are Klaproth, Pfizmaier's *Sketch of Aino Grammar*, and a Japanese work called *Moshiwoogusa* (in the British Museum), a vocabulary of Aino and Japanese of considerable extent.

Little is known of the affinities of Aino. It appears to me to have no close relationship with Japanese, and I should be inclined to exclude it from a class which would comprise Japanese, Korean, with possibly one or two others. It contains, however, a number of Japanese words.

July 10th, 1879.

W. G. ASTON.

[Some allusions to the dialects of Aino occur in Mr. Dening's journals printed in the *Intelligencer* of April and May, 1877, and May and June last. He mentions Saghalin Aino, Ishikari Aino, Saru Aino, and Usu Aino. Saru Aino appears to be spoken about Mombetsa, in the south of Yezo; and Usu Aino in the south-west, round Volcano Bay.—ED.]

RECORDS OF THE MISSIONS.

PALESTINE MISSION.



OUR last review in these pages (October, 1877) of the Society's work in Palestine was included under the general head of the "Mediterranean Mission." The withdrawal of the Missions from Constantinople, Smyrna, and Syra, which was just then being carried into effect, has left the Holy Land the one country occupied by the Society in the extensive area—stretching from Malta to the Bosphorus, and from Greece to Abyssinia—formerly regarded as the field of labour belonging to the Mission named after the great sea. The concentration of force upon the Arabic-speaking population of Palestine is in accordance with the policy recommended by the C.M.S. Conference on Missions to Mohammedans held in October, 1875, under the leadership of General Lake; and it has resulted in a large increase of the Society's staff, and consequently of its expenditure, in the Land of Israel. Good Bishop Gobat, at whose invitation the Society began work in Palestine in 1851, just lived to see this great extension of its missionary operations. We trust that his successor may be privileged to see the result in a large spiritual harvest. It is indeed a matter for thankfulness that the new Bishop is one so long identified with the work of God in Palestine, and so conversant with the habits and needs of the people.

The missionary force, European and Native, is now distributed as follows:—At *Jerusalem* are the Rev. Theodore F. Wolters, son of the veteran Smyrna missionary, Secretary of the Mission; the Rev. John Zeller, formerly of Nazareth, who carries on the Diocesan School transferred to the Society by Bishop Gobat two years ago, and the Training Institution for Native Agents, and superintends the pastoral and evangelistic work; and the Rev. Michael Kawar, pastor of the Native congregation, who was transferred from Nazareth last year. Mr. G. Nyland, a European catechist, resides at Ramallah, an out-station attached to Jerusalem. At *Nazareth* are the Rev. J. Huber, who, as a lay agent, had long laboured in the Mission, and who received holy orders in September, 1877; and the Rev. Seraphim Boutaji, Native pastor, lately transferred from Shefamer. At *Jaffa* is the Rev. J. R. Longley Hall; at *Nablous*, the Rev. Christian Fallscheer. The congregation at *Salt* is now ministered to by the Rev. Chalil Jamal, transferred from Jerusalem. *Gaza* has lately been occupied by the Rev. Alexander Schapira (see *Intelligencer* of March last). In addition to these brethren, the Rev. Franklin Bellamy has returned to Palestine, with a view to more extended work in the Hauran and other districts east of the Jordan; the Rev. W. T. Pilter, a new accession to the staff, is residing at Nazareth while learning the language; and the Rev. Nasar Odeh, a Native of Taiyibeh (the ancient Ophrah), who has been prepared for the ministry in England and was ordained by the Bishop of London on Trinity Sunday, has gone out to work under Mr. Hall at Jaffa and its out-stations of Ramleh and Lydd (see the instructions to him printed in this present number). There are therefore now nine European labourers (eight of them ordained), and four Native clergymen, employed in the country; besides whom the Rev. F. A. Klein, though retired from the field itself, is actively engaged in Germany in Arabic literary work for the

Mission, under the direction of the Society. This staff is three times larger than that of five years ago.

Before taking up the several stations, some extracts from Mr. Wolters' and Mr. Huber's Annual Letters may be given, which afford some insight into the general state of Palestine and its people:—

From Report of Rev. T. F. Wolters.

Jerusalem, Dec. 1878.

The year which is now closing has been one of trouble for Palestine. It is true that it has seen the re-establishment of peace in the Ottoman Empire, but peace has not yet brought with it the blessings which were so anxiously anticipated, and there have been other causes of trouble independent of the war.

The conclusion of peace put a stop, in a measure, to the drain to which the country had been subjected for many months previously—the drain, viz., of men—of men taken out of the midst of their families, depending upon them for support; taken from the plough, which no one else was left to handle, and sent to the front to the seat of war to die—if not by hostile bullets always, yet none the less surely of cold, and privation, and sickness. Other burdens remained untouched. Apart from the evils of chronic maladministration on the part of the Government, there were burdens, the oppressive weight of which has been felt all through the year. The previous year was one of drought; bread and provisions have consequently been dear, and distress among the poor greater than usual. An extraordinary fall of rain last winter raised hopes, for a moment, of a good harvest—hopes which were soon dissipated. Rain had come, but not at the right season, and prices, which had fallen considerably, soon rose again. The abnormal quantity of rain became the fruitful source of fever all over the country. In the early part of summer, locusts made their appearance. Providentially the wheat and barley harvest were over, but considerable damage was done to summer crops, especially in Galilee. Everywhere distress and poverty, and an anxious looking forward for better times, supposed to be about to be introduced by the English occupation of Cyprus. It is a matter of devout thankfulness that our congregations have maintained their ground during the past year, and that the health of the missionaries and their families has, on the whole, not suffered.

In glancing over the whole of our work in Palestine, there are perhaps four things which strike one more than anything else. Let me refer to them.

1. The position of our Protestants towards the Government. It is a vicious law in Turkey which places every religious community under its own separate head in all civil affairs. These affairs are settled in the local mejdlis (councils), the number of members in which is limited, a certain proportion of seats being allotted to Mohammedans, Jews, and Christians. The latter include Greeks, Latins, and Armenians. The Protestants, being a small body, have hitherto rarely been able to introduce a regular member, and are thus virtually unrepresented. The viciousness of the whole arrangement is seen specially in two evils:—(a) In the intrigues which almost continually take place between the rival communities, whereby they try naturally to destroy each other's influence. In cases affecting Protestants, Greeks and Latins combine their action to oppose and thwart, and find tools only too willing to carry out their plans in the greedy Moslem officials. So long as Turkish law takes cognizance of the subjects of the state, according to the religion which they profess, Protestants will be under serious disabilities. Being in a considerable minority, they must necessarily, as long as the present state of things exists, make up their minds to fail in securing their full rights. Much as this is to be lamented, it ought not to be an unmixed evil. True, it renders the outward organization of our congregations difficult, and stands in the way of material progress; but, on the other hand, it ought to tend to keep away many who are only too ready to profess Protestantism for the sake of worldly advantage. It ought thus to exercise a purifying influence. And, sad as the spiritual state of our people appears to our eyes, there is yet this ray of light; they cling to Protestantism in spite of the disabilities which they suffer; at least, on the whole, if not in every par-

ticular case. But (b)—and this is a second evil effect of that vicious system—I fear that in some cases there has been too much eagerness manifested on our part to receive members into our Church in the hope of enlarging our communities as rapidly as possible, and thus securing a better representation in the local councils.

The spiritual coldness and deadness of many, if not most, of our Protestants presents a sight which ought to rouse us all to earnest and continued prayer that the spirit of life may be infused into these dry bones. It seems to me that we cannot bestow too much care upon the spiritual condition of our Native agents, and that we ought to do all that is possible to instruct adults, male and female, and to make our schools as efficient as possible. The latter ought to be nurseries in which children may be brought to the feet of Jesus to be blessed by Him.

2. The neglected condition of the women in our several stations has been to me a matter of deep concern during the past year. I am quite sure that the work of the C.M.S. in Palestine will not take root properly, much less thrive and become an indigenous plant, unless the Society does more for the evangelization of the women. Attend our services on Sundays, and our Bible-classes and

prayer-meetings on week-days, you will see hardly any women. Jerusalem is the only exception. Even in Nazareth, scarcely a dozen attend on Sundays. Can you wonder at this? What are we doing for the women? Have we any Bible-women at work? Have we schools sufficient to meet the demand? Look at our schools. We have one day-school in Jerusalem, another in Nablus, a third in Ramleh, and a fourth in Lydd. But they are all of a very elementary character.

What I would recommend is this. Send us out, or get some of the Ladies' Societies to send out, two or three ladies for Jerusalem, Nablus, and Nazareth. House-to-house visiting, Bible-classes, sewing-meetings, medical missions—by any one of these means, or by all, according to the requirements of each place, an influence would be brought to bear upon the homes of the natives which would support the influence of our day-schools. These ought to be made as efficient as possible where they exist, and, where not, we should, without delay, open them.

[Mr. Wolters refers, thirdly, to the need of improving the schools, and, fourthly, to the opportunities of work east of the Jordan. This latter section of his letter is printed further on.]

From Report of Rev. J. Huber.

An important fact last year, i.e. the taking possession of the Isle of Cyprus by the English, will have a good influence on this country, and every one feels himself nearer to civilization and the justice of a good government. Whilst in former years the French language was considered the most useful on this coast, the English language will now be most eagerly learned and valued. Several young men from Beyrout, who have learnt English in the schools of the American missionaries, went to Cyprus and found some good employment.

During the months of June and July we had the plague of locusts as I never saw before, for when we had them in 1865, they came in one direction, and in one great host only, but this year they came in all directions, and in many different hosts. They eat everything green, whether bitter or sweet, and since that time we hardly see any vege-

tables on the market; and if there is anything to be found, it is four times as dear as other years. Other provisions have also risen very much, and we shall have a hard winter before us, as most of the people have nothing to live upon, and no way nor means to earn anything by honest labour, for trade and industry are at a very low ebb, and only those merchants who are dealing in wheat and barley prosper.

The officials of the Turkish Government seem somewhat better disposed towards us and our people, and I don't know whether they have instructions to that effect from higher quarters or not. Mr. Eldridge, H.B.M.'s Consul-General at Beyrout, also kindly interfered when it was necessary; but, on the whole, I consider it always the best and most profitable policy to have as little as possible to do with the Turkish Government, except when it cannot be avoided.

The long strife between the Greeks

and Latins about the ruins of an old church at Kefer Kana, which both communities claimed, and which the Mohammedans formerly used as a mosque, and also considered it their property, has been decided in favour of the Latins, not because they had better proofs in hand, but because they had

more money to spend. It is said that the affair cost both parties several thousand pounds, whilst the real value of the place is not more than about 30*l*. The strife began many years ago, and at a time when also the Greek Bishop had more money. At present he is very poor, and cannot pay his debts.

Jerusalem.

The Native congregations in Jerusalem and its out-stations number 224 souls, of whom 62 are communicants. Mr. Zeller's Annual Letter gives a succinct account of the various Mission agencies in and around the holy city:—

From Report of Rev. J. Zeller.

The various branches of missionary work connected with our Society in the holy city, which I am permitted to direct, are:—

1. The Præparandi Institution on Mount Zion.
2. The Diocesan Boarding-school and Orphanage.
3. The Native Church under the care of a Native pastor.
4. The out-stations in the neighbourhood of Jerusalem, at Ramallah, Tayibeh, Beer Zeit, and Beit Sachoor.

I.—Our *Training Institution for Schoolmasters and Evangelists* occupies a separate house, but forming a part of the Diocesan School on Mount Zion.

I am thankful to say that the Divine blessing evinced itself in the satisfactory conduct and progress of our pupils during the past year. This success is, no doubt, due in part to the resident master, Ibrahim Baz, who has justified the confidence we placed in him, and the hopes we entertained of his piety and ability.

Besides the instruction in the fundamental doctrines of the Bible, especially the mediatorial office of Christ, and the regeneration of the human heart through the work of the Holy Spirit, I give the pupils an outline of the doctrines of Islam, so that they may be able successfully to expose the errors of this false religious system. Our students preach, in turn, at Beit Sachoor, our nearest out-station, and accompany me occasionally on my preaching tours to the out-stations.

A small beginning has been made with a library, for which we received grants from the S.P.C.K., and from the

R.T. Society; but we urgently require contributions of Arabic books, which, being more expensive, are more difficult to obtain.

II.—Our *Diocesan School* is a central institution for our Palestine Mission. [See separate Report below.]

We should be very thankful if some kind friends would send us a harmonium and a clock for the school.

III.—*Native Church at Jerusalem.* The services on Sunday morning are alternately taken by the Native pastor and myself.

The Young Men's Christian Association, which was formed last year, brings us frequently in friendly contact with members of other Churches, and has hitherto proved an excellent way of overcoming the fanaticism of Latins and Greeks, and a means for raising the spiritual tone among our young people. It has been my endeavour to raise the spirit of independence among our Native congregation, and I established, therefore, a Church Council, which has held regular meetings, considering, in a prayerful spirit, the best means for making the Native Church a light in the surrounding darkness. A great hindrance, however, is a false idea of independence, which seems to prevail with some of our converts and agents. It is also greatly desirable that a higher moral standard, and greater conscientiousness in speaking and dealing should be aimed at by our people. Much of the time at our meetings is taken up by the care for the poor widows of Protestants, who flock together to Jerusalem.

Our *Girls School* is, attended by about forty children, eight of whom are

Mohammedans, and their mothers are always glad to receive the visits of Mrs. Zeller.

IV.—With regard to our *out-stations* I beg to enclose a report of our catechist, Mr. Nyland. Some months after the serious trial he had to undergo in January, when a shot was fired into his bedroom, a new and greater tribulation fell on him and his congregation, for, on May the 23rd, during Mr. Nyland's absence, the enemies of the Gospel made a murderous attack on a Protestant family dwelling in the lower part of his house, and the man and his wife were left as dead on the spot, yet they gradually recovered from the wounds they had received. Though some people were imprisoned for a time, no redress could be obtained for this outrage. We are very thankful that, in spite of such trouble, the door for preaching the Gospel has not been closed there, and Nyland and his courageous wife continue their work of love with truly Christian heroism. At repeated visits in Ramallah I have been much refreshed by witnessing the eagerness with which the people hear the Word of God. Every night, about twenty to forty people come to Nyland's house for reading and prayer, and the change in the manners of these wild moun-

taineers, produced by the Word of God, is already undeniable. May I again remind the Society of the necessity of enlarging the school-room at Ramallah in order to accommodate the people who wish to attend our Sunday services? Similar troubles, as at Ramallah, have fallen on our schoolmaster in Beer Zeit, for the enemy is anxious to extinguish the spreading light of the truth; but there also many people attend the services of Mr. Nyland and Chalil Doghan.

In Tayibeh I have been enabled to open a new and spacious school-room, which makes it possible for Mr. Nyland and other missionaries to spend the night there, and to use the room for meetings and services. Though the Latins have also here a pretty church and parsonage, I am still confident that the purity of the Gospel finally will triumph over Popish errors.

The Mohammedans in the villages are much more accessible, and more willing to hear the preaching of the Gospel than those in Jerusalem, which is but natural, as they are more ignorant in the teachings of the Koran, and we hope and pray that the time may soon come when many may be able openly to ask for instruction. Religious liberty is till now a dead letter.

Mr. Zeller has sent the following Report, dated six months later than the foregoing, for the friends and supporters of the Diocesan School. This School was transferred by Bishop Gobat to the Society two or three years ago, but it still mainly depends upon funds specially contributed for its maintenance:—

Report of the Diocesan School.

Jerusalem, June 4th, 1879.

It is with a sad heart that I begin my Report about this school, by mentioning the death of the founder of the same. On the 11th of May the Lord called our beloved Bishop to his eternal rest. The multitude from every nation and creed inhabiting Jerusalem, which followed the earthly remains of the Bishop to their last resting-place in the cemetery on Mount Zion, near the Diocesan School, clearly showed that a father in Israel had been taken from us. Since then I daily receive letters from Native Christians from all parts of Palestine, testifying to the great loss we have sustained. A former pupil, now a preacher of the Gospel at Ramoth Gilead, writes thus to me: "It was with deep grief

that I heard the news of the falling asleep of the Lord Bishop, our compassionate father in Christ. Indeed his death is a great loss to our country, for we have lost a loving father, a watchful shepherd over our souls, who never ceased to offer up fervent prayers for ourselves and for our country. Who knows whether we shall ever again obtain a Bishop like him, full of piety, of meekness, of gentleness, of compassion towards the poor, and a man who will be always so ready to forgive as he was? The loss we sustain will not be felt by you or me, but by all Palestine.

It was the wish of the Bishop that his last resting-place should be in the cemetery close to the orphanage, which for nearly thirty years enjoyed a great

measure of his attention, care, and love, and which has proved a signal blessing to the whole country, as many a former pupil is now spreading the truth of the Gospel in different parts of Palestine. One of the last words of the dear Bishop on his deathbed referred to this school, and showed his tender care for its future. It was a last request, bequeathed to all his friends, not to forget his orphans. Indeed, we trust that the Lord will continue to be with us; and we know that we cannot raise a more suitable memorial to our dear departed Bishop than by maintaining this institution, founded by him in simple confidence that the Lord, who feeds even the ravens, will provide for the fatherless children who apply to us for help.

The Diocesan School was the first boarding-school which ever existed in Palestine, and remained the only one for many a year. This speaks enough for its necessity. In the year 1853 the new and spacious premises on the slope of Mount Zion could receive a number of about forty boys, and since then the school has proved to be most healthy. Lately the applications increased so much that we have now 66 pupils (of whom 8 are Moslems, 29 Protestants, 25 Greeks, 2 Kopts, and 2 Latins), under 1 European and 2 Native masters. This number is more than we can conveniently accommodate in our dormitories and class rooms, and yet more than fifty applications, some of whom were from Mohammedans, had to be refused from absolute want of space. We have not even a spare room for occasional cases of sickness.

At the public examinations which were held at the end of August and before Christmas, our friends expressed their satisfaction with the progress of the boys in the different branches of science, especially with their knowledge of the Bible and its history, and their linguistic accomplishments, for besides English and Arabic, they also read and

write German and French. Some of the older boys are initiated in trades, as shoemaking, tailoring, carpentry, and bookbinding, under efficient European masters, who also take part in the superintendence of the boys. Six of the pupils pay part of their board. The higher class of the school furnishes our Mission with suitable candidates for the preparandi institution for teachers and evangelists. This is the more important, as no other Protestant school in Palestine is able to prepare such candidates for their future work.

Recently a young Bedouin, Hanna Salty, who several years ago had been for a short time in the school, but had been taken away by his father, returned to us, and showed such an earnest desire to be instructed in the Christian religion that we could not refuse him. His quiet, amiable, and gentle conduct testifies to his sincerity, and we hope soon to be able to receive him by baptism into the Christian Church. Two other Mohammedans, one of them from Gaza, have been received lately, and give us much satisfaction. The expenses of the Institution (exclusive of teachers' salaries) come to about 750*l.* per annum, or about 12*l.* per boy. It was, therefore, a subject of considerable anxiety to me to see that the contributions for the "Jerusalem Diocesan School Fund" (as received in Salisbury Square, and printed in the *C. M. Intelligencer*), from which the orphans are to be maintained, have of late almost entirely ceased. Hitherto the Bishop had, in case of emergency, always supplied the wants of the orphanage from contributions sent to him privately. Now that he is no more, it is essential to the well-being of our school that we should obtain the help of friends who *regularly* send us their contributions; and I would on this occasion express my thanks, especially to those dear friends in Bristol, York, Overton, and other places, who have hitherto so kindly done so.

Mr. Zeller's Reports may be usefully supplemented by some passages from those of the Native pastor at Jerusalem, the Rev. M. Kawar, and the lay agent at Ramallah, Mr. Nyland. Both the following extracts afford significant glimpses into the condition of the people, particularly of the Greek and Latin Christians:—

From Report of Rev. Michael Kawar.

It is very hard work to preach the Gospel in Jerusalem, and the great

obstacle is the poverty of all Christian communities — Greek, Latin, and Ar-

menians. At some time or other they have been compelled to sell their possessions to the convents. Now they live in houses belonging to the convents, from which also they take their daily bread. We may say they are three classes. 1. Miserable beggars. Those live in convents' houses, from which they are fed, and all are very lazy and drunkards. 2. Poor people, who are in the services of the convents, from which they take salaries, homes, and bread. Those are bad, and spend all their wages for drunkenness. 3. A few families have enough to support themselves. Those are in the service of Government, and all of them are content to receive a little honour, their wages, and mansions and helps from convents. Some of the first class wish to be Protestant; but they want us to give them at least houses, and admit their children to our boarding-schools. When they spoke thus with me, I answered, "I cannot receive you under these conditions; but you must deny

yourselves, and trust God to support you." The other two classes do not wish to speak with a Protestant, and fear to lose their offices, though we are working among them as much as we can. As we have a printing-press here in Jerusalem, we hope that you will permit us to print a monthly religious newspaper, in which we may preach the Gospel to many whom we cannot reach with the living voice.

Now I preach every second Sunday before noon, and every Sunday afternoon, and teach every Tuesday and Friday, in the Preparandi School, the Harmony of the Four Gospels. On Thursday, before noon, I pray and preach to the widows, and afternoon at four o'clock I have a meeting with the Preparandi in the church; and every Tuesday evening I have a meeting in one of the houses of the brethren. At other times, when I have opportunity, I go to our book-store, to which men go to buy books, and speak on spiritual themes with those who meet there.

From Report of Mr. G. Nyland.

Our congregation consists of at least forty families, and our school counts seventy children; but not all of these attend regularly in the summer.

The inhabitants of Ramallah, all Christians, are in general very poor people; only few of them possess oxen or goats. They gain their livelihood by bringing corn and fruit from the surrounding villages to Jerusalem on their donkeys for sale. During harvest-time many of the people go to Gaza for work; others work in the quarries or as masons or day-labourers. In our evening Bible-classes the people are very attentive, and I know that the Word has been blessed to some of them, for they speak about the Word of God in other villages, and thus spread it even among Moslems.

In our out-stations, Beerzeit and Tayibeh, where we have schools, congregations are forming. I visit these places during the week, and often stay there over night in order to gather the men after their work for reading and prayer. Occasionally Mohammedans come to our meetings and are glad to listen. Also on Sundays I go occasionally to these villages, but it is impossible to do this regularly, as we cannot neglect the services in Ramallah. The teacher, Chaleel, also goes there as often as

possible. In Beerzeit about twenty children visit the school, and the congregation numbers thirteen families. In Tayibeh we have twenty-five children at school, and the congregation counts fifteen families. In each of these places the Latins have recently established a church and convent, and the principal difficulty they cause us is that these convents have accustomed the people to expect material support from every European settling among them. The Latins give the people not only money, but also employment, as they are constantly building. They also lend sums of money to the poor, and they protect them in every case before the tribunals. The words in Exodus, "Thou shalt not take presents," illustrates the character of every Government officer if you strike out the word *not*; yet Mohammedans are even worse off than Christians, and often express a wish that the country might be governed by a European Power, as this is now the case with Cyprus.

I often visit the Mohammedan villages of the neighbourhood, as Beereh, Beiteel, Beitunia, Silwâd, and I always find a ready reception with many Moslems. But in the villages of Beitunia and Silwâd there are "ulemas" who were educated in the "Tamsa el Az-har"

in Cairo, and who oppose the word of the Gospel by asserting that all our words and deeds, good or bad, cannot have any influence on our final destiny, as God has predestinated the one for heaven and the other for hell. Even a murderer, they say, will be saved, if this is the predestinated will of God, and the best will be condemned, if God has so ordered it. They always fall back upon this doctrine, but it only has the effect upon our hearers that they express their astonishment how God can permit so much injustice and cruelty among Mohammedans, if the Koran alone contains the truth. In the villages the fanaticism of the Mohammedans is decreasing, but the fear of persecution prevents them from freely expressing their sentiments on religious subjects.

There is still great darkness in this land, for the Native Christians have from their infancy imbibed corrupt doctrines. The Greek priests possess in most cases neither reverence nor fear of God, nor any spiritual life; they perform their ceremonies mechanically, and thus, being themselves without the essence of religion, we cannot wonder that the people do not understand what it is to worship God in spirit, and that they are satisfied with such a nominal Christianity.

However, the effect of the Word of God is shown by the circumstance that many of those who attend our daily classes begin now to ask questions about the state of their souls, and about the assurance of their salvation.

Nablous.

Nablous, the ancient Shechem, was first occupied by the Society in 1852, but was subsequently worked for many years independently by Bishop Gobat, at the expense of his fund. The new arrangements of 1877, which transferred the Bishop's Missions to the Society, placed Nablous again on its list. The congregation comprises 156 souls, 51 being communicants; and there are 95 boys and 41 girls in the schools. Of the girls, one half are Mohammedans. An old priest, named Chalil, and two teachers, conduct services at neighbouring villages; and a colporteur visits the dispersed Christians on the mountains. The missionary in charge, the Rev. C. Fallscheer, cannot report any large measure of encouragement, but his letters breathe a spirit of faith and hope.

Nazareth.

The number of Native Christians in connexion with the Nazareth Mission, including Shefamer, Medjdel, Kefr Kenna, and other places, is returned as 436, the communicants being only 50. The religious condition of the people is not satisfactory, though it seems to have improved somewhat. The Native pastor, the Rev. Seraphim Boutaji, was considerably discouraged on moving from Shefamer to the town of Nazareth; but comfort had come in the shape of the return to the congregation of some really godly men who had been led away temporarily into a kind of Plymouthism. The Rev. J. Huber more recently reports tokens of an improved spirit. At Shefamer, Mr. Nicola Dabbak, a Native lay teacher who was in England for some time with Mr. Bellamy, is doing well. The school at Acca prospers; but a regular agent is needed there. The most important passages in Mr. Huber's Annual Letter have already been given.

Mr. Bellamy reached Nazareth in May, and writes as follows of the condition of the people and of the country generally:—

Nazareth, 9th June, 1879.

I have been here nearly three weeks and have lost no time. I have visited our out-stations, Kefr Kenna, where Mr.

Huber has opened a school since I left him nearly two years ago; El Raneh, Mujedil and Yafa (these two I visited on a Sunday with our second master of

Nazareth), and Akka. These complete the list of our dependencies.

I have also begun the work of completing Shefamer Church, by riding to Haifa and engaging a German contractor, who has proved himself an honest and skilful workman about the Orphanage of Nazareth. He met me by appointment, together with Mr. Huber, at Shefamer, and the work is now in his hands. A wall, at first 3½ feet high, is to enclose our property. Plans and elevation you shall have in time. Trees are to be planted; the church floored with flag-stones, walls and roof plastered, simply furnished; doors made and fixed, and supporting stone pillars removed, so that it may be opened for Divine service. Then I have engaged to build school-house and master's residence.

As to Nazareth, I am engaged with Mr. Huber to-day about the Church Endowment Fund which I instituted, and this evening we are to view a piece of land in hopes to purchase it for the Church. I am happy to say that the fund has not been allowed to drop. The table remains at the church door, where I placed it; two metal plates have been added; into one, those who please drop their gift on entering the church; the other plate is handed round from seat to seat during Divine service, for the Poor Fund; a regular account is kept, and a record of each fund hangs in the vestibule, where all comers can see it. I feel convinced that in all our stations this system of endowment might be a part of our machinery, and by degrees it would relieve the funds of the Society. The next thing to be done is to turn our piece of land to account. This cannot be very appreciable at present, but, with

a Government that would encourage trade and protect property, it is easy to see how the value of land would be at once quadrupled.

It is a dreadful time in this country. The many curses of God are not removed; murrain, locusts, drought, consequent scarcity and poverty, and, above all, the curse of a bad government, no protection of property, but oppression, forced labour and service, and justice scarcely to be obtained; soldiers in rags, without pay for many months, openly asking for a European Government to come and set things right.

I am sorry to say that much of the time of the missionary, European or Native, is taken up with civil causes, the result of bad government. Mr. Seraphim has been absent three weeks between Akka and Shefamer, about the representation of our congregation in the Mejlis; the Latins contrive to keep us out, and the Government, I suppose, is weary of contending factions, and I suppose, too, it does not love us. Again, the Government threatens to drive a road through the garden of one of our people, destroying his cistern, and making no compensation. The Greek Christians in the Mejlis look on and won't stir a finger to help the poor Protestant. We can't stand by and see the injustice without an effort. And so things go on from day to day. Food is scarce and dear at Nazareth and around, and wheat and barley poor, and four times the ordinary price. The Governor has ordered such a reduction in prices as not only prevents remuneration, but will not pay either producer or middleman; so, for two days, neither butchers nor bakers would work, and villagers will not bring their produce to market.

Jaffa.

This interesting post was occupied by the Rev. J. R. Longley Hall in October, 1876, since which time he and Mrs. Hall have been labouring most zealously to set the pure Gospel of Christ before the people. Connected with Jaffa there are out-stations at Rameh and Lydd, which were formerly on Bishop Gobat's Diocesan Fund. The congregations at the three places together number 110 persons, of whom 45 are communicants.

From Report of Rev. J. R. L. Hall.

The school now numbers sixty-one boys, and there is an average attendance of about forty-five. The religions represented by these children are Greek,

Jewish, and Protestant. We have no Latins and no Moslems at the present time.

Our Sunday-school is at present very

small, the numbers varying from ten to twenty; but those who do come are very attentive, and seem to remember for the most part what they are taught.

Until November we had a night-school three evenings in the week, which was well attended until the close of the summer, when the number dwindled down to five or six, and we thought it wiser to close it for the remaining two months, and re-open it with the New Year.

Our Arabic Services have been conducted as usual by Mualim Murad. We have full Church of England Morning Service every Sunday morning in our school-room, and a prayer-meeting in the evening, and a prayer-meeting on Friday evenings at Miss Arnott's. We have also an English service every Sunday afternoon at Mrs. Hay's house in the German colony. We are terribly in want of the necessary Mission-buildings. Our school and Mission-houses—hired premises—are most unsuitable, and anything but what they should be. The Mission-house is decidedly unhealthy; and as to church we have none at all. I am endeavouring to collect money for the purchase of land and the erection of a church, but at present I have only got about 12*l*.

We have had a Bible-woman hard at work amongst the women until two months ago. Her salary has been provided during the past year by the kindness of friends, and sent for the most part through Mrs. Ranyard. About the end of September our Bible-woman left us, having been offered double the salary we gave her by the American missionaries at Latakia. We were very grieved to part with her, as she was an earnest, devoted Christian, and an extremely gifted and popular worker amongst her Arab sisters. We at once set to work to find another, and temporarily employed a very pious young woman, who, from circumstances, was not suitable as a permanent agent. Alas! we have failed to find a suitable woman at present. "The harvest truly is plenteous, but the labourers are very, very few." One of the most encouraging parts of the Bible-woman's work was the eagerness with which she was listened to by the Moslem women. Very many Moslem houses were open to her, and they heard her gladly. Moslem women came also occasionally

to the Mothers' Meetings, conducted by Mrs. Hall and the Bible-woman.

Every day Mrs. Hall used to give out medicine to the sick who came to our house, and to whom the Scriptures were read whilst they waited. From fifteen to sixty thus heard the Word of God every day. At last this Medical Mission work became so large that it demanded the whole of one person's time, and more than Mrs. Hall was able to give. She therefore resigned this to Miss Mangan, a lady who has come out to work with Miss Arnott, and who was very anxious to have such work.

As regards house-to-house visitation, I have been well received everywhere, and have been enabled to visit many Moslems in their shops.

In Lydd our work has been, to outward appearance, somewhat successful this year. In spite of much bitter opposition from Greeks and Latins, we have about fifty boys and fifty girls in our schools. Our services there are pretty well attended, and there seems to be more unity amongst the congregation than there was last year. I should like, however, to see here, and in Jaffa and Ramleh also, not mere outward prosperity, but a real genuine work of the Spirit going on, and entire consecration of the congregations, and each individual member of the congregations, to the life of Christ.

You will be very glad to hear that we have at last succeeded in buying a burial-ground for the Protestant congregation at Lydd. Eighteen months or two years ago we petitioned the Government to give us a burial ground, and the Pacha of Jerusalem sent an order to Lydd that we should be allowed to take what we required from the Government land. The Moslems of Lydd were very angry, and refused to give us an inch. We then appealed for subscriptions to purchase a ground, and collected altogether about sixty-five Napoleons. There were several very suitable grounds at Lydd, but the Greeks and the Latins so vigorously opposed us, that for some time it was impossible for us to buy. About a month ago, however, we managed to persuade some Moslems to let us purchase from them a very nice piece of land, for which we gave about sixty Napoleons, and we are spending the rest on a hedge and a gate.

With regard to Ramleh, I have a rather sad tale to tell this year. From the very commencement of my taking the superintendence of the work in Ramleh, I saw clearly that the devil himself was diligently and very successfully at work, making havoc of all that professed to be Christ's work there. There was a dear old man stationed at Ramleh as senior teacher, who, although not very competent, and somewhat advanced in years, was a true Christian, and a most faithful and humble follower of his Divine Master. The junior teacher, however, was totally different. More than once he had been

dismissed by Bishop Gobat, but received back again through the Bishop's kindness and long-suffering. At last, after having been frequently brought up before me for insubordination and immorality, I dismissed him. He subsequently broke into the senior teacher's house and stole about thirty Napoleons; and also entered the house of the female teacher for immoral purposes, and beat Mualim Abu Mubarak, until he fell senseless and bleeding to the ground. Notwithstanding all this wickedness, it is impossible to have the man punished, on account of the corruption of the Native courts.

Since this Report came to hand, an earnest appeal has been received from Mr. Hall for leave to plant a teacher at Abûd, another neighbouring village. This application the Committee were reluctantly obliged to refuse on financial grounds; but, through the matter being mentioned last month in the *C.M. Gleaner*, a lady has come forward to provide the 60*l.* a year; and we hope that when the Rev. Nasar Odeh joins Mr. Hall, a way may open to send one of the Society's present agents to Abûd.

Gaza.

The commencement of work at this ancient city by the Rev. Alexander Schapira was noticed in the March *Intelligencer*. No detailed information has since been received; but at the Jerusalem Missionary Conference in April last Mr. Schapira reported hopeful progress. The girls' schools were attended by 50 Moslems and 15 Greek Christians. No boys' school had been opened, for want of a teacher. Applications had been received for schools from Shejayieh, a suburb of Gaza, and from the important village of Mejdol. Sunday services and Sunday-school had been commenced; and Mr. Schapira had obtained access to the best Mohammedan families in the town, who in their turn visited him freely.

Salt.

This interesting station beyond the Jordan, the ancient Ramoth Gilead, was transferred by Bishop Gobat to the Society in 1873, when Mr. Bellamy first went to Palestine as a missionary. The Rev. Chalil Jamal is now located there, being superintended by Mr. Wolters from Jerusalem.

From Report of Rev. T. F. Wolters.

The work in Salt has maintained its ground during the past year. If there have been no accessions to our numbers, there has, on the other hand, been no decrease. In consequence of considerable aid in money granted by the Latin priest, the Roman Catholic community has increased greatly. So far our position appears to be worse than it was. But it must be remembered that, in knowledge and intelli-

gence and general influence, and, to some extent, in good conduct, our people are superior to those around them.

During my late tour on the east of the Jordan I was much struck with the neglected condition of the Christians. They belong to the Greek Church, and are indeed sheep without a shepherd. Though standing under the Patriarch of Jerusalem, they are quite uncared for. On the whole of Jebel Ajlim (Mount

Gilead), from the Wadi Zerka (Valley of the Jabbok) to the confines of the Hauran, there is but one priest, who finds it hard work to go from place to place, and attend to baptisms, marriages, and funerals. There are no schools, no means of instruction, either for the young or for adults; and yet the people are anxious to be instructed. The way seems open for us to go in and occupy the ground. The Latins are stirring with their wonted energy. They have occupied Salt and Kerak, and two villages not far from the former, Rumeimin and El Fuheis. I am fully convinced

that, if we do not promptly enter upon these openings when they occur, we shall find, later on, that the way is closed. It has partly been so in the case of El Hosn, a large and wealthy village on the north-eastern foot of Jebel Ajlim. After asking in vain for a catechist and school for several years past, they have now grown indifferent. I spent a night there, and was grieved at the change which must have taken place. Perhaps it may not be too late yet to arouse in them something of their former interest. It is proposed to appoint Mr. Suleiman Nassar to that place.

From Report of Rev. Chalil Jamal.

As soon as I was settled here, I appointed a Mejlis Tchtiyaria (Church Council), to meet once every fortnight, or whenever there is an occasion for their meeting together, to settle the affairs of the congregation with me. I also appointed five nights every week for the congregation to meet together for at least two hours each night—two of these nights for a Bible and prayer-meeting, and three to read some historical and interesting books.

Every Wednesday, at eleven o'clock a.m., we have a mothers' Bible-meeting. At first it was very difficult to bring the women together, and only two or three women came; but this did not discourage me, and at last I succeeded, and, to my great comfort, I had twelve women come together to yesterday's meeting. My wife helps me much in persuading the women to come.

Those who attend the morning services every Sunday are from 70 to 90 in all, including men, women, and children. Whenever we meet together, whether on Sundays or prayer-meeting nights, the Word of God is read and expounded, and Christ is preached most faithfully, and they are earnestly and sincerely entreated to repent and believe in Christ, our only Saviour and true Friend. To some the Word is

effectual, and they try to mend their life according to it; and even strangers, when they see them, can observe that they are better than the people of Salt in some respects.

I am thankful to say that there is perfect harmony amongst the members of our community—a grace which, for several years, has been wanting—and I am sure that it is in answer to the many fervent and earnest prayers of God's children for the peace of Salt, and for the whole Mission in Palestine. I love my congregation dearly, and they, too, love me the same. May it please our Heavenly Father, the God of Peace and Love, to continue these blessings to us, and to establish us in them for His (Christ's) sake!

Our school here is the best school in this district, and the Word of God is taught most faithfully. Our school-master is a zealous man; he likes his work and his scholars. They are taught in Bible history, geography, arithmetic, and the Catechism, and they know hymns by heart, and have repeated, on Christmas Eve, 126 passages both from the Old and New Testament. We have four Mo-lem boys in our school.

I was glad when I heard that we are to have a girls' school here, for we really stand in great need of it.

The Hauran.

In this remote district five schools are carried on, in as many villages, for the children of the Druze sheikhs. They were fully described by Mr. Bellamy in the *Intelligencer* of September, 1877. Since that time Mr. Mackintosh, of Damascus, has kindly given them his supervision; and his last letter, relating a visit he paid them in March last, gives a very encouraging account of them.

THE MONTH.



RIDAY, July 25th, 1879, will be remembered as the day on which two of the new Bishoprics promoted by the Church Missionary Society became accomplished facts, by the consecration of the Rev. W. Ridley (whose appointment was announced in our April number) first Bishop of Caledonia, and the Rev. J. M. Speechly, first Bishop of Travancore and Cochin; together with that of Dr. Joseph Barclay to the Anglican Bishopric of Jerusalem, and of Canon Walsham How to the Suffragan Bishopric of Bedford (for the Diocese of London).

With special thankfulness we hail the happy conclusion to the prolonged delay in establishing the Missionary Bishopric of Travancore. Mr. Speechly was nominated to this post three years ago, but unforeseen difficulties arose in connexion with the question of his exact position in relation to the other Indian Bishops and the Indian Government, Travancore being not within the Queen's dominions, nor within the Diocese of Madras, though the clergy there have hitherto looked to the Bishop of Madras for episcopal supervision.

Both these missionary brethren—for so they are still, and indeed Mr. Ridley's appointment brings him back on to the Society's list, after having been some years off—will go forth to their distant Dioceses, followed by the prayerful and heartiest interest of the friends of the C.M.S. So also will Bishop Barclay to the expanding work of God in the Holy Land. Though not directly connected with the Society, he will be closely associated with it, and has expressed his earnest desire to promote its Missions in every possible way. By Canon Tristram's refusal of the Jerusalem Bishopric—although his acceptance of it would have been warmly welcomed—the Society retains in the North a most active and highly valued Association Secretary; and, by the designation of Dr. Barclay, gains a friend to its Palestine Mission whose Oriental learning and experience and true evangelical principles render him eminently qualified for the leadership of Reformed Christianity in the East.

ENCOURAGED, we fear, by the evident half-heartedness of the British authorities in China in securing simple treaty rights for missionaries, the mandarins of Fuh-chow brought an action of ejection against Mr. Wolfe in the Consular Court at that port, with a view to turn the C.M.S. Mission out of the convenient ground on the Wu-shih-shan, or Black Stone Hill, which it has occupied for nearly thirty years (see the picture in the *C.M. Gleaner* of April, 1876). The trial came on before Chief Justice French on April 30th, and lasted nine days. Sir Thomas Wade and Consul Sinclair were present, and English counsel were employed on both sides. Judgment was reserved, and we do not yet know the result. The case has excited much interest in China, and is regarded as of the greatest importance, not only to missionary enterprise, but to British rights generally.

Mr. Wolfe had been ordered home by the doctors, and was to leave Fuh-chow as soon as the judge's decision had been given, probably about June 15th, so that he may be with us immediately. He had paid a farewell visit to some of the stations in company with Mr. Lloyd, and no less than 169 persons had been baptized on this journey. "Our trials," he writes, "have aroused an universal spirit of prayer amongst our Churches. The Christians of other Missions here have also been praying that God would give us the victory, and keep

us in the city. We have done our best, and now we wait what the Lord will do for us."

On June 21st, just after our last number was sent to press, a letter was received from the Victoria Nyanza, *vid* Zanzibar. Mr. Stokes and Mr. Coplestone reached Kagei with their caravan, all well, on Feb. 14th, thirty-five days from Uyui, and the letter was dated Feb. 17th. The journey was accomplished without loss or accident, although five French priests, who preceded them by a month or so, were deserted by their porters, and lost some goods. Mr. Stokes writes full of thankfulness to God for His mercies to them so far. They had just received London letters of September last.

No news had reached them of Mr. Wilson or Mr. Mackay.

Mr. Stokes refers to the death of Mr. Penrose, and says, "He was a thorough Christian, and proved by the way the caravan came along, so well and so fast, that he was perfectly capable for his work. He got on splendidly with the men, and there was much sorrow amongst the Waganda in my camp when they heard of his death, for they all loved him."

We rejoice to say that the Society's work in behalf of the freed slaves in East Africa is beginning to bear spiritual fruit. The improved condition of the Settlement at Frere Town, materially and morally, has been reported from time to time; but the spiritual results hitherto have been comparatively small. The Giriama converts, and those from the Wanika settled at Rabai, are not forgotten; nor yet the tokens of a higher life among some of the "Bombay" Africans. But until now no mention has been made of the Gospel taking root among the poor liberated slaves rescued by Her Majesty's cruisers, and handed over to the Mission in the autumn of 1875 to the number of nearly 300, and perhaps another 100 in smaller detachments since. Mr. Streeter now reports the baptism of thirty-two of them on their own confession of faith, besides infants. Want of space compels us to defer his letter. The Rev. A. Menzies reached Frere Town June 1st.

THE Rev. James Johnson's Annual Report of the Interior Yoruba Mission has been received. We hope to print some large portions hereafter. Meanwhile it may here be mentioned that the harassing war between the Egbas, the Jebus, and the powerful Mohammedan government of Illorin on one side, and Ibadan and the Porto Novo people on the other, continues to interfere seriously with active missionary operations. The Native agents at Ibadan have in consequence been much isolated; yet the Rev. D. Olubi has been able to visit all his distant out-stations, Oyo, Oseyin, Ogbomosho, and Ilesha, and even to take the long journey to the Ondo country, his visit to which was a great encouragement to the Rev. C. Phillips there. On this latter tour, which lasted forty-five days, Mr. Olubi visited villages in which the Gospel, and even the European dress, was quite new to the people; and everywhere he received a warm welcome from the chiefs. In the Ibadan district several converts have been received. One woman came seventy miles, or four days' journey, through a disturbed country, to be baptized.

At Abeokuta the congregations have not increased, the accessions having been balanced by deaths and a few cases of expulsion. Mr. Johnson gives an interesting account of the Christian contingent in the Egba army, commanded by John Okenla, the Christian balogun. His men are conspicuous for their bravery, and the heathen will not go out to battle without them. After one skirmish with the Ibadans, some of these Christian warriors were

missing, and the liveliest grief was manifested by the whole army. Mr. Johnson has been continually urging the Church to do more for the support of its own religious ordinances, and a considerable increase in the contributions is the result, the total for the year being 4217. He again speaks with great apprehension of "the rum and gin invasion"; but the Christians, sensible now of its evil effects, are more and more abstaining from drink. At a meeting on the subject, Okenla rose and said, "I for my part am resolved to have nothing more to do with it."

THE REV. T. S. Grace, whose imminent departure we mentioned last month, entered into rest on April 30th. Mrs. Grace writes:—

He had felt for many months that the end was approaching, and so began to set his house in order. Considering he had been all his life so strong and healthy, one would have thought that his life would have been longer. But his work was done, and the Master called him, and he was ready. He had never been laid up in bed before till January last. All our married life, thirty-four years, I never knew him one day in bed. His hard missionary life, with privations and difficulties of every kind, in perils oft, in deaths oft, in hunger oft, tended no doubt to shorten his days. A few hours before his departure, he went over by name the long list of those whom he would meet in heaven . . . "Bishop Patteson will be there," and so on; and when he had finished, I said, "You have forgotten Hoana" (our good Native teacher). "Oh!" he said, "and good Hoana will be there, and many a good Maori will be there." His freedom from excru-

ciating pain enabled him to talk freely, and tell us all his wishes. There was nothing forgotten, and no person that he knew omitted from his thoughts. When Tom asked him, when he was giving instructions about his funeral, if he would like a text on his tomb-stone, "I have fought the good fight," he said, "Oh, no, I am not worthy of that text; let it be, 'Go ye unto all nations.'" He was able to talk with all his four sons, and it was beautiful to see him blessing each one.

A few hours before he died he seemed to be beholding the glories of the unseen world, and for a long time we listened to him exclaiming in broken sentences, such as "Glory, glory," "Hosanna!" "A crown of glory!" "I am not worthy," &c., &c. His mind was clear and active to the last hour. He knew us all until a minute or two before the end. His last words were, "Mamma, I am going home," and then quietly passed away—no struggle, no sigh.

The Rev. B. Y. Ashwell, who has been zealously labouring in New Zealand for five and forty years, writes of his departed brother: "As a faithful missionary in his life, family, and work, I do not know his superior."

P.S.—July 21st. We are most thankful to say that a telegram has been received at Alexandria from Colonel Gordon, stating that he had received letters from the C.M.S. Nile party dated February, from Mruli, seven days' march from Mtesa's capital, all well. They had met Wilson and Mackay; and the king was ready to receive them.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the liberal response to the Society's appeal for the Deficiency Fund. Prayer for still further help, that the whole may be cleared off.

Thanksgiving for the appointments to the Sees of Jerusalem, Travancore, and Caledonia. Prayer for Bishops Barclay, Speechly, and Ridley.

Prayer for the missionaries about to sail to different parts of the world (p. 463).

Prayer for Fuh-Chow (p. 504), Ceylon (p. 450), the Punjab (pp. 476, 481), the Hill Arrians (p. 485), Palestine (p. 492).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, June 9th.—The Secretaries reported the death, on the morning of the 5th inst., after a short illness of two days, of the Rev. Samuel Hasell, Metropolitan and Central Secretary of the Society (see *Intelligencer* for July, p. 438). After several members of the Committee had borne testimony to his strong attachment to the principles of the Society and to his earnest devotion to the cause of Christ, as well as to the genial, kindly, unselfish spirit which had so greatly enhanced the value of his services among the friends of the Society, it was resolved,—That this Committee desire to place on record their warm and affectionate esteem for their departed friend, the Rev. S. Hasell, their high appreciation of the marked qualities he possessed, and their deep sense of the value of the services to the Society in the cause of Missions rendered by him, and direct that an expression of the same be conveyed to Mrs. Hasell, together with the assurance of their heartfelt sympathy with her in her bereavement.

The Rev. T. J. L. Mayer having prepared translations into Pushtu of the Psalms and of the Gospels of St. Matthew and St. Mark, the Secretaries were directed to submit them to the consideration of the Bible Society.

The Committee took leave of the Rev. G. S. Winter, proceeding to York Factory. The Instructions of the Committee were delivered by the Honorary Clerical Secretary, after which he was commended in prayer to the protection and blessing of Almighty God by the Right Rev. Bishop Perry.

The Rev. R. Clark, Secretary of the Punjab and Sindh Corresponding Committee, who had returned home for a brief stay in England, was introduced to the Committee, and an interesting conversation was held with him on the prospects of the work in the Punjab and Sindh.

Miss Neele, having returned home on sick-leave from the Bengal Mission, was introduced to the Committee, and gave interesting information with regard to the work which she has been carrying on at Agarpara, near Calcutta. The Committee heard with thankfulness from Miss Neele of several baptisms of Indian women which had recently taken place in the neighbourhood of Agarpara, and also of the progress of the important Boarding School under her charge, for the education of the daughters of respectable Native Christians.

The attention of the Committee was drawn to the severe famine still prevailing in Kashmir, and a letter was read from the Rev. T. R. Wade, dated Kashmir, April 20th, stating that 360 orphan children had been thrown upon the hands of the Missionaries. It was resolved to place the sum of 500*l.* from the India Famine Fund at the disposal of the Society's Missionaries in Kashmir by telegram, and that Mr. and Mrs. Briggs be sent temporarily from Multan to assist Mr. Wade and Dr. Downes.

The Memorial on the Fuh-Chow disturbances for presentation to the Marquis of Salisbury was presented and adopted.

The Meeting adjourned at three o'clock to enable the Secretaries and members of the Committee to attend the funeral of the Rev. S. Hasell.

General Committee, June 17th.—A Report was presented from the Annual Report Sub-Committee, recommending certain modifications in the method of printing the list of the Society's agents, and also a reduction in the size of the work, by means of certain alterations and omissions, by about 112 pages, thus effecting an estimated saving in the cost of production of 130*l.* The Report was adopted.

The Secretaries brought forward several applications for grants under the

William C. Jones Native Church Fund, made by the Madras and Punjab and Sindh Corresponding Committees on behalf of the following Native Church Councils:—Palamcottah, Mengnanapuram, Suviseshapuram, Dohnavur, Paneivilei, Nallur, Surandei, Sivagasi, Cottayam, South Travancore, Masulipatam, Punjab, for a total of Rs. 5032. The Committee received these applications with thankfulness, and learning that the twelve Native Church Councils are either complying with the conditions required under the scheme for administering the Fund, or declare themselves able and willing to comply with them, cordially recommend the applications to the William C. Jones Fund Committee.

The Rev. M. Sunter, Principal of the Fourah Bay College, having recently returned from Africa on furlough, was introduced to the Committee, and conversation held with him on the condition and prospects of the Fourah Bay College, and on the views generally prevailing among Christian Africans in Sierra Leone on the subjects of slavery and polygamy.

A letter was read from the Rev. T. F. Wolters, dated Jerusalem, May 19th, enclosing list and estimate of buildings required in the Palestine Mission, amounting to 7410*l.*, of which 3210*l.* was described as immediately wanted. There being a sum of between 300*l.* and 400*l.* unappropriated in the Palestine Mission Fund, the Committee granted a sum not exceeding 400*l.* from that fund for the purchase of a suitable site for Mission buildings at Jaffa. The Rev. T. F. Wolters having also applied for leave to engage an efficient Native agent at Beyrout as teacher for the Preparandi Class, at a salary of about 100*l.* per annum, the Committee regretted that they were unable to sanction his employment in the present financial position of the Society.

The Lay Secretary, having stated that he had received a notice from the Exeter Hall Company of a Meeting of the shareholders to be held for the purpose of considering a proposal for the sale of the building, and that, in the event of a sale being effected, the building would probably be used for an hotel or similar purpose, the Committee, as shareholders in the Exeter Hall Company, expressed their regret that the building should be put to any other purpose than that for which it is at present used, and requested the Secretaries to attend the Meeting and represent their wishes.

General Committee, June 24th.—A Report was presented from the Ceylon Sub-Committee upon questions connected with licences to Missionaries in Ceylon, stating that they were of opinion that every effort should be made by the Committee and Missionaries of the Society to come to an arrangement in respect of licences satisfactory to the Bishop and to the Society, care being taken that no alteration be made which would be injurious to the work of the Society in Ceylon or elsewhere, and recommending certain Resolutions for adoption. The Resolutions were considered and adopted.

A letter was read from Dr. E. Downes, dated Kashmir, April 6th, referring to the continuous strain upon his health caused by the hospital work, and to the difficulty of obtaining trustworthy Native assistance, and stating that, if proper help could not be supplied him from home, it would be impossible for him to remain in Kashmir all this summer. The Secretaries stated that the Rev. R. Clark had also urged very strongly the necessity of supplying some medical assistance from home in order to keep Dr. Downes in the field. Under the peculiar circumstances of the Mission at the present time, the Secretaries were directed to make inquiries for a young Medical Missionary to proceed to Dr. Downes's assistance.

The Committee authorized the publication of the Rev. C. F. Schlenker's *Timneh Dictionary*, now completed.

An arrangement was agreed to by which the Rev. R. Bruce should be appointed by the Bible Society to be superintendent of its colportage operations in Persia, and receive half of his salary from that Society.

The Principal reported that the Annual Examination of the Students had been undertaken by the Revs. C. Matheson, J. A. Faithfull, A. G. Gristock, R. J. Knight, C. V. Childe, J. T. Lang, G. F. W. Munby, and W. S. Bruce, P. V. Smith, Esq., and Dr. Willoughby, and that the results of the examination were in the main satisfactory. The Committee passed a resolution of thanks to the friends who had so kindly examined the students.

The Principal also read very satisfactory letters from the Rev. Professor Westcott respecting the students who had passed the Oxford and Cambridge Examination, and the Rev. W. M. Sinclair, Chaplain to the Bishop of London, respecting those who had been ordained by him on Trinity Sunday.

The return of the Rev. J. G. Deimler to Bombay, to resume the Moham-medan Mission there, was deferred, in consequence of the Society's financial position.

Committee of Correspondence, July 1st.—The Secretaries reported the death, on the 27th ultimo, of Lord Lawrence, late Governor-General and Viceroy in India, a Vice-President of the Society. He and his brother, Sir Henry Lawrence, were members (Sir Henry being President) of the Punjab Church Missionary Association from its formation in 1852, and, when Viceroy of India, Lord (then Sir John) Lawrence continued to accord warm and liberal support to the Society's work. In this country he attended its Committee meetings from time to time, while his health lasted—in particular, having been the original Chairman of the Victoria Nyanza Mission Sub-Committee—and he was always ready to afford counsel and give assistance in matters connected with the Society that were brought before him. After several members of the Committee, to whom he was well known in India, had borne witness to the hearty interest taken by him in the progress of Christ's kingdom, and to the heavy loss his removal would be to the cause of Missions, as well as to the country, it was resolved,—That this Committee desire to join with their countrymen in expressing their high and affectionate esteem for the character of the late Lord Lawrence, and their deep sense of the value of his life and services in the cause of Christ in India. They direct that the assurance of their sympathy be conveyed to Lady Lawrence, and that arrangements be made for the Society to be represented at the funeral.

The Secretaries referred to the appointment of the Rev. Joseph Barclay, LL.D., Rector of Stapleford, to the Bishopric of Jerusalem, and read a letter from him, warmly acknowledging the expression of thankfulness for his appointment which had been conveyed to him by the Honorary Clerical Secretary, and assuring the Committee of his intention to work in sympathy with the Missions of the Society, and with every effort for spreading a Scriptural Christianity throughout the East.

The return of the Rev. E. M. Griffiths to the mission-field was deferred in view of the financial position of the Society.

General Committee, July 8th.—The Report of the Sub-Committee appointed in March last to consider the Society's educational policy in India, and also on the propriety of memorializing the Indian Government on its relation to Education, was presented. It dwelt only on the first part of the inquiry

directed in the Minute, and consisted of two parts. The first part entered into an examination of what the growth and future prospects of the Native Churches in India, and various other considerations, seemed to indicate as the course in respect of education in India which the Society should now pursue, and laid down certain principles as those which should now be held in view and acted upon. The second part was a review of the educational operations of the Society in the several Presidencies of India, and a definite application throughout of the principles laid down in the first part. Fifty-four recommendations were thus made, covering the whole field of the Society's Educational work in India. In accepting the Report, the Committee approved of the principles laid down, and adopted the several recommendations made in application of them, and directed that the Report should be transmitted to the Corresponding Committees in India for their guidance; it being understood that no increase be made in the estimate of any Mission under the head of Education, without reference to the Parent Committee.

The Report of the Sub-Committee appointed in May last to consider the question of retrenchments in the Society's expenditure was presented, and stated that the estimates for the year ending March 31, 1880, had been settled at 199,541*l.*, while the income of last year was 187,000*l.*, and the average of the last five years 191,614*l.*, and the average expenditure for the same period 198,402*l.* It further stated that it was impossible, without serious injury to the work, to reduce the expenditure down to the level of the income of the past year, and recommended that the reduction be gradual, and spread over two or three years, in the hope that during that time the normal increase in the Society's income may bring it up to the expenditure, and make further retrenchments unnecessary. The reductions now recommended included, among others, the withdrawal of the Society from the Sherbro Mission in West Africa, the reduction of the annual grant to the Sierra Leone Native Church after next year by 100*l.* per annum—(the Secretaries being instructed to communicate with the Bishop of Sierra Leone on these points); the postponement of the arrangements for obtaining a Bishop for the East Africa Mission; the concentration of European Missionaries in the North-West Provinces of India, to enable the Committee to work them with a somewhat smaller staff; and instructions to the Clerical Sub-Committee to limit the number of candidates accepted on probation to ten. Adding to the savings effected in this and other ways the further saving effected by keeping back seven Missionaries this year, as previously agreed upon, the total saving for one year was estimated to be 6181*l.*, and the proportion of this sum saved in the current year 2707*l.* The Report further recommended that a letter be written to the Missionaries urging them to do all in their power to reduce the expenditure of the last two quarters of the current year by at least five per cent., and to develop local resources to the utmost, and informing them that the Committee look for a reduction of at least five per cent. on the estimates for 1880. The Report was adopted with some modifications.

The Rev. C. S. Harington, M.A., of Oriel College, Oxford, having offered himself to the Society for Missionary work, his offer was thankfully accepted, and he was appointed to Calcutta to assist in the ministerial charge of the Old Church, and in such other work as he might find himself able to take up.

A letter was read from Miss Kezia Peache, stating that she would be happy, as long as it lies in her power, to add 60*l.* per annum to her annual subscription for the maintenance of a catechist at the village of Abûd in Palestine. The Committee thankfully accepted this liberal offer.

Contribution List.

In the following list of receipts from June 10th to July 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Clophill.....	18	11	4
Woburn.....	18	1	0
Berkshire: Reading.....	60	0	0
Bristol.....	100	0	0
Buckinghamshire: Datchet.....	9	3	4
Twyford.....	3	0	0
Weston Turville.....	5	1	10
Cornwall: Illogan, &c.....	2	11	11
Liskeard.....	9	5	5
Cumberland: Aikton.....	6	10	6
Devonshire: Axminster.....	5	15	6
Devon and Exeter.....	76	18	0
Membrury.....	11	5	11
Totnes.....	27	10	0
Derbyshire: North-West Derbyshire.....	36	7	8
Dorsetshire: Cann.....	1	13	0
Corfe Mullen.....	5	9	8
Hilton.....	11	5	2
Motcombe.....	11	12	0
Okeford Fitzpaine.....	11	5	11
Shaftesbury: St. James.....	4	13	6
Durham: Borough of Sunderland.....	120	0	0
Essex: Leyton.....	1	0	0
Hampshire: Blendworth & Catherington.....	39	10	0
Christchurch.....	19	14	8
Mudford.....	6	5	4
Portsmouth: Christ Church.....	7	0	0
Southampton, &c.....	100	0	0
Ile of Wight: West Cowes: Holy Trinity.....	28	12	3
Whippingham.....	1	10	4
Guernsey.....	30	0	0
Herefordshire: City and County of Hereford.....	100	0	0
Herefordshire: Harpenden.....	6	0	0
Hertfordshire.....	100	0	0
Huntingdonshire: Holme.....	5	4	6
Kent: Blackheath.....	59	2	0
Maidstone & Mid-Kent.....	40	0	0
South Kent.....	33	10	3
Lancashire: Accrington and Altham.....	26	3	0
Penwortham.....	13	0	0
Ulverston.....	34	19	10
Leicestershire: Horninghold.....	1	9	4
Lincolnshire: Alford.....	10	0	0
Aslackby.....	7	0	8
Boتون.....	150	0	0
Cadney and Howsham.....	3	13	6
Grantham.....	7	0	0
Wainfleet.....	3	18	0
Middlesex: North Bow: St. Stephen's.....	6	10	1
Baling: St. John's.....	25	0	0
Fulham: St. John's.....	12	0	0
Hampstead.....	55	5	0
Islington: All Saints.....	1	8	0
South Kensington: St. Philip's.....	1	16	7
Kilburn: St. Mary's.....	54	7	3
Holy Trinity Juvenile Association.....	13	11	9
Notting Hill: St. John's.....	3		
South-West London: St. Paul's, Onslow Square.....	30	0	4
St. Marylebone: All Souls.....	13	0	
Monmouthshire: Malthorne.....	1	4	5
Norfolk: Morningthorpe.....	1	5	3
Northamptonshire: Dingley.....	1	8	9
Northampton.....	100	0	0
Ravensthorpe.....	1	15	0
Northumberland: Newcastle, &c.....	600	0	0
Nottinghamshire: Nottingham, &c.....	300	0	0
Weston.....	11	2	10
Oxfordshire: Leafeld.....	8	9	9
Fishill.....	1	0	10
Shropshire: Norton-in-Hales.....	4	4	6
Smethcott.....	2	6	9

Somersetshire: Norton.....	2	7	6
Radstock.....	5	8	0
Runninton.....	2	7	3
Selworthy.....	2	10	6
Weston-super-Mare.....	35	0	0
Staffordshire: Brierley Hill.....	7	6	0
Leek Ladies.....	100	0	0
Stretton.....	8	14	2
Wednesbury: St. John's.....	2	19	6
Wolverhampton: Holy Trinity, Heath Town.....	2	12	9
Suffolk: Bungay.....	5	13	3
Surrey: Balham and Upper Tooting.....	13	5	10
Battersea: St. Mary's.....	23	9	0
Bermondsey: St. James.....	13	10	3
Blindley Heath.....	5	7	5
Croydon.....	11	9	5
Kew.....	3	12	6
Richmond.....	69	16	6
Streatham Common: Immanuel Ch.....	23	4	0
Surbiton: Christ Church.....	54	7	11
Weybridge.....	32	9	4
Wimbledon.....	160	0	0
Yorktown.....	2	3	8
Sussex: Ashington.....	6	9	0
Grinstead, East.....	21	14	0
High Hurst Wood: Holy Trinity.....	1	11	2
Houthly, West.....	4	19	4
Iping and Chithurst.....	15	2	9
Maresfield.....	2	8	5
Warwickshire: Bourton-on-Dunsmore.....	17	17	10
Coleshill.....	34	19	9
Leamington.....	47	5	10
Stockingford.....	1	10	0
Westmoreland: Burton.....	4	13	4
Wiltshire: Coulston, East.....	1	18	0
IHam: Parish Church.....	3	2	3
Hilperton.....	2	7	0
Worcestershire: Lower Sapay.....	2	2	0
Yorkshire: Beverley.....	43	0	9
Bridlington Quay.....	34	12	6
Burneston.....	17	14	8
Cave, North.....	42	0	0
Clifford.....	2	16	8
Grindleton.....	1	16	6
Hanging Heaton.....	14	3	7
Holderness.....	11	0	0
Kilnhurst.....	1	8	7
Selby: St. James.....	30	0	0
Thornton-in-Lonsdale.....	4	7	0
York.....	26	0	0

ASSOCIATIONS IN WALES.

Anglesey: Llandaniel-fab.....	1	6	9
Llanfachraith: Llanegweneal.....	2	9	2
Carmarthenshire: Llandowry.....	31	17	9
Carnarvonshire: Llandwrog.....	1	14	8
Denbighshire: Ruabon.....	5	17	0
Glamorganshire: Pontlottyn.....	2	11	0

IRELAND.

Hibernian Auxiliary.....	1500	0	0
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SCOTLAND.

Edinburgh Scottish Episcopal Board of Missions.....	33	17	0
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BENEFACTIONS.

Alford, Right Rev. Bishop and Mrs.....	12	12	0
A. S.....	5	0	0
Bourne, Rev. J. G. and Mrs., Castle Donnington.....	10	0	0
C. A. R. B.....	5	0	0
Cave-Brown-Cave, Rev. E. F.....	10	10	0
C. L. H. C.....	20	0	0

Colville, Misses, Upper Berkeley Street.....	10	0	0	Arkwright, Rev. H., Bodenham.....	25	0	0
Dyson, Rev. W. H., Sittingbourne.....	250	0	0	Barnes, Mrs.....	3	0	0
E. C.....	5	0	0	Bevan, C. J., Esq., Bryanston Square.....	300	0	0
E. S.....	5	0	0	Burgess, Miss S., Clifton.....	5	0	0
Friend.....	200	0	0	Butterworth, Miss.....	5	0	0
F. W.....	20	0	0	Carver, Mrs., Blackheath Park.....	5	0	0
From an old Missionary.....	75	0	0	C. and M. G. B.....	20	0	0
Gore, Miss E. E.....	30	0	0	C——'s Donation.....	20	0	0
In Mem. F. B. S.....	19	15	7	Cope, Rev. W. R., Wandsworth Common	8	0	0
"Inter Nos".....	20	0	0	Cupiss, Mr. Philip, Derby.....	2	2	0
Longridge, Mrs., York.....	5	0	0	Dawlish Wake, Somersetshire.....	8	10	0
Manley, Augustus E., Esq., Chester Sq.....	5	0	0	Devon & Exeter.....	23	2	0
Merry, Miss.....	12	0	0	Edwards, Rev. W. J., Tonbridge.....	3	5	0
Mills, Miss, Russell Square.....	100	0	0	Falmouth: Cornwall.....	10	0	0
Morris, Miss, Colney Hatch.....	10	0	0	Friend.....	25	0	0
M. U. S.....	30	0	0	Garland, Rev. A. G.....	10	0	0
Noble, Colonel W. H., Woolwich.....	5	0	0	Greville, Rev. E. S., Clapham.....	10	0	0
Ogilander, Miss W. H.....	5	0	0	Hoague: a transferred cheque.....	5	0	0
Reynolds, O., Esq., Western Hill.....	5	0	0	Hoare, Joseph, Esq.....	300	0	0
Stewart, Robert, Esq., Dorrington.....	20	0	0	Husborne Crawley.....	2	5	0
Stone, Mrs. E. H., New Cross.....	10	0	0	In Memoriam, C. P.....	30	0	0
Tanner, Rev. Joseph, St. John's Wood.....	10	0	0	Jebb, Lady Amelia, West Brompton.....	5	0	0
Thankoffering.....	5	6	0	J. H. B.....	20	0	0
Thankoffering.....	20	0	0	Leycester, Miss C.....	5	0	0
Thankoffering from Berkshire.....	60	0	0	Ludlam, Miss L. H., Clevedon.....	3	3	0
Thankoffering from A. R. S., Bishopston	5	0	0	Malcolm, Mrs., Burnfoot.....	5	0	0
Thankoffering from C. P.....	33	0	0	Matlock Bath, Derbyshire.....	2	0	0

SUBSTITUTE FOR SERVICE LIST.

Stanton, Rev. Vincent J.....	250	0	0
Sutton, Martin Hope, Esq., Reading.....	250	0	0

COLLECTIONS.

Anstin, Miss Ellen Edith, Finsbury.....	2	1	3
South Kensington: St. Stephen's Sun- day-school, by Mrs. Robert Henry.....	1	10	5
Litchfield, Miss, Sunday Class.....	14	3	8
P. B. C. Missionary Box, by Miss E. Hughes.....	1	16	6
Swick, Harry, Newton Toney.....	14	6	6
Wolverhampton: St. George's Girls' Sunday-school, Bilston Street, by Mr. J. Phillips.....	13	8	8

LEGACIES.

Bulmer, late Miss M.: Exor. and Extri- x, Mr. F. Sanderson and Mrs. E. Crawford	90	0	0
Carlisle, late Mary.....	1064	3	2
Clongh, late Miss Mary Taylor, of South Croxtan: Extri- x, Mrs. H. T. Wilkinson	5	0	0
Honychurch, late Thos. Esq.....	89	8	8
Lanfear, late Miss M. J.: Extri- x and Exors., Miss H. Lanfear, and B. Fisher and W. Reynolds, Esqrs.....	1400	0	0

FOREIGN CONTRIBUTIONS.

Canada: Toronto: St. James' (Cathedral) Mission Aid Society.....	61	12	7
France: Croix.....	3	14	0
New Zealand: Christ Church.....	24	5	11
West Indies: Nassau: Christ Church.....	1	9	9

EAST AFRICA FUND.

Alexander, Sir J. W., Bart., Eaton Sq.....	10	0	0
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DEFICIENCY FUND.

A Missionary's Thankoffering for special mercies.....	5	0	0
A. M. V.....	1	1	0
An Annual Subscriber.....	25	0	0
Anonymous from Berkshire.....	30	0	0

Midsummer Offering.....	5	0	0
Moser, John, Esq., Croydon.....	15	0	0
Nottingham, &c.....	123	13	7
Pasley, G. B., Esq., South Norwood.....	10	0	0
Pattison, Miss, Addiscombe.....	5	0	0
Penn Street, Buck.....	1	1	0
Parry, Right Rev. Bishop.....	60	0	0
Robinson, Lieut.-Col. J., Beverley.....	5	0	0
S.....	2	2	0
Sale of 4 old silver salt-cellars.....	7	10	0
Shaw, Miss, Bristol.....	5	0	0
Sheppard, Rev. Dr., Wallingford.....	1	0	0
Sherson, Mrs., Ross.....	10	0	0
Shorting, Mrs., Ross.....	1	0	0
Stanton, Rev. Vincent J.....	1000	0	0
Stead, Rev. E. D., Stradbroke.....	5	0	0
Thankoffering for continual daily mercies.....	5	0	0
Thornycroft, Rev. J., Crew.....	30	0	0
Walworth: St. Stephen's Adult Bible- class, by Mr. D. Reakes.....	1	0	0
Wanchope, J. D., Esq., Liberton.....	10	0	0
W. F. L.....	15	0	0
Willyams, Rev. T. E.....	10	0	0

DAVID FENN MEMORIAL FUND.

Black, Mrs.....	5	0	0
Lindsey, Miss.....	5	0	0

JERUSALEM DIOCESAN SCHOOL FUND.

Shaw, Miss, Bristol.....	5	0	0
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PUNJAB GIRLS' SCHOOL FUND.

Collected by Mrs. Elmalie.....	35	1	0
X. Y. Z.....	200	0	0

VICTORIA NYANZA FUND.

D'Aeth, Mrs. L. Hughes, Guildford.....	10	0	0
Paddington.....	10	19	0

NINGPO COLLEGE FUND.

Greville, Rev. E. L., Clapham.....	10	0	0
Morris, Edith H., Coventry.....	15	0	0

The Secretaries thankfully acknowledge the receipt of Parcels—
For East Africa—From Mrs. Binns, Worcester, and Mrs. H. St. George Edwards, Horringer.
For America—Folkestone Ladies' Working Society, per Mrs. Bosanquet.
For Ceylon—St. Luke's Hackney Juvenile Working Party and Bible Class, per Miss House.
For Tientsin Mission—Miss Goodhart, St. Margaret's, Cheltenham.
For North India—Mrs. Ward, Iver Vicarage, Uxbridge.

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchlin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

JOHN, FIRST LORD LAWRENCE OF THE PUNJAB.

By ROBERT N. CUST,

*Late Judicial Commissioner of the Punjab and Member of the Legislative Council
of British India.*



T the close of the year 1845, John Lawrence was the active and highly-esteemed Magistrate and Collector of Delhi. In the neighbouring districts, Donald McLeod, Robert Montgomery, and Edward Thornton, held similar posts. The Governor of the North-West Provinces at that time, Mr. James Thomason, used to send the most promising young men, as they arrived, to be trained in their duties by Lawrence and McLeod.

During the last weeks of that year, the Sikhs invaded Northern India, and were met and defeated by Lord Hardinge and Lord Gough in the famous battles of Moodkee, Ferozshahr, Aliwal, and Sobraon. Peace was granted at the price of the forfeiture of the Jhelundhur Doab, and the whole of the mountainous region from the Sutlej to the Indus. That portion of the cession, which lies betwixt the Ravee and the Indus, was sold to the Maharaja of Jummoo, who became thenceforward Sovereign of Kashmir. The remainder of the cession was formed into a new civil division, called then the Trans-Sutlej districts, consisting of Jhelundhur, Hoshyarpore, and Kangra.

John Lawrence, then about thirty-five years of age, was summoned from Delhi to be Commissioner and Superintendent of the new tract, and arrived at his ground in March, 1846.

Lord Hardinge appointed, as his assistants, three very young men, who had served through the campaign, and were present in the great battles: one at the side of the Commander-in-Chief, and the other two at the side of the Governor-General: their names were Herbert Edwardes, of the Company's European Regiment; Edward Lake, of the Bengal Engineers; and Robert Cust, of the Civil Service.

Henry Lawrence and Robert Napier were already at Lahore. Robert Montgomery, Donald McLeod, Edward Thornton, and George Lawrence, arrived three years later, when the Punjab was annexed in 1849; but Reynell Taylor and John Nicholson had been through the campaign with their regiments, and Destiny was drawing them to that frontier where their names will never be forgotten.

It seems but yesterday, that I first stood before John Lawrence in March, 1846, at the town of Hoshyarpore, the capital of a district in the Jhelundhur Doab, which was my first charge. I found him discussing with the Postmaster-general the new lines of postal delivery, and settling with the Officer commanding the troops the limits of his

cantonments. Sir Harry Lumsden, then a young subaltern, was copying letters. Seated round the small knot of Europeans were scores of Sikh and Mohammedan landholders, arranging with their new lord the terms of their cash assessment. He was full of energy, and was impressing upon his subjects his principles of a just State demand, and their first elementary ideas of natural equity, for, as each man touched the pen, the unlettered token of agreement to their lease, he made them repeat aloud the new Trilogue of the English Government, "Thou shalt not burn thy widows: Thou shalt not kill thy daughters: Thou shalt not bury alive thy lepers:" and old grey-beards, in the family of some of whom there was not a single widow or a female blood relative, went away chanting the dogmas of this new Moses, which next year were sternly enforced. Here I learnt my first idea of the energetic order and the rapid execution, which make up the sum total of good administration. Here I first knew the man, who was my model, my friend, and my master, till, twenty years later, I sat at his Council Board in Calcutta, and, thirty years later, consulted him on details of the affairs of the Church Missionary Society, and joined his committee in opposition to what he believed to be the mistaken policy of a second Afghan War.

From 1846 to 1849 he discharged the duties of Commissioner, with occasional visits to Lahore to assist his brother, Sir Henry, who was Resident. In the last year the second Sikh war broke out, which culminated in the annexation of the whole of the Punjab to British India, and his transfer to the post of member of the Central Board of Administration. In 1853 the Board collapsed, owing to the irreconcilable differences of himself and his brother, and he became Chief Commissioner. In 1859 that title was changed for Lieutenant-Governor, which he held only for a few weeks, as, in March, 1859, he resigned the service, and left India, as it was then imagined, for ever.

What he had done for the Jhelundhur Doab in the first three years he carried out in the wider field of the Punjab during the remaining ten years between 1846 and 1859. Order and firm rule established, where there had been none for centuries: a firm rule, but not that of the Oriental Pasha, or the Russian Military Dictator. There were no soldiers employed in an administration, which was purely civil; there was no secret police, no passports, no spies, no gagged press, no prisons full of political *détenus*, no Siberia for countless exiles: but an abolition of monopolies, except that of liquor and drugs, an equitable and fixed assessment of the land-tax, a reduction of pensions, and of assignments of land-revenue, which wasted the resources of the State, a disbandment of all feudal troops, and the substitution of a strong and disciplined police; a simple, cheap, and rapid system of justice between man and man; a stern protection of life and property from violence or fraud; a levelling of all petty fortresses, a disarmament of the warlike classes; freedom of religion, freedom of trade, freedom of speech and writing, freedom of locomotion; the foundation of a system of national education; the lining out of roads, the construction of bridges, the demarcation of village-boundaries, the establishment of posts and

telegraphs; the encouragement of commerce and manufactures by removal of every possible restriction. When we think of all that was done, when we remember the state of the country before the annexation, and the marvellous change that came over it in the course of so few years, we cannot but regret that such men are not found for the other dark places of this globe. Peace had her victories no less renowned than war: Plenty poured forth her abundant horn: the Sikh yeoman stood waist-deep in the exuberant harvest, where there had been a desert: canals were opened or extended. As the shining Reports of the eloquent Secretary went forth year by year—as the Punjab trumpet, blown lustily, sounded all over India—the official world in other provinces were credulous or jealous. Even the difficulties of the frontier of the Indus seemed to be in a fair way to be settled, and Dost Mahomed, the Ameer of Kábul, came down to Pesháwar to ratify terms of perpetual friendship. With failing health the great Ruler was preparing to leave for England, when the grave events of the 10th of May, 1857, altered the course of his life, and the history of India.

The time of trial had come: the last expiring click of the Delhi telegraph told him of the Mutiny at Meerut and the Rebellion at Delhi; but Lawrence, Montgomery, and Herbert Edwardes—Nicholson, Corbett, and Cotton—were equal to the occasion. The Punjab was, as it were, rent from India by a wide gulf of mutiny and disorder. Lawrence stamped with his feet, and raised a new army to replace the disbanded mutineers; the very soldiers, whom we could remember fighting against us at Moodkee and Sobraon and Goojerat in 1846 and 1849, were called from their villages, and helped to avenge themselves against the Sepoys. Other Governors might have selfishly thought of their own province, and sacrificed the Empire to it; but Lawrence had been Magistrate of Delhi, and recognized the paramount importance of the imperial city. He summoned his great feudatories of Kashmir and Puttiala; he enlisted his old enemies on the frontier, and launched them all against Delhi, preferring to throw all upon the die than to be consumed piecemeal. Then came the time of restoration, but not of revenge. Some, who had done nothing during the days of peril, became active then; but the brave are ever merciful; and, when Delhi was made over to Lawrence, he peremptorily stopped the indiscriminate slaughter, and recorded the famous minute, that he was the first to strike, and the first to leave off striking. Victory was thus crowned with mercy.

Perhaps his figure stands out in more knightly proportions; perhaps he was more entirely himself the man, who had found the Punjab a den of wild beasts, and left it an orderly garden, as I remember him then, and I quote the description which in 1859 I wrote in a local periodical, which speaks more particularly of his outward appearance, and the feelings with which he was regarded:—

“One man, one only, has in these last days (1859) retired from the service amidst the plaudits of England and India; and as, on the eve of his departure, the great Proconsul was about to resign his dictatorial wreath, he received from his fellow-labourers an ovation far transcend-

ing the vulgar strut up the Sacred Way, or the blood-stained triumph of the Capitol. He had no more favours to bestow—no more patronage to dispense; but he was the pilot who had weathered the storm, and he deserved the acknowledgments which he received. There he stood, firm on his legs, square in his shoulders, dauntless in his aspect, built in the mould of a Cromwell, ready to look friend or foe in the face, incapable of guile, real or implied, and yet so strong in his simplicity and straightforwardness, that he was not easily deceived. Age had silvered his hair and dimmed his eyesight, since thirteen years ago we met him, as he crossed the River Sutlej, but nought had been diminished of his energy, or of his firmness of purpose. Good fortune, and a wonderful coincidence of events, had seconded his exertions, and, rising from the ranks of his profession, he had, in his own rough way, carved out an European reputation, received every honour which a citizen could wish for, the great Civil Order of the Bath, and the thanks of the Commons; but, amidst the applause of all parties, he had not contracted one spark of conceit. His nature was too pure and unalloyed to be contaminated by the servile flattery which accompanies success, and intoxicates weaker spirits. Elevation had not spoilt him.

“He was equal in all things—a good man and true, who did the work that was set before him strongly and thoroughly—who, when experience failed, drew on his own judgment, trusted in his own firmness, and was never found wanting. Indomitable in adversity, and restrained in prosperity, he has left to the State a train of followers, who are proud to be called ‘the School of John Lawrence.’ In the United States of North America, such a man would have been President of the people; in England, had the aristocratic element been less exclusive, he might have been a great minister, like the elder and younger Pitt. In the Middle Ages he would have carved out for himself a principality. He knew and remembered, after a lapse of years, the minutest details of our administrative system; still he grasped, and at once adopted, the general view of a subject, which so many narrow official minds miss. Unrivalled in despatch of business, he never tolerated delay in others, but he knew when to relax and when to tighten the rein. He was the master, and not the slave, of his work, and of the machinery for the despatch of that work, and he never sacrificed ends to means. So great was the prestige of the success of his ten years’ administration, that all—military as well as civil, older in years or younger—tendered to him the willing homage of obedience. He rose to ennoble the last years of the great East India Company, as if to prove that the system of nomination by patronage could sometimes, by a happy chance, produce a man, as a set-off to the succession of hereditary dullards by whom India has been oppressed. He all but effaced the stain on the shield of the great Company, that during a century of rule she had never given one servant to take his place for purely Indian service among the hereditary senators of his country.”

He returned to England in 1859, and might have spent the remainder of his days in the strenuous idleness of the Indian Council, the inglorious ease of the London club, or the obscurity of the Highland valley.

When Lord Canning in 1862 resigned the Viceroyalty, his name was mentioned as a possible successor, but the choice fell upon Lord Elgin, who succumbed to disease in the autumn of 1863, while a serious war was raging on the frontier. The occasion had arisen, and the man, though past fifty, was ready. As he was seated in his room at the India Office, the Secretary of State, Sir C. Wood, looked in, and said briefly, "You are to go to India. Wait till I come back from Windsor." And so Lawrence returned once more, and held the post of Viceroy during five years of peace and progress. He revisited England in 1869, where ten years of honour and repose were vouchsafed to him, before he was summoned to his last home in 1879.

What of the man? In reviewing the greatest of his contemporaries, what was his place? He was not one of those giants, armed at all points, before whom all men insensibly bow down. Even compared with his own school, he had not the fiery eloquence of Herbert Edwardes, the calm wisdom of McLeod, the sweet gentleness of Edward Lake, the dauntless pluck of Montgomery, the sparkling genius of poor George Christian, the brilliant talents of Richard Temple, or the comprehensive genius of George Campbell. Others of his followers surpassed him in natural gifts or acquired attainments; but he was the good man and true, strong in his clear perception, strong in the firmness of his purpose, his disdain for all meanness, and the entire absence of petty feelings.

Like all men endowed with greatness of character, he drew around him a school of followers. Men admitted to his presence felt that they were face to face with a master-workman, who went to the bottom of everything, and that bottom was the best interests of the people. There were no platitudes to disguise ignorance; there was no veneer of official phraseology to hide the absence of fixed principles; tolerant of contradiction, he was fertile in argument, and convincing in his own simple eloquence, but ready in council to admit the cogency of the views of his antagonists; but when it came to orders, there must be obedience. I myself have accepted cheerfully from him blows, which I would have tolerated from no one else, and, as I rose to power, handed them on with good will to my subordinates, for there was no *arrière pensée*, no secret intrigue: it was simply, "Do this or that, or go," and the thing was done! There was a time, when the rough-and-ready free-lances of the Punjab were laughed at: the time came, when they were feared and imitated, when the model province stood out as the object of imitation, when the personal friends and followers of John Lawrence, long before he became Viceroy, had been translated into the highest posts in Mysore, Hyderabad, Bengal, Nagpore, Allahabad, Lucknow, and Burmah. After the Mutiny, it became the fashion to look to the Punjab for a soldier-civilian, or a civilian-soldier, for every duty; and Lord Canning, who came very slowly and gradually into a full appreciation of the merits of a lieutenant who had obscured his own grandeur as Governor-General, replied to a remonstrance against the promotion of so many men into other provinces, that he must take more; and so, indeed, it went on, until the whole of India had passed

under the more or less direct influence of the new principles of administration which were shadowed forth by Dalhousie, and worked out by John Lawrence. And his power of selection—his divining-rod of a man's capacity—was wonderful. He must have, he used to say, brains or sinews: one or the other, or both. His frontier men must have sinews to guard the marches and head the foray; his councillors and his administrators must have brains. Some, like Temple, now Governor of Bombay, had both; the seat in the saddle, the bright intelligence at the council-table. He rejected the feeble fool, or the lazy giant. Moreover, he stood by his subordinates; if they made a mistake, he knocked them down himself; but, having done so, he placed his broad shield over them, and no one else should touch them. He accepted the credit of their joint success: he submitted to the blame of their co-operative failures. So men knew whom they were serving, and gave true yeoman service.

Constant intercourse with the people in their villages, seated on a log under the shady grove, on horseback, in the evening walk, climbing the mountain side, floating down the river, was the secret of his personal rule; an intimate knowledge of the language, of the people, their customs, their prejudices, their weaknesses, and their abundant excellencies; a ready ear to their complaints, and a prompt decision; a never-failing flow of good humour and *bonhommie*, of good fellowship, and cheerful jokes, under the influence of which a man, who had lost his case, went away smiling; of distinct and simple orders, and hard blows, when occasion required: and all this accompanied by business-like method, accuracy of autograph record, simplicity of routine, promptness and clearness of account of money collected and disbursed, and immediate reply to letters received: this was the machinery by which an Oriental people, who had been untamed for three centuries, became as lambs within a decade. When the second Punjab war broke out in 1849, and, deceived by rumours, some few chieftains of the Jhelundhur Doab rose up in a parody of a rebellion, by the orders of John Lawrence I issued a proclamation to the headmen of the villages to meet us at different points of our hasty march to grapple with the insurgents. At each halting-place they were assembled in scores, and, when a sword and a pen were placed before them to select the instrument by which they wished to be ruled, the pen was grasped with enthusiasm. With the genius of a general, Lawrence planned and carried into execution this bloodless campaign, where delay would have been fatal.

His great strength was his love for the people: he resisted the Supreme Government, if it were attempted to over-tax, or pass an unpopular law: he resisted his own subordinates, if they were harsh or neglectful; he resisted the nobles of the Punjab, and, later in life, the Taluqdars of Oudh, and the indigo-planters of Bengal, if they attempted to oppress the tillers of the soil. He resisted his own brother Sir Henry, who erred from noble mistaken sentiment, and not from sordid motives; he would have resisted the missionaries, if they had attempted to depart from the great principles of toleration

(which in India they never have done), if they had erected their places of worship in offensive proximity to some shrine of local sanctity, or if they had waged war against the time-honoured and innocent family customs of the people. His ideal, which I have often heard from his lips, of a country thickly cultivated by a fat, contented yeomanry, each man riding his own horse, sitting under his own fig-tree, and enjoying his rude family comforts, may not have been the ideal of a State in the nineteenth century politically free; but for a people, whose destiny it has been for centuries to be conquered, domestic comforts, and the enjoyment of their own customs, their own religion, and their own language, soften the sting of foreign domination. "An iron hand in the velvet glove; plenty of the rein, sparing use of the whip and spur; be accessible to all:" these were his maxims and his practice. If, in his morning ride, an old Sikh would seize the bridle of his horse, or in his evening walk an irrepressible old woman would clasp his legs, he would, indeed, shake them off with a full flow of vituperative vernacular, for such approaches are often the cover of the assassin; but he would carefully note the name and residence of his assailants, and, to their surprise, they would find themselves called for, and their cases attended to at the earliest opportunity. "You have been too hard upon the poor Raja" were the first words of a letter written to me more than thirty years ago, when I was pressing my heel too heavily on one of the lineal descendants of the Sun and the Moon in the lower Himalayan ranges; and the words have often recurred to me in after-life, and, with all those, who love the docile and gentle people of India, I perused, with gratitude and thankfulness, the parting admonition of the great Proconsul, when he left Calcutta for the last time—"Be kind to the Natives."

A mighty horseman, he thought nothing of a score of miles before breakfast; a mightier disposer of business, he would be found seated in the midst of his Native subordinates, or, in later years, in his study, and getting through more work in an hour than many men of untrained experience, and uncertain purpose, would in a week. He had the art of making others work also. Like Cæsar, he seemed to be able to read, write, and dictate at the same time. Seated pen in hand, with naked arms in the intensely hot weather, he seemed to be striking the iron while it was hot; then was the time of the famous orders scored roughly in pencil to bring each sinner's nose to the grindstone, and to tell the writer of a letter that he was a fool, "but let me see the draft before it is copied." For with this stern rule there was ever the ready joke, the deep, good-natured sense of fun, the twinkling of the kind grey eye. And more than that: in the midst of all the business of Empire, he found time to write the brief yet sympathetic letter to the bereaved husband, to the sorrow-struck widow, to condole on the death of a little child. Though no domestic sorrow ever came near his door, he had the heart to sympathize with the sorrows of others; and a short time before his death, while he was sick and blind, he followed to the grave the wife of one of his old assistants, who was absent in India.

Simple in his habits, the Ambassadors of Kabul or Kashmir would

find him playing on the ground with his children, or, with his shirt-sleeves tucked up, up to his eyes in correspondence. If not received with much dignity, they had the inestimable advantage of direct intercourse with him without interpreter or go-between. If they heard rough truths, they were soothed with cheerful laughs and pleasant jokes; if they found a man, whom no astute practice of theirs could deceive, they left with the firm conviction, that by that man, in deed or word, they would never be deceived; for he had a heart incapable of guile, a tongue which could not be shaped to deceive—rough and yet kindly. His “yea” was “yea,” and his “nay” was “nay” to all men, and the people of the Punjab learnt to prefer his hard speech and soft heart to the soft speech and hard heart of some of his fellow-labourers. If one characteristic was more conspicuous than others, it was his truthfulness. As the writer of this memoir followed him to his grave in the Abbey, he had the unexpected honour of walking by the side of a great English statesman and orator, who had arrived too late to take his proper place in the procession. On mentioning to him, that truthfulness was the great feature of the character of the great man, whom they were following, Mr. Gladstone replied that truthfulness was indeed the great characteristic, and the sharpest weapon (if we only knew it rightly) of a dominant race, and it was this that distinguished the policy of the English from that of the Turks, whose every counsel, act, and scheme was more or less tinged with falsehood.

If by marvellous good fortune he rose to a position, of which it would have been folly to have dreamt in his early days, he bore these honours meekly, and was the same true man in the palace of the Viceroy as in the tent of the Commissioner. If not so great as Warren Hastings, he left India with an unsullied shield. He was equal, if not superior, to Mount Stuart Elphinstone; and the reputation of no other member of the Indian Civil Service, from the first to the present day, can be brought into comparison with his. He alone, of all Viceroys past, and possibly to come, could in the solemn durbars address the assembled chiefs in their own language, and alone knew every detail of official routine. Such a ruler of men would soon have settled the difficulty in Egypt, steering carefully betwixt the insolvency of the State and the oppression of the cultivators, which are the two rocks of Oriental administration. Such a ruler of men would soon bring to reason the conflicting nationalities of the Slavs, the Greeks, and the Turks in Bulgaria.

But he might have been great in council, successful in administration, loving as a father, husband, and a friend, and yet the chronicle of his services would have found no place in the records of this Society, nor would his name have been a tower of strength, a staff of support, to all who place before their eyes the spreading of the Gospel among the heathen, as one of the first duties of man. But amidst his great successes, and his unparalleled good fortune, he had the grace given him to remember the Hand that gave, and, while mindful of things temporal, not to forget things eternal. He set the example of a bold, independent, and yet Christian ruler, an uncrowned King of men by

grace and election. He clothed with words the sentiment, which lies deep in the hearts of all who are thoughtful, that Christian men should do all things in a Christian way: that, while cleaving to toleration, as the brightest jewel of Empire, and allowing not one inch to be yielded to the persecuting or patronizing arm of the flesh in religion, still each man, each public officer, should not be ashamed that the world should know that he was a Christian, in word, in deed, and in principles: that he should vindicate to himself, in his private capacity, the same liberty which he asserted for and guaranteed to others, to the Mohammedan, the Hindu, and the Sikh. They delight in their several ways to extend and advance the interests of their creed: the Christian, within the legal limits, should do the same, openly, and before all men.

Thus, among the original founders of the Missions of this Society in the Punjab in 1851, we find the names of the two Lawrences; in 1853, his friends, Lieutenants Herbert Edwardes and Reynell Taylor, founded the Missions of this Society on the Indus frontier. Thus, when the first sod was cut of the railway at Lahore, he assembled the nobles and citizens, and, in their presence, prayers, copies of which were handed to each person, were offered up to Almighty God, through the mediation of our Lord and Saviour. And, again, when he finally took leave of his subordinates in the Punjab in 1859, he acknowledged his deep debt to the Author of all good: "What," said he, "without His guiding, protecting hand, would indeed have become of us all?" The instances could be multiplied, but what has been said will be sufficient.

Following the steps of James Thomason—a name not so honoured now as it deserves—he made morality, religion, and an interest in Missions to be respected. There was no narrow pale, no Shibboleth, no exclusion of outsiders, no patronage reserved to a sect. One of his most distinguished followers was a Roman Catholic; others were men who, Gallio like, cared not for these things; but all knew that the Chief Commissioner had his religious views, and made no secret of them. He was seen on his knees in his own tent, when on the march. Family prayer brought blessings down on his roof-tree. A few years later, Lord Canning heard with surprise, but received the rebuke with courtesy, that in the Punjab no official moved his camp on the Sunday; and when his lordship was received on arrival by a company of men distinguished in peace and war, who had marched on the Saturday night, so as not to disturb the Viceregal arrangements, he was struck by the silent reproof, and no tent was ever again struck on a Sunday. In the North of India, for more than a quarter of a century, no official order has been issued, no regiment allowed to march, no labour sanctioned on the public works on a Sunday; and this not from the operation of any law, or the influence of clergy, but from the quiet and unostentatious example and orders of God-fearing men in authority. We doubt not that such is the practice all over India.

The same principles guided him during the five years of his Viceroyalty; and on his final return to England, it is gratefully recorded, in the annals of this Society, how, as their Vice-President, he was their ever-ready friend and wise councillor. He presided over the Sub-

Committee of the Victoria Nyanza Mission, showing how large and universal were his sympathies with a suffering population. In his address to Bishop Copleston of Ceylon, on the occasion of the latter's interview with the Committee before his departure for England, he dwelt with prophetic wisdom, and loving large-heartedness, on the importance of co-operation between the missionaries of different Protestant Societies, all warring under the same banner of the Lamb. He attended with another Viceroy, Lord Northbrook, to take part in the discussion on the Resolutions agreed upon two years ago by the Indian Bishops. He was prepared to come down in person to urge on the Committee the importance of exercising a wise caution in dealing with the difficult question of Caste, but was prevented on the very morning by illness. During the last months of his life he considered the difficult question of the relation of the State to education in India, and forwarded his views to the Committee. On all points within the range of his experience, he was ready with clear, well-considered, and unprejudiced expression of opinion; and those who, like the writer of this notice, had the privilege of consulting him, feel that by his death they have lost what never to them can be supplied.

"Them that honour Me I will honour." God gave him of His best gifts, and the heart to know whence those gifts came, and for what purpose they were given. The Viceroy, who preceded him, was cut off by disease: the great and noble statesman, who succeeded him, fell by the hand of the assassin: but the Almighty had hedged this man round with His special favour; He gave him physical and intellectual strength, and such opportunities as only occur once in a century. He was saved from the paw of the lion and the bear, from the assassin and the pestilence. When hundreds fell around him, his life was spared. He lived to be the last of the great company of soldiers, and councillors, whose names are famous as those who added the Punjab to British India—Hardinge, Gough, Dalhousie, Broadfoot, Sale, Havelock, Harry Smith, Henry Lawrence, Frederick Currie, Mackeson, and a long array of Sikh, Afghan, and Rajpoot chieftains and nobles, whom I remember, and among whom I lived in my youth, and all of whom have passed away.

To the sympathizing readers of this Periodical the veil of his private life may be respectfully lifted up. He might have achieved a cold reputation, and never won the priceless treasure of a loving heart; but he was, indeed, one of the tenderest and most loving of men; and he was blest—thrice blest, for the same sweet companion, who was with him five and thirty years ago in his Indian home and tent, charming all with the youthful beauty, copying his letters, and cheering him in his labours, was by his side, when premature old age and visual darkness fell upon him, writing letters at his dictation, his stay and his comfort, and following him to the grave. He was permitted to see his numerous children grow up like olive-branches round his table. He was blest with troops of friends, counting the period of their attachments by decades, and not by years: some few from the days of his school-time in Londonderry; some from his college-days at Haileybury; some from

the days of the Delhi magistracy; and scores from the long years of the Punjáb. He died full of years—for Anglo-Indians seem old at fifty—full of honours, for a grateful country had nothing more to bestow that a simple citizen could accept, except a grave in the Abbey: with a reputation unblemished in any particular, for in Indian circles there were no secrets, that could be whispered, which could tell against John Lawrence: nothing hidden that could be revealed, except unrecorded acts of generosity and kindness, done long ago, and known only to a few, and private and earnest words of advice or caution, remembered gratefully after the lapse of years. It is a touching circumstance, and worthy of record, that the angel of death came to him at a time when invitations were actually in circulation to friends to meet at his house to discuss the affairs of the Christian Vernacular Education Society for India; and some, who would have listened to his voice and shared his counsels on that occasion, followed him to the grave a few days after the day fixed for the meeting, sorrowing, indeed, that they would see his face no more, but rejoicing that grace had been given him to accomplish his warfare as a true Christian soldier.

If, then, this life is but a vestibule to the mansions of our Father, a better life beyond the grave; if the first duty of a Christian man is so to pass through things temporal as finally not to lose things eternal; to discharge faithfully, and truthfully, the high office of life, and to lay it down with resignation and dignity; if the Divine Revelation has been made for the purpose of aiding us in this solemn duty, and giving peace at the last; then of this man it may be said, without doubt, that we leave him with a sure and certain hope of a blessed resurrection. Of the many hundreds of England's noblest sons, who during the last six centuries, and the eighteen generations of men, have been garnered into the vaults of the great Abbey, over the graves of how many must their friends have thought that "he that was least in the kingdom of heaven was greater than they"!

An equestrian statue in the metropolis of India records the appreciation of the services of the only man who has as yet risen from the post of an assistant to that of Viceroy of British India. Guns were fired in every cantonment of that great Empire to record that a great man had passed away. Tributes of respect and regret will be expressed by speech in all the numerous languages, or engrossed in all the varying written characters, of her Majesty's Oriental subjects. Old grey-beards in the Punjáb, when they hear that "*Ján Lárens píra hoa,*" will think of him sorrowfully, and tell their sons and grandsons of the strong, kind man, who, years ago, at the commencement of the British Ráj, stood up for the rights of the Jat Zemindars, as if he had been one of their caste, and to whose forethought they owe their title-deeds, and the equitable assessment of the land-tax. Old friends in Indian circles will, when they meet, mingle words of sorrow with unqualified tribute of admiration, and professional pride, for the grave has closed over all the petty jealousies and envies which surround unexpected and self-achieved greatness. An acquaintance extending beyond one-third of a century, an appreciation of his sterling character, before the

great world knew him, and of many excellencies which the world never knew, (far removed from blind worship, or servile adulation, which he himself would have despised), justify the writer in placing on record, how much he admired the statesman, how entirely he accepted and adopted his principles of Indian administration, and how profoundly he honoured the native nobility of the man.

If to some few, who followed him to the grave in Westminster Abbey, the thought went back to the solitary tombstone in the old Residency at Lucknow, where Henry Lawrence sleeps, cut off in his prime, under the touching self-indited scroll that "*Here lies one who tried to do his duty,*" still all must feel, that on the stone of the younger and more fortunate brother might be inscribed, that "*Here lies one who did his duty to the last.*"

August, 1879.

THE RIGHTFUL CLAIM OF FOREIGN MISSIONS.



ANY who read these lines will remember how earnestly our much-lamented friend, the Rev. Samuel Hasell, was wont to urge the pre-eminent claim of Foreign Missions upon the interest, sympathy, and support of the Church at home.

It was his deep conviction, as it must be of all who seriously consider the matter, that the *proportionate* importance of Missions to the Heathen quite fails to be recognized, even among the heartiest friends of our own and kindred agencies. No doubt the Church Missionary Society stands first in the country in the measure of support it receives. That is to say, no other individual Society reports so large an income; and if the meetings of its local Associations are not always all that they might be, they certainly, as a rule, draw larger numbers, and command more general interest, than meetings in behalf of other excellent institutions. But if the comparison be made, as it ought to be made, between the C.M.S.—or, rather, between all the societies connected with the Church of England engaged in the work of Foreign Missions—on the one side, and all the home objects, churches, schools, refuges, and home missionary agencies of all kinds on the other, we shall then form a truer estimate of the comparative share of Christian sympathy and liberality accorded to the work of extending the kingdom of Christ throughout the world.

There is one particular parish (using the term in its older and larger sense) in London which has raised for the Church Missionary Society in the last fifty years more than 60,000*l.*, and is now contributing 2500*l.* a year; but when it is considered that in that old parish some thirty churches have been built in the same fifty years, each of which has become the centre of manifold parochial agencies, and some of which are models of successful organization, the conclusion is a safe one that in the same area, for local and home objects, 60,000*l.* is raised, not in half a century, but every two or three years.

And yet, as Samuel Hasell used to say, the Lord's one solemn com-

mand to His people was that command which virtually forbade the apostles to settle down in the towns and villages of Judæa—though Judæa surely needed the Gospel—but sent them far away over the earth: “Go ye into all the world and preach the Gospel to every creature.” To that command it was that the promise was annexed, “Lo, I am with you alway, even unto the end of the world.” No such promise is given to a Church or an individual not engaging, as a primary duty, in missionary work.

These few remarks are designed to introduce the following extracts from a remarkable paper lately prepared by a Scottish Christian gentleman well known for his labours of love and wide sympathy with every good work. It was first read at the private meeting of the Secretaries of the different Missionary Societies which is held in London every month for friendly conference on matters of common interest, and has since been printed in a Scotch periodical and also in a separate form.* Although the writer is not connected with our own Society or our own communion, his faithful words are well calculated to awaken solemn and searching reflection; and if we grant that he perhaps urges some points too strongly, let it be remembered that these points need to be presented through a magnifying medium in order to command attention at all:—

Probably most of our true-hearted and intelligent Church members, and notably our ministers, if appealed to in this fashion—“Is the Foreign Mission enterprise of the Church of equal importance to the work at home?”—would readily answer in the affirmative. Some, indeed, would with eagerness reply, “Surely of much more importance!” And whilst I prefer the latter formula, and am prepared to defend it as the more accurate and Christ-honouring, I would feel great content to accept the former, as a huge instalment towards rectifying the present unrighteous disproportion prevalent in the Church, as regards the thought bestowed, the labour expended, the gifts offered, and the men enlisted in the sacred cause of spreading the Gospel in “the regions beyond.” I say it would be a huge instalment gained were there any real correspondence between the ready assent to the above proposition and the actual facts open to the inspection of the most cursory observer. Is there no reason to complain that a mere sentimental admission of a great wrong is year by year taking the place of active endeavour to redress it; and that multitudes of good men are content with an occasional despairing sigh over the inadequate attempts to offer the Gospel to every creature, but stop short of a deliberate and united movement, first to give the enterprise their weighty and persistent counsel and support, and then to summon the Christian home communities to the work which the Master is calling them to perform? . . .

[The writer then gives some calculations, estimating that the Church of England gives to Foreign Missions only 10 per cent. of the money it raises for religious objects, the Congregationalists 15 per cent., the Free Church of Scotland 12 per cent., the English Presbyterians 7 per cent. He goes on:—]

“My brethren, these things ought not so to be.” Can no remedy be

* *The Rightful Claim of Foreign Missions.* By an Elder. Reprinted from the *Catholic Presbyterian*, June 1879. London: J. Nisbet and Co.

found to redress the balance of an inequality so painful and so grievous, and which is sufficient to account for the scantiness of the blessing descending upon our home Churches notwithstanding widespread efforts put forth on every side? Is it not worth our while to find, if possible, some way out of the bad groove into which we have sunk, and to discover some better road on which to travel? Can it be right to bestow upon the eighty millions of England and America nine-tenths of all the great funds gathered in these two countries for Christian purposes, and to reserve only one poor tenth for the perishing one thousand and thirty millions of heathens, Mohammedans, and Jews in the rest of the world? The disproportion in the manner of expenditure calls loudly for redress, but the disproportion of awful need is truly appalling in its magnitude, when set alongside of the privileges of two favoured nations which take such good care of themselves.

There may be many remedies occurring to other minds disposed seriously to ponder the difficulty; meanwhile, I venture to offer two suggestions. If they appear somewhat sweeping, let us remember how heavily the present state of things presses upon a dying world; that we have responsibilities in connexion with myriads perishing for lack of knowledge, and that our methods hitherto have accomplished neither at home nor abroad what we had a right to expect, if these methods were in harmony with the will of God as plainly revealed in His Word.

I. I say the home Churches might well agree to put a stop to church building.

In an article in the *Nineteenth Century* (October, 1877), on "Restoration and Anti-restoration," we are told that in England, since the commencement of the Oxford revival, forty years ago, from twenty to thirty millions sterling have been spent on church restoration alone. We know that church building as well as church restoration has been going on, within the Church of England, during the same period, on an enormous scale; it is not, therefore, too much to say that on these two closely-related objects a million per annum has been expended. It is notorious that in the Nonconformist Churches a desire has simultaneously sprung up for larger and more ornate buildings; and Wesleyans, Baptists, Congregationalists, and Presbyterians have alike acquired expensive tastes, and demand costlier edifices to worship in, than such as satisfied their fathers. The Free Church of Scotland is at present calling for a new church building fund of 100,000*l.*, and probably the other Churches in the northern part of our island will not be behind-hand in similar endeavours; this, be it remarked, in the most over-churched country in the whole world. Our Presbyterian Church of England, which follows at a considerable distance behind the older and deeper-rooted denominations in England in the matter of buildings to worship in, endeavoured a few years ago to raise a quarter of a million in celebration of the union of two branches of the family; and I do no injustice to my brethren who were foremost in promoting that endeavour if I say that church building bulked more largely in their minds than any other aim in raising this fund; and for many years past the Church has been expending annually far more on church building than upon mission-work. Were the churches in England (Established and Nonconformist) crowded with worshippers, there might appear some good reason for building more, though the need-be would be more apparent than real. When shall we be able to rise above our own little surroundings into the sphere where, imbued with the mind of Christ, we can look far afield upon a perishing world, and stretch forth a helping hand to them that are sinking into the darkness? It needs no prophetic

instinct to discover and affirm that the Church which first enters upon the path of self-abnegation, content with its present home dimensions, be they large or small, and resolutely sets its heart upon the largest share of God's work in foreign mission-fields, will be the Church most largely blessed at home in the joy and peace of her members, and must soon become more influential than if she doubled and quadrupled her edifices and her ministry in every city and town and country district.

II. I maintain that home mission-work needs to be put on an entirely different footing.

A generation is now closing in which there has been put forth more effort for what is called "the evangelization of the masses" in this country than was ever before witnessed in any similar period. Not only have agents been multiplied, but new agencies have been invented, and Christian ingenuity taxed to discover some new method of reaching the common people, or some new aspect in which to present the glorious Gospel. Besides the army of clergy and ministers, I need but mention the secondary forces in the shape of city missionaries, Scripture readers, colporteurs, Bible-women, sisters of charity, deaconesses; to say nothing of the private missions and the manifold efforts which circle round certain well-known names. But there is one feature which distinguishes all, or nearly all, of these attempts to keep back the advance of ungodliness and promote true religion in our home population; it is this—the work is done by deputy. A group or a community of Christians is impressed with the need of something being done in a particular neighbourhood; and the ready device is to hire and pay for some one to do the work. A serious question arises here: Is this God's plan? Can we throw over on a substitute, be that substitute ever so competent and faithful, the piece of Christian work lying at our own doors and calling out for our own exertions and self-denial to accomplish it? Will there be a valid excuse to twelve or twenty or fifty Church members, who leave undone their twelfth or twentieth or fiftieth portion of a piece of district visitation, or Gospel distribution, or comforting of the sick,—that they paid regularly their twelfth or twentieth or fiftieth portion of the salary of a city missionary or Bible-woman or colporteur? One plea in justification of doing work by deputy will be quite unavailing—namely, the plea of unfitness; for the great majority of those who give their money to support city missions and Bible-women's work and colportage, are by education and in respect of privilege, and presumably in knowledge of the Word, far more fit to minister to the poor and the ignorant than the substitutes whom they employ to perform their neglected duties; and if, as Reginald Radcliffe strikingly and solemnly puts it, "ninety per cent. of our working classes in towns never enter church or chapel, the dreadful reason for this state of things lies in the fact that ninety per cent. of Church communicants, the men and the women who eat the bread and drink the wine of the Supper, have neglected these working classes, their near neighbours; or contented themselves with paying a money fine for such neglect." Truly, we are not so far removed in practice from the Roman Catholics of Luther's time, when the sale of indulgences enabled men living in neglect of the Church's requirements to get off by the payment of a sum of money. Is there not, in all this system of doing God's work by deputy, an insidious form of Simony? and how damaging to the souls of those living in neglect of Christian duty this attempt to place the burden on other shoulders at the easy price of a few guineas! . . .

Further, has all this concentration of effort (say) in England and Scotland on home evangelization answered the expectations of those who have fostered

it most? Have we secured the conversion of Great Britain, or of the majority in Great Britain, or of a single county or city in Great Britain? nay, is there even a village in the land in which the people are all converted? If so, I ask to be taken to that favoured spot, and told how it came to pass. It cannot come to pass; such a state of things is not in the Divine plan in the dispensation which exists at present for "gathering out a people" for the name of Christ. Select a village in England; send down relays of the best evangelists the country can produce; surround it with a cordon of prayer; let not a soul escape from the Gospel sound; and will you ensure to me the conversion of the whole of the inhabitants of that village? Multiply your clergy and your ministers a hundredfold; build, build, build twice as many churches and chapels as we have at present; enlist more evangelists and city missionaries and Bible-women; and are you now much nearer your desideratum,—all England for Christ? I have no warrant in Scripture to lead me to expect this; but I have a warrant to expect showers of blessing when the Church submits to God's own plan, and does as St. Paul did; could not he have found abundant excuse for waiting till Judea and Samaria and Galilee were brought to Messiah's feet, rather than go forth to Asia Minor, to Greece, to Italy, to make known to other nations the truth concerning Jesus? Yes, but it would have been an excuse, not a valid reason; and we, who pride ourselves upon our Pauline theology, have not in this matter even the spirit of Paul, still less the spirit of Jesus Christ. Is, then, Great Britain to be deemed a modern Holy Land, upon which are to be lavished all the exclusive privileges of a specially chosen and favoured nation? Are we to appropriate to ourselves the great and precious promises about Zion, her peace and her prosperity, and be content if now and then a few proselytes from the outer world gather to the name of our Lord and God? Is that the Gospel we have learnt? is that our narrow thought of His great longing who "had compassion on the *multitudes*"? Methinks He looks down now on the millions of Eastern lands with a deeper sympathy and more earnest longing than upon us, who are withholding from them the bread of life whilst we are feeding to the full.

Pardon a personal remark. I would not have dared to say so much that savours of fault-finding, were I not finding fault with myself also. In all honesty, though in much ignorance, we go on making our blunders, and God is full of forbearance with us still. But when we find out our mistake, when we see that the Bible is not upon our side in any course we mark out for conduct and practice, we are in the path of danger if we persist in our old ways. And if Churches and individuals, looking at the questions I have referred to in the foregoing observations, discover divergences between their procedure and the unerring record of Holy Scripture, it cannot be well with them, and they cannot expect a blessing in opposing God's order and plan, concerning the evangelization of the nations. I appeal to men familiar with the Word of Life, competent to discern its meaning, capable of interpreting the purpose of Christ in relation to the nations of the world; and I invite them to take for their text this thought, and to seek to impress it upon the membership of their Churches—**OUR PERSONAL SERVICE FOR THE PERISHING AT HOME, OUR COSTLIEST OFFERINGS FOR THE PERISHING ABROAD.**

THE NEW MISSION AT MPWAPWA.



HAVING some very interesting letters to present from our missionaries at Mpwapwa, we take the opportunity to remind our readers of the origin and purpose of this new and important station.

It is curious to look back only three or four years and contrast our comparative ignorance then respecting the geography of the interior of East Africa with the degree of knowledge we have since attained to. Thus, in Mr. Hutchinson's book, *The Victoria Nyanza a Field for Missionary Enterprise*, which was published in January, 1876, within a few weeks of the Society's resolve to undertake a Nyanza Mission, there is a tolerably full account of the routes from the East Coast to the Lake as then known, but the now familiar name of Mpwapwa is not mentioned. The place was not visited by the earlier travellers that way, Burton and Speke and Grant, as their route was a little more southerly. Mr. Stanley, in his first book, *How I Found Livingstone*, published in 1872, describes the "lofty mountain line of the Mpwapwa," and also relates his stay (May, 1871) at the "village of Mpwapwa," though a few pages further he calls the place of his sojourn "one of the many small villages situated upon the slopes of the Mpwapwa"; and he further writes:—"Mpwapwa—so called by the Arabs, who have managed to corrupt almost every Native word—is called 'Mbambwa' by the Wasagara. It is a mountain range, rising over 6000 feet above the sea." We do not think any subsequent traveller has applied the name to the mountains. Lieutenant Cameron, who was there in June, 1873, and whose first narrative appeared in the *Geographical Magazine* in 1873-4, used it of both a country, a river, and a village. He spoke of "two long marches through Mpwapwa," of reaching "the sandy bed of the Mpwapwa," and of "Mpwapwa lying on the eastern slope of the hill range which prolongs that of the Rubebo mountains northward, and limits Usagara on the west, rising above 3000 feet"; and described the village as "a favourite halting-place." It is this account which is copied in Keith Johnston's *Africa*, published at the beginning of 1878. But in Cameron's complete work, *Across Africa*, published in 1877, the two former expressions are dropped, and Mpwapwa appears only as a village. In Mr. Stanley's own last book, *Through the Dark Continent*, published in the summer of 1878, his stay "at Mpwapwa" for a day or two in December, 1874, is noticed. He says (vol. i. p. 97):—

The collection of villages denominated by this title lies widely scattered on either side of the Mpwapwa stream, at the base of the southern slope of a range of mountains that extends in a sinuous line from Chunya to Ugombo. I call it a range because it appeared to be one from Mpwapwa; but in reality it is simply the northern flank of a deep indentation in the great mountain chain that extends from Abyssinia down to the Cape of Good Hope.

Meanwhile, one of the earliest plans formed by the Church Missionary Society for its Mission to Equatorial Africa, on the recommendation of the Nyanza Sub-Committee (of which Lord Lawrence

was chairman) in January, 1876, was that an intermediate station should be established between the coast and the Lake, somewhere "in the highlands of Usagara," to which it was hoped there would be access by water up the River Wami; and in the instructions given to Mr. Clark, who was commissioned to begin the station, "the neighbourhood of Misonghi," a place mentioned by Stanley, was suggested. But after Mr. Clark had sailed, Lieutenant Cameron, who had just arrived in England, informed the Committee of the important and healthy position of Mpwapwa, and strongly recommended it as a suitable site for a Mission station. To him, therefore, its selection is primarily due.

While the C.M.S. missionary party were engaged in active preparations at Zanzibar and Bagamoyo for their journey into the interior, Mr. Roger Price, of the London Missionary Society, was exploring the routes from the coast, and reached Mpwapwa in July, 1876. He thus described the place:—

Mpwapwa is decidedly dry, high and dry, and therefore healthy; and this is saying a good deal of a place in equatorial Africa. There is nothing like a swamp, or anything that would generate malaria, anywhere near, so far as I could see or hear. In fact, I could not conceive the place to be otherwise than healthy for Europeans. The district seems to be productive enough of everything that can afford to wait for the rain, which, I am told, never fails to come in the proper time. Native food is abundant.

There is a considerable population at Mpwapwa; but it is of a very mixed and nondescript character. The most numerous represented people are, I think, the Wasagara. Then come the Wakaguru. There are also villages of the Wagogo. The all-pervading Wanyamwezi are there too in considerable numbers. There are also numbers of coast Arabs there, or people who call themselves Arabs, but whose pedigree is probably as uncertain as well can be.

Like Shoshong, in South Africa, Mpwapwa is not just the place one would choose to live at; but, like Shoshong, Mpwapwa is a kind of gateway to vast regions beyond. At Mpwapwa meet all the roads from the coast to the lake regions, from Dāra Salaam, from Bagamoyo, from Whinde, and from Sadāni, and it forms a fresh starting-point for caravans after all their trouble and hard labour in the maritime and mountainous regions. Like Shoshong, again, it is a most important position to occupy, both as a mission and trading station. The population of Mpwapwa itself is sufficiently large to justify the establishment of a mission there. Then there is Tubugwe, with a considerable population. It, too, might be visited from Mpwapwa. But the occupation of Mpwapwa is all important in view of the establishment of missions in the far interior, and should not be deferred.

As a trading station, the importance of Mpwapwa cannot be over-rated. All the produce of Tanganyika, and a great deal from the direction of Nyanza, and, of course, of all the countries this side, comes through Mpwapwa; from there it branches off to the different ports on the coast. A few men, or a company, with a moderate amount of capital, and who would not be afraid to lay it out, in the first instance, upon the establishment of a thorough communication, by bullock waggon or any better mode, between the coast and Mpwapwa, could not fail in a short time to intercept a great proportion of the produce of the interior, which now goes to the coast.—*Chronicle of London Missionary Society, Nov. 1876.*

On July 14th, 1876, Mr. O'Neill and Mr. Clark, with the first division of the Nyanza expedition, left Bagamoyo, and arrived at Mpwapwa, Aug. 24th. Mr. Clark wrote:—

Mpwapwa is a district really, comprising a great number of villages, and affording a field for several missionaries; and the people appear to be a quiet, harmless

race, devoting their attention to cattle-keeping and growing *matama*. A river runs along the base of the hill, and a vast plain extends beyond it, all capable of cultivation, but at present nothing but jungle with a village here and there.

The climate is healthy on the whole, as far as my experience goes. The thermometer shows a minimum of 64° average during night, and 88° during the day is nearly the lowest. One day it reached 98°, and in a shady place under cover, and a breeze blowing through, it has been down to 86°, so that it is very hot under the sun, and trying to be out much during the day. I generally rise about 5.30, and can get about nicely then, the thermometer not being more than 70°.

And Mr. O'Neill:—

I was greatly pleased with Mpwapwa, and think it a well-chosen site for a missionary establishment. The position chosen for the house is a good healthy one, at an elevation of about 3000 feet over sea level—on the slope of a hill range which rises at its back to a height of about 6000 feet. In front, commencing at the foot of the hill, say about a quarter of a mile distant, commences an extensive and slightly undulating plain, the greater part covered by a dense jungle, well stocked with all kinds of game, large and small; the extent I should estimate at about thirty miles in length, and nearly the same wide. The aspect of the house is westerly; the distance bounded by a range of mountains containing several conical peaks; while on the south is the lofty Rubeho range, intensely blue; the Mpwapwa stretching along the north. In the morning these were gilded with orange, while at the sunsets, which were most gorgeous, a deep purple blue settled on the scene. The plain was dark green where the forests prevailed. The bare places, at this season, looked rather dry and dusty from the burning up of the long grass under the torrid rays of the great orb of day, who here exercises his power with mighty force. On the plain to the north-east I counted some twenty-six villages, and on the hill-slope there were seven or eight more. A river issues from the mountain range, and takes its course at the foot of the hill on which the house was built, but now it is, for the most part, a dry, sandy way, looking from our camp like a great high road. At the end, where it enters on the plain, there is always fresh and clear water, although, by digging into the sand, water can be found on most of its course. The villages generally consist of a square of houses or huts, built of stakes, wattles, and clay daubing; the centre, a courtyard for cattle, and the surrounding huts, when seen from the outside, looking like a single house, but generally containing a dozen families or more.

After the successive divisions of the expedition for the Lake passed through Mpwapwa, Mr. Clark was left there with one companion, the mate of the *Highland Lassie*. Within a few months, however, both succumbed to fever, and returned to England; and for twelve months Mpwapwa was without a missionary. Meanwhile, Mr. Mackay was engaged in constructing his road thither from Saadani. In the autumn of 1877, four lay agents were sent out to re-occupy the station, viz., Dr. E. J. Baxter, Mr. J. T. Last, Mr. A. J. Copplestone, and Mr. J. Henry; and by May, 1878, all four were on the spot. Mr. Copplestone, however, subsequently went on to the Lake, and Mr. Henry returned home invalided; but the other two brethren have been enabled to carry on the work with much zeal and many tokens for good. In the Instructions of the Committee printed in the *Intelligencer* of September, 1877, it will be observed that stations of this kind are intended to be self-supporting, or nearly so. It is hoped that the Moravian system, under which the missionaries labour with their hands in the cultivation of the ground for their own sustenance, will, by God's blessing, be adopted with success.

Two independent notices of the Mpwapwa station may here be quoted. The Abbé Debaize, leader of the French expedition, says :—

The English occupy Mpwapwa, which is a strategical position of the first order. All the routes which lead to Unyamwezi pass by it. It is not six months that they have been there, and already four handsome stone houses have been built. A clergyman, a mason, and a carpenter compose all the *personnel* of the station. They are eminently practical men. [We suppose Dr. Baxter was taken for a clergyman. Mr. Last is the mason; Mr. Copplestone the carpenter.]

The London Missionary Society's pamphlet on the Tanganika Mission says :—

The Church Missionary Society had two missionaries at Mpwapwa when our brethren passed. Mr. Hore says of the place :—“The Church Missionary Society has three temporary houses here in a beautiful district. Their collection of buildings looked much like a roadside inn, with farmstead and out-houses, in the Australian bush; and it proved as welcome to the weary traveller. Our tents were pitched opposite Mr. Copplestone's house.” In a rather severe illness from which Mr. Thomson suffered, he was nursed with the kindest care by Dr. Baxter, and appeared rapidly to recover.

Dr. Baxter's services to the Belgian Expedition, for which King Leopold so warmly thanked the Society, were mentioned in our May number.

Interesting letters from Dr. Baxter and Mr. Last were printed in the *Intelligencer* of October last year, and we now give the further extracts from their communications.

From Dr. E. J. Baxter.

Mpwapwa, Feb. 17th, 1879.

I sincerely trust that our Society will form shortly a station in Ugogo. One place I visited, about seventeen days' march from Unyamwebe, I think eminently fit for this purpose. Its population is numerous, and both chief and people earnestly want a white man to reside among them, not for spiritual, but for temporal reasons. One reason was that, if a white man lived among them, then many of the Masai and other neighbouring tribes would also settle among them. Already there are two or three Masai living in their midst, and some Wanyamuezi. The people are very superstitious (not a bad sign), and the place is high and healthy. The only drawback is that, for one, two, or rarely three months in the year, water has to be brought from a spring at a distance. This spring flows from a hill where there are a few tembes. These people live on grain and what game they can trap in the forest, as the tsetse-fly does not permit them to keep oxen or sheep. At Mausassa, however, the flocks are very numerous, and it is here that I propose that a station be

formed. It is now on the route of the caravans going to the interior, and the “mahongo” demanded is very small.

I have great cause to be thankful for the many mercies bestowed upon me while in Ugogo, for the Loving Hand was ever present with me, keeping me on friendly terms with the people, although I always refused to pay mahongo, giving instead three or four cloths as a present, telling them that when people came to purchase ivory, goats, &c., mahongo was not given.

All is going on well with us. We have about twenty-five acres of land under cultivation, and we have also a good stock of fowls, sheep, and goats (about 220), and a few oxen. We have been losing a few sheep and goats lately, which is generally the case at the commencement of the Masika. They are not so hardy as our English ones. One of the three donkeys died last night, and a cow, given to Mr. Last by a trader now dead, was killed by a hyeua whilst I was in Ugogo. But I do not think that, after the building operations are finished, there will be much expense in connexion with our Mission, for we

hope to grow sufficient corn to provide for the wants of our people from year to year. If any of those coming out think of bringing dogs, tell them not to do so. The three I brought out are dead. Two I thought it prudent to leave at Zanzibar, but even they have died—one, I think, from dysentery, the other from fever—and the fine black dog given for the Mission by an Edinburgh friend I was obliged to shoot after reaching Mikindu, rather than let him linger in misery a few days longer.

We are gradually picking up the Chigogo language, and Mr. Last has commenced to translate the Lord's Prayer by the assistance of his man Swedi, who is well acquainted with the language. My defective knowledge of Kiswahili is a great drawback, but I hope soon, by God's grace, to overcome this difficulty.

April 18th, 1879.

Some days ago a large number of slaves, upwards of 200 I am told, passed through Mpwapwa. They consisted for the most part of women and children, and there were five gangs of strong men in chains. They were for the most part the property of four Arabs who accompanied them, the remainder belonging to the chief of Bagamoyo. On nearing Mpwapwa they were divided into companies, each in charge of an Arab. They were evidently much afraid of our going down and liberating the captives, for, instead of camping and foraging here, as is the custom when food is plentiful, as at present, they sneaked through as quickly as possible, avoiding the usual paths, and screening themselves behind the tall maize or mtama. Had I not been previously informed of their approach, and afterwards of their arrival, by Natives and others, I would not have seen any of them. Those I saw were through the telescope, and the slaves escaped my notice. I obtained the names of the Arabs, and sent them to Dr. Kirk, the Consul at Zanzibar. They came from Unyanyembe.

The other day I received natives from two villages I had passed through when in Ugogo, and one of the parties actually asked me to tell them what would happen to them on their return journey, if they would be harmed *en route*, or whether they would reach home in safety. It was in vain James told them I could not tell, as they had

got into their mind that letter-writing was a powerful medicine by which I could tell. At length Mteme appeared with the explanation, "The Wagogo are bad." I asked him why he said so, but he made no answer. I then told him what our visitors wished to know, and he explained letter-writing to them and told them I could not tell. They were then satisfied. I gave them a little piece of blue stone each, of which they know the value for ulcers, and a little cloth, which is too thin for Mpwapwa commerce. This gladdened their hearts and sent them joyfully home. Oh that I knew enough of their language to have given them the message of salvation to take back to their own people! The Natives are still very friendly, but, it being now harvest time, very busy, and, owing to repeated interruptions, the class of boys seem to have lost their interest in learning. This will alter when we can have them regularly.

Whilst writing this I have been twice disturbed to-night by marauders of the hen-roost. Last night, and also to-night, a rat has absconded with a chicken, and just this minute a hen with two hen-chicks and two guineas was taken off her nest by a cat or some other animal, but, as on two previous occasions, effected her escape, presumably by pecking her assailant in the eye. I have got the two hen-chicks, but the others have either hid or been captured. With a few large gin-traps, as asked for in my last, we could, I think, keep our opponents in check. We have about fifty young chicks, all well, and, with the exception of to-night and last night, none have died from sickness or been destroyed by rats, cats, &c. since my return from Ugogo. Our losses of sheep have been, however, serious. Rather over twenty are missing through carelessness of the shepherds, whilst about sixty have died, in common with those of the Natives, through bad weather. It will not pay to keep oxen, as four out of the seven are dead.

May 18th, 1876.

Mr. Last, on his return, brought with him between forty and fifty freed slaves from Mombasa and Bp. Steere's Mission, who have agreed to remain here permanently to form a settlement. They will have their own gardens to cultivate,

and, for whatever mission-work they may be required, they will receive pay. As soon as our buildings are completed, these people will do all the industrial work of our station. Mr. Last is waiting to hear from you regarding the plans for our permanent buildings before he recommences building operations. The Zanzibar men, however, are not idle, for they are collecting stones and timber in the meantime. The Mombasa lads are clearing the ground for their gardens, and as I have to look after them in addition to my medical work, my time is fully occupied. As we rise at daybreak, we are too tired after dark for further work, and I have, therefore, been unable to finish re-writing the notes of my trip into Ugogo, and I can only occasionally steal an hour for the study of Chigogo by neglecting other duties. I am longing for our reinforcements to appear, and we shall then be able to devote the necessary time to the acquirement of the language. We have already done much towards reducing the language, and it would be greatly to the advantage of those intended for other stations in Ugogo to reside here a few months with nothing else to do than acquire as much as possible of the Chigogo previous to the formation of a station, which, as in our case, would occupy all their time. We have yet much, very much, to do before anything like a grammar of the language is compiled, but, little by little, difficulties are being surmounted and progress made.

I am sorry to say that Mpwapwa, unlike Ugogo, is a bad place for the breeding of sheep, goats, and oxen. Large numbers of the lambs and kids of the Natives, as well as our own, die, and few attain maturity. This will account for the number of sheep, &c., brought here from Ugogo for the Natives of Mpwapwa, and the high price asked for them from us. I hope we shall be able to remedy the evil by having the ground cleared of all noxious weeds and making some good meadow-land. For this purpose we shall need a supply of meadow-grass seeds from home, which should be sent in bags, and not in hermetically sealed tins. The wheat my father gave me was all spoiled by wet on the road. This experience, dearly bought, shows the necessity of such articles being only brought from the

coast during the dry season. The wet season is a bad time for travelling, and much loss is frequently incurred which would otherwise be avoided. Thus, when Mr. Last returned just now, owing to the muddy, slippery state of the roads, many of the loads fell to the ground, doing serious damage to their contents. Thus whole loads of oil were lost from the tins becoming broken, and, in addition, many other things damaged.

We have great cause to thank our loving Father for our continued preservation in health and strength. The Natives begin to recognize me more and more as a great medicine-man; but oh, may the time soon come when they shall feel their need of the Balm of Gilead, and know the Great Physician as the Healer of their sin-stricken souls!

We have sent a few men into Ugogo to buy fowls, as our stock is very low, and the Wanguana have bought all which the Natives of Mpwapwa can spare. Since my return from Ugogo I have set gun-traps for beasts of prey, with the result of killing three hyenas and two foxes. Several others have been wounded, but have escaped. A few nights ago, hearing one of the guns fired, I went with two lads to see if anything was killed. With the aid of a dog left here by Mr. Dodgshun, we soon found a hyena moving off in the long grass, being badly wounded in the neck. As it was very savage, I fired my revolver, breaking its jaw and wounding it in several places about the head, neck, and shoulder. The dog, going too close, got scratched by its tooth, but was otherwise uninjured. I then used the spears, but, directly they entered, it seized them with its mouth (for the jaw was only splintered, and not broken across), and extracted them. I then fixed it with my small elephant spear, which I drove through its foreleg near the shoulder, completely breaking the bone. Holding the spear in my left hand, watching my opportunity, I drove my large hunting-knife home to its heart, and thus the conflict was ended. I hope we shall succeed in killing all these beasts of prey, as they ravage our flocks, and the Natives are terribly afraid of them, so that they will scarcely venture out of their tembes at night, except in numbers.

13th June, 1879.

Whenever slave caravans pass through

here, of which there have been several lately, and many more are expected, a few slaves generally manage to escape to us, and of course we refuse to give them up, if the Arabs ask for them, which, however, is very seldom. We have sent the names of several slave-dealers who have passed on to the coast to Dr. Kirk, and as a result, one, if not more, has been arrested and tried. The night before last, a large number of slaves in a chain passed through at midnight, and until this morning I knew nothing of it, when a lad who has been a slave for two years, and escaped last night, arrived here this morning and told us. We have about ten women, besides men and boys, who joined us, since Mr. Last's return. As they represent a number of tribes, I trust that from this centre the Word of Life may be carried far, and widely scattered in this dark continent. Oh that the prayers of the whole Church were enlisted on behalf of poor Africa! Then would the hands of the labourers be strengthened, and all Africa be quickly won as a jewel for the Saviour's crown.

On May 22nd an Arab slave caravan arrived, but, as usual, to avoid notice, the slaves had been unchained before sighting our station. At night, however, hearing that they were being re-chained, I went down with two or three Mission boys to see them. Seeing them in chains, I spoke to the Arab and told him I was sorry to find them thus fastened. He answered that they were free people, but had committed theft, murder, &c. I shortly after left him and went outside the camp and inquired particulars from pagazi, &c. Presently I heard the slave-chain jingling, and one of the lads, re-entering the fence, saw a gang near a hut. He spoke to them, and then returned, saying they wanted to come up to our station. I entered the fence, and, seeing them alone, told him to show them the way. Presently the cry was raised, "Where is the slave gang?" I was waiting alone outside to prevent pursuit, and, on the Arab

with his men coming outside, I inquired how many slave-gangs they had. He denied that there were any, and asked me to return the people who had run away. I held him in conversation till the slaves were in safety, and then asked him to come up and see Mr. Last, as he knew the language better than I did. After a little hesitation he did so, I going quickly ahead. During the conversation which followed, the Arabs contradicted themselves as they thought it to their advantage, sometimes denying, and at other times asserting that those in the chains were their slaves. But they departed with a heavy sigh without them.

The next day another caravan arrived. On the Sunday night, whilst I was with Mr. Last singing some hymns, a fugitive slave came up, and found shelter.

About midnight, whilst sleeping, I was aroused by some strange noise, and, going outside, found it was the cry of a man in pain. I was then told a man had been shot up at the camp, which is on the hill near Mr. Last's house. I at once proceeded thither and found one of the Mombasa men lying by a fire, dying from a wound received whilst sitting or sleeping in his hut. Shortly after, whilst standing there, a report was heard, and a bullet whizzed over the camp, by way of announcement that the assassin had reached the Arab caravan. We at once set a guard to patrol during the night, and two men were noticed two or three times, but as suddenly disappeared on our men coming up. The next morning the caravan had departed, and afterwards two or three more slaves, who had escaped from it in the darkness, arrived here. Were it not for the all-powerful Hand which overrules every event, these Arabs would doubtless give us much trouble, as they see their hopes of gain dashed to the ground. I should like an Englishman with authority from the Sultan to reside near here, and, after liberating the slaves who pass through here, to prosecute the dealers.

The letter next subjoined, from Mr. Last, refers to some people brought up by him from the coast after a recent visit to Zanzibar, to form the nucleus of the settlement:—

From Mr. J. T. Last.

Mpwapwa, June 6th, 1879.

I brought up with me forty-nine per-

sons—thirty-three men and boys, and sixteen women. These came, some from

Mombasa, some from Bishop Steere's Mission at Mbweni, near Zanzibar town, others were rescued slaves living in the town. The Mombasa people I found at Zanzibar as soon as I reached there. The Mbweni people joined me whilst I was at Zanzibar; I did not consent to take any with me until I had consulted with Bishop Steere on the subject, and he had assured me that it was his wish that they should go if they wanted to go. The others were under no particular control, and with very little chance of being benefited as they were; so, when they came requesting to be allowed to go up to Mpwapwa with me, I believed I was doing the will of the Committee in letting them do so. With all I made one agreement, which was, that they would not be allowed to return to the coast again, but that they should make their permanent home at Mpwapwa. Also that they would be paid at a different rate of wages to that which they had formerly received. Permission was offered to all to return to their respective places if they did not like the arrangements, being told that once the caravan left Zanzibar there would not be any leave given to any of them to return to the coast again. All fully understood the arrangements, but none wished to return to their home, either at Mombasa, Mbweni, or the town.

These people are now at Mpwapwa, and behaving themselves fairly well. I do not know of any open fault to find about them. We should like to see them act more plainly as real Christians, but I suppose we can hardly expect to see that until their hearts are changed. The chief man amongst them is an Mnyassa, by name "Kanganiza," a very steady, respectable man, about twenty-seven years of age. He is a most useful and willing man, entering readily into any project we propose to him. I had some talk with him the other day about how he hoped to get to heaven. He gave me a very plain answer. He said, "Kwa Imani Kabika Isa Masiya" (By Faith in Jesus Christ). Whether this answer came from a truth firmly fixed in his heart, or whether he just gave the answer knowing it to be the right one, I cannot say. What I can say is that he is most steady and respectable, and the most helpful native on the place in religious matters as well as secular. He has a brother, by name

Limbauga. This is also a very respectable person, and very quick at learning, which Kanganiza is not.

Since I have returned to Mpwapwa, there has been an addition of eight persons, one male and seven females, to our station. These are runaways from the Arab's slave caravans; I forgot to include a little baby girl, the daughter of one of the runaway slave women. This child has two names, "Kwa Usiku" (By Night), probably denoting the time of its birth; the other name is "Taabu," which means "trouble." It is the only child on the place, so it is a great pet amongst the women. These people live very comfortably together, on the whole; very seldom I hear a cross word amongst them.

I must now tell you about those who have lately joined our Church for Christian instruction. You will, perhaps, remember what I wrote to you some three months ago, about my chief carpenter, by name Songoro—how that he had requested permission to be allowed to attend our church, and be taught the truths of the Christian religion. Since I have been at Mpwapwa, he has attended very regularly all the services held in the church and meetings in my house; he apparently takes a great interest in what is taught, and manages to learn any hymns and verses as quick as any of the people. I think Songoro's conduct is in every way satisfactory; there is one marked change, which is this. Before he requested to be allowed to join us, he was not decidedly a lazy man, but rather inclined that way; now he works with energy, as if he had a duty to perform. I like to see this, not so much for the sake of the work as for the fact that it shows there is a change in him. I cannot but think there is a good work of grace begun in his heart, which will yield good fruit. Songoro has a boy with him, about twelve years of age, handy for many little jobs; he always attends school for half a day every day, learns well and easily, and is very bright.

The second addition to our Church is Hamadi bin Mohamed. I engaged this man at Zanzibar, to come up in my last caravan as an "Mpagazi," but as he showed himself to be very steady and superior to the majority of the others, I made him one of the guards of the caravan, whose duty was to guard

the goods of the caravan whilst in camp, and whilst travelling to help the weak ones. He performed this duty very satisfactorily till he reached Mpwapwa. When I reached Mpwapwa I found that two or three slave women had come to the station during my absence, and, after consultation with Dr. Baxter, we agreed that it would be best for the women to be sent away for their safety to Mombasa, seeing that we had a lot of rough men from Zanzibar whose principles were not altogether of the best. One of these women had lived for a long time at Uyui, and there Hamadi bin Mohamed had become acquainted with her. When Hamadi left Uyui to return to Zanzibar, he was unable to take this woman with him, she being a slave. As soon as they met here they recognized each other, and wanted to be together again. The woman first came to me, and told me the facts of the case, and requested that she might live with Hamadi again. Then Hamadi came, and, after questioning him that I might be sure of all that the two said was truth, I told him what the conditions would be. If he took her as his wife he could not leave her, as many Swahili often do their wives, but that they must remain together until the death of one of them. All this he fully understood, and said he desired to act according to all I said. Dr. Baxter fully approved of all the preliminary steps I had taken in the matter, and agreed with me that, seeing that it was apparently a pure case of love between them, it was right that they should be married; and that it was far better that they should be married and live together with us at Mpwapwa than that they should be separated, or that they should by some means come together at Zanzibar, and live under the baneful influence of the Mohammedan religion. Believing that Hamadi was earnest in all he said, we gave our consent to their marriage. At present we have seen no cause to regret that step. The woman behaves herself well, and so does Hamadi. He always attends church morning and afternoon on Sundays, and all the week-night meetings. He shows himself very thoughtful, and I believe he is very willing to learn. I get some very interesting answers from him sometimes

in the catechetical class on Sunday mornings.

The third case I have to speak of is that of Majawala, my cook. He is an Mganda—was formerly a slave, but set free by Dr. Livingstone. He travelled about with him until his death, after which he came to Zanzibar with the party which conveyed Dr. Livingstone's body to the coast. Majawala was at the coast some time, then joined Stanley's caravan, and went with him as a personal servant to one of the Europeans who was with Stanley, across Africa, and returned to Zanzibar by way of the Cape. After some short time at Zanzibar, again he was engaged by Mr. Henry as servant, and came up with him. When Mr. Henry left to return to England I was without a cook, for my boy had returned to Mombasa. This made an opening for Majawala, which was readily accepted. Since that time he has been with me; he went down to the coast, and returned again with me. When we reached Mpwapwa I asked him what he intended doing—whether he intended to follow the Arabs' religion, or to have no religion, or if he intended to become one of us. He said he knew that the Arabs' religion was all a lie. He judged from the lies and deceits which the Arabs had practised on the people of Uganda. He then told me some of the deceits—one a most ludicrous and dishonest affair. An Arab came to the palace of King Mtesa's father, and wanted to dispose of some beads at a high rate, and told the Sultan that if he planted them they would grow and make a great increase. The Arab was believed, and the beads bought and planted, but they had to wait in vain for the increase. Meanwhile the Arab had gone his way, and when sought for was not to be found.

Another story is of an affair which was just as brutal as this just mentioned was dishonest. An Arab came to a district, and told the people that if the chief would let him (the Arab) cut off his head, he (the Arab) could put the chief's head on again, and the chief would be as well as ever. After discussing the affair the Natives saw what the Arab wanted, and, turning upon him, hunted him out of the place. Things of this kind, and the great cruelty of Arabs to slaves, have set Majawala against having anything to

do with the Mohammedan religion. He said it was not good to be without religion, and that he would be with us and follow our Book. Since that time he has been a regular attendant at all the means of grace; and he, being a house servant, and the school close by, is generally able to attend every day. This he does voluntarily. His general conduct is very good. I do not know anything openly bad about him.

The fourth addition is that of Faida, a slave boy, who was given to me by Bwana Kheri, of Saadani.

The half-dozen whom I have mentioned—Songoro and his boy, Hamadi and his wife, and Majawala and Faida—are well worthy the prayers of our Christian friends at home. Pray that they all may be led into all truth, and be able to know Jesus as their real and only Saviour. They have only just stepped out of heathenism. They need all the prayers and all the grace that may be given. I earnestly trust the Lord will give them all grace to be faithful to the steps they have taken.

I have yet one more thing to speak of, viz., the work of the place. I brought up one of Bishop Steere's boys—or rather a young man—by name Andrew, who is able to read just a little. With Dr. Baxter's consent, I have selected about a dozen of the boys who came up with me, and put them under Andrew to be taught; so they work half a day, and are at school the other half.

During the week I have two night meetings in my house for the males who do not attend school. I read and explain some portion of Scripture to them, teach them a little reading, afterwards they learn and we sing some hymns, then we conclude with prayer. All attend very regularly. On Sundays, in the morning, I have a catechetical class for all the men and boys. I open with part of the Morning Service, then I read a portion of Scripture, and

catechize them all in it, always advertising to the previous Sunday's lesson. I am sorry to say I find them very forgetful, though not more so, perhaps, than in classes of a similar kind among working people at home. After the catechizing I teach them some hymns from Dr. Steere's translations, then we sing them. After this I conclude the teaching with prayer. In the afternoon there is the general Evening Service of the English Church in Kiswahili. We have to miss out the Canticles, the people not having yet learnt them. After the service I read to them a discourse which I have prepared during the week in Kiswahili. At this service all the people are bound to attend if they are well; and I can assure you that it is a pleasant sight to see so many gathered together to worship God. The people themselves, too, look well. The men and boys, in their clean white coats and trousers, on the one side, and the women, in their gay cotton clothes, on the other. I am sure that many of the supporters of the Mission would be delighted to just look in and see us all together.

Sunday is a happy day with us here; we have much to make us so, and to remind us of scenes at home—abstinence from work, the bell ringing, the people coming and going to church, and many other things, I think we may well say that, though we are far separated from friends, yet "our lot has fallen in pleasant places."

As for the secular work, we are getting on with it as fast as we can. I am getting on with my house, and as soon as the ground is clear I hope (D.V.) to begin the Mission-house.

It gave me much pleasure to hear that my plans had the honour of being inspected by His Majesty the King of the Belgians, as also to hear that His Majesty was pleased, when he heard of the little kindness we were able to show the leaders of the Belgian Expedition.

Mr. Last also sends an interesting account of the tribes met with on the road from the Coast; but this, together with Dr. Baxter's journal of his three weeks' trip into Ugogo, must be deferred to a future number. Meanwhile we have given sufficient information about Mpwapwa to awaken the lively interest and prayerful sympathy of the friends of the Society; and they will, we are sure, gladly join us in commending our two brethren at Mpwapwa, and two others who have lately sailed to join them, the Rev. J. C. Price and Mr. H. Cole, to the favour and blessing of God.

TWENTY YEARS' C.M.S. WORK IN TRAVANCORE AND COCHIN.

BY THE REV. W. J. RICHARDS.

[This paper was prepared for the General South India Missionary Conference, held at Bangalore in June last. It is specially interesting at this moment, in connexion with the consecration of Mr. Speechly to the new Missionary Diocese of Travancore and Cochin.]



THE history of the Church Mission in Travancore and Cochin for the last twenty years tells of unmistakable progress, perhaps not unlike the slow and certain march of empire in India in the days before 1757. It tells of progress, gradual and in some respects imperceptible, but by God's help promising permanent results, and still going on. Yet there is nothing to encourage mere boasting.

The land is ours, but so far by promise only. We have not yet taken full possession. We can barely assert that representatives of every caste, and in one instance, in Cochin State, a member of a royal family, have been received into the fellowship of Christ's flock (before 1858).

Whole classes and castes of the people are comparatively untouched, and professing Christians are too often professors and nothing more.

1. *Prosperous Events.*—The course of a happy reign is uneventful. We can point to few startling events of a prosperous tendency. The toleration of the Travancore and Cochin Sirkars, humanly speaking, have tended towards progress, and for more direct tokens for good as regards conversions we can only point to two cases of striking importance, viz. the conversion in 1861 of a Tamil Brahmin family, comprising seven adults and three children, six being brothers, all of whom became men of note for activity and a decided power as evangelists. Another family of the same caste were baptized by the Rev. H. Baker in 1875. The husband was a Registrar under the Sirkar, and, as is always the case with respectable converts, had to go through many troubles to become a Christian.

The Revival of 1873 must be regarded as a prosperous event in the Church. It began in July, 1873, at Mankuri, in the pastoral charge of the Rev. M. Wirghese. The first starting-point was a remarkable dream seen by a woman of the congregation there, in which she thought a dark cloud rested on her neck and a voice said to her, "Except you repent, you will perish." About the same time the wife of one of the (converted Brahmin) evangelists had a similar dream. The immediate effects were that these women became earnest in speaking to and praying with others about salvation. The influence spread, the conviction of sin was felt by one and another, and there were also accompanying physical symptoms, such as flinging the arms into the air, shaking in every limb, violent contortions, bitter weeping, falling on the ground, and rolling about. These were outward signs—how far voluntarily produced none can say—but they were not alone. There was intense sorrow for sin and for the sufferings caused to the Redeemer thereby. Subjectively this was the most marked feature. No preaching and no promises seemed to allay this heavy grief. To the late Rev. David Fenn especially, experienced in the Tamil Revival of 1859-60, who visited Travancore in 1874, as well as to the missionaries on the spot, this was the least hopeful feature of the movement. There were, however, encouraging matters, such as the increased *Sale of Scriptures*, shown in the following statement:—

Sale of Scriptures from Cottayam Depôt.

	1873.	1874.	anna.
Old Testament	330	790	at 8
New Testament L.T.Ref.	262	626	„ 8
Ditto Reference 8vo.	278	810	„ 6
Ditto 12mo.	245	808	„ 4

1119 3034 Increase 1915, or 170 per cent.

Other tokens of good were the *reformed lives* of persons once notorious for drunkenness, deceit, or extortion; in one or two cases restitution of property acquired by unfair means many years ago; the earnest work for the conversion of the heathen by unpaid volunteers; diligence in attending Divine Service and at the many new prayer-meetings. To this Revival we owe many of our most stirring hymns in Native metre—"Lyrics," as they are called: the religious fervour and devotion of the times finding vent in hymns as it did with our fathers in the days of Paul's Cross and Bishop Latimer.

Nine C.M.S. congregations in all were affected by the Revival, and thirteen in the Syrian Church. Perhaps 4000 persons were directly and permanently influenced. It should be mentioned that, some months before any "awakening," two evangelists from Tinnevely visited Mavelicara Mission, and here the Revival spread particularly and almost exclusively.

The good work among the Hill Arrians has for the last twenty years been carried on with the same success as before by the late lamented Rev. H. Baker, in the teeth of many perils and difficulties. This interesting hill-people now number more than 2000 Christians.

Also in the various Mission districts, the gathering in of the Pulayans or slaves goes on without ceasing. Perhaps the converts from this class number from 8000 to 10,000.

Lately a body of Syrian Christians, numbering 500, forced themselves on the care of the Rev. J. Caley, and were received after much hesitation. The large accretions from the ignorant Pulayans necessitate active efforts for their proper training as members of the Church with burdens to bear, as well as with regard to their purely spiritual welfare.

2. *Untoward Events.*—When we remember that of the C.M.S. missionaries in Travancore alive twenty years ago, at the time of the last South India Conference, not one survives except the Rev. R. Collins, transferred to Ceylon, the difficulties under which the Travancore Mission labours, and the losses sustained, may be imagined. A missionary is in his prime after twenty years' labour. His power in the language is great, his knowledge of the work and its needs is sound and practical. The death or withdrawal of such is a trial which acts adversely in two ways, tending first to break the historic continuity and to weaken the general grasp of principles, and secondly keeping the Mission under-manned so that no one has the power to work out a characteristic line for himself: all the energy available being at full-stretch to keep the work going—to keep the life-boat afloat—to save those at hand without looking for the lost or the perishing at a distance. But thereby, as regards the results achieved under such difficulties, the glory is to God, "lest any man should boast."

Directly untoward was the heresy known as the *six years' movement*, which was Satan's way to bring evil out of the good effected by the Revival. In 1875, a Syrian named Thomman (or Thomas), of Chengulam, imagined that he had received a Divine Revelation, to wit, that in six years—i.e. in

1881—the Lord Jesus would appear in the clouds of heaven to judge the world. He gained great influence over the Brahman family already referred to, one of whom had been ordained. They were active in the Revival, diligent in fasts before receiving the Lord's Supper, earnest preachers. Giving undue prominence to the second coming of our Lord, they missed the proportion of the faith.

The followers of the Tamil enthusiast, Arulappen, had also been preaching in their district on the Second Advent, and the Rev. Justus Joseph with his five brothers, and most of his congregation at Kannit, were quite led away by the new ideas, and made it a necessary part of saving truth to hold that the Second Advent would take place in 1881. The doctrine of justification by faith alone was set aside for their new condition of life, which was, "Confess your sins publicly and particularly, if you would be saved." It was painful to see the amount of cunning and duplicity exercised by the leader of the movement, Justus Joseph, that he might preach this "new" Gospel as a minister of the Church of England.

He appealed from the Missionary Conference to his superintending missionary, the Rev. J. Caley, thence to the Madras Committee, and thence to his diocesan, the Bishop of Madras. Summoned before the Bishop, to whom he owed obedience by his ordination vows, to answer the charges brought against him, he refused to appear; and when his licence was withdrawn, and his pastorate of the C.M.S. congregations taken away, he claimed all the Mission property and documents at Kannit, and tried to ride down all rights with a high hand until the Sirkar interfered. Some of the missionaries were for stringent measures at first, which would have given grounds for a charge of persecution; but we could tell a tale of the trust, forbearance, and kindness of the Bishop and C.M.S., despised and rejected; and history will bear witness that the spectacle of Christian conduct exhibited by those who had the power to act otherwise won many an erring brother of the six-yearites back to the fold of the Church. Time would fail me to tell of the new sect's mockeries of holy mysteries—the shameless parody of the sealing (mentioned in the Book of Revelation), and of the throne and the "twenty-four elders," "the four living creatures," and so on. At times they took upon them to raise the dead, to speak with tongues, to prophesy, to seal the Word of God, and shut the door of grace, to do away with the Supper of the Lord, and, instead of the elements of bread and wine, to have bread and water, which they called "the bread and water of life." With the exception of some converts from the lower castes, they effected little in the C.M.S. Mission. Our loss may be reckoned at perhaps 300, of whom many have left, and still others are leaving them. All the pastors, except Justus Joseph, chiefly of Syrian descent, and their congregations for the most part, stood firm in the faith of the Gospel, and some were very wise in winning back wanderers.

The Revival Syrians joined the six-years' people to the number of at least 3000 or 4000, giving up their property, and in several instances forsaking their wives and children to follow Justus Joseph and Thomman. The deceits the latter practised upon them, the frauds they perpetrated, the curses they pronounced upon their opponents—all these showed them to be "not of God." Besides, if further matter were wanting to discredit their pretended mission from heaven, it can be found in the following:—

They prophesied darkness over all the earth for three days, and went so far as to telegraph the matter to the Queen. It seems absurd to add that no such deprivation occurred. They also boasted that those who were allowed to

partake of the "bread and water of life" should not die before, but be changed at Christ's return in glory.

The original Prophet Thomman and one of the (ex-Brahman) brothers died shortly after of small-pox, though specially declared exempt from death. Several of their apostles and prophets have now quite left the sect. The rest exist as a body, calling themselves the Revival Church. They support the office-bearers by the collection of tithes and gifts. Several times they have postponed the second coming. The latest date fixed by the "prophets" is October 2nd, 1881.

I mention this event as adverse, not doubting in the slightest that much good may come out of it. It has taught us some lessons. (1) Not to thrust neophytes into the ministry. (2) To have all the clergy and evangelists well-grounded in their most holy faith, and well-acquainted with Church history and its lessons. (3) The true value of the steady, persevering work of the Native clergy, and the advantages to the Church of their having a good knowledge of English, which Justus Joseph has not.

3. *Evangelization.*—In the year 1868 was begun the itinerancy whose head station was at Kandenâd, and later at Always in the country north of British Cochin. This work was carried on vigorously by the Rev. Frederick Bower, and not without some success. But little effort was made to leaven the masses of the people by means of education—the chief instrument on which the missionary relied being the simple preaching of the Gospel to all whom he met in his settled tours through the country. His health suffered from exposure, for he had no proper stations where he could remain a few days at a time in moderate comfort. His chief home was a cabin-boat quite unsuited to the demands of health and efficiency. The death of the Rev. W. Smith necessitated Mr. Bower's removal to Trichoor in 1874.

The Rev. R. H. Maddox, who succeeded the venerable and apostolic Peet at Mavelicara, was nominated to the work at Kandenâd in 1876, on his return from home, and he has energetically taken up the itinerancy. He has two or three permanent resting-places in the district, schools in promising localities, and evangelistic catechists, young and well-trained, in various towns.

The Mission, however, can never, we fear, seem permanently occupied until a Mission-house is built, and two missionaries, if possible, give their whole time and strength to this work alone. The Natives must see a visible Church and a resident missionary before they will in any numbers join us.

A Native Church Missionary Association was set on foot in 1875, which has already received Rs. 300, collected from the Native Christians, and has begun work in a district of its own.

4. *Growth, and Contributions to Self-Support.*—The growth of the Church can be gauged from the following statistics:—

	1858.	1868.	1878.
Baptized	5899	11,755	17,564
Catechumens	581	977	2367
Communicants	1217	3174	4930
Religious Contributions	Rs. 721	Rs. 1987	Rs. 5067
Readers and Teachers	169	175	225
Scholars	2719	3296	4665
Villages	46	100	254
Pastors	6	14	17
Ordained Missionaries	9	8	5
Lay ditto	1	1	1

5. *Organization and Native Church Council.*—In 1858 the congregations of

the C.M.S. in Travancore and Cochin were ruled by missionaries, assisted by Native pastors. There was no compactness nor common action except what occurred without premeditation and from the acceptance of common principles and common aims. But the arrangement of the Native Church into pastorates, and afterwards combining them into a Council, in which they were represented by clerical and lay delegates, altered materially the state of affairs.

The following was written in Malayalam by a Native clergyman who knows English well, but who kindly wrote the account under the double pressure of work and illness. It is interesting as showing how the Native Church Council is regarded in its own home:—

“Ten years have elapsed since the Native Church Council began. If we compare things before and since, there can be no doubt that many changes for the better have taken place.

“Ten years ago the Anglican Church in Travancore was in religious matters like the infant child of a rich and influential father.

“There was no crying and no want. There was no reason why the Christians should even wonder how their affairs were carried on. If any danger threatened, close by was the missionary. Whether it were to build a church or repair one, no responsibility rested on the congregation. The only fault possible was the not sending their children to school. Were they sick, medicines were at hand; and if any of the congregation were poor, there was no lack of ‘charity.’ For the performance of services, for instruction, and other spiritual matters, in some congregations a pastor was stationed, and in every place there was a reader. The Church members needed to know nothing about salaries. For everything there was a sufficient income.

“Thus in all respects, when the Anglicans were compared with the Romanists and Syrians, they were seen to be like a peculiar people. In some places only, at a distance from where a missionary was stationed, the congregations failed to receive the multifarious benefits hinted at above. Where pastors were stationed, money was raised for church building, and a small monthly collection was made, but there was no necessity, to speak of, for doing so.

“In 1869, the Church Council commenced. The then senior missionary was chairman; all the pastors, and a delegate from each pastorate, formed the Council.

“At first fifteen pastorates were included in one Council, each pastorate having from 500 to 1000 souls in four or five congregations. It was the rule that the Council should meet four times a year. After this arrangement had lasted three years, the Council was divided into two, and each pastorate was represented in its district Council by two lay delegates and a Native clergyman. Since the foundation of Councils, every expense, of whatever nature, has been shared by the various pastorates. At first each had to contribute yearly, as it was able, to the Council fund a sum ranging from Rs. 50 to Rs. 70. The rate now stands at from Rs. 50 to Rs. 120.

“If we thus compare the present and the past, nothing but benefits have accrued from the Councils. But there are many ill-informed members of the Church, and they are quite unable to comprehend matters. The yearly demand for increased contributions fills them with dread, as of a terrible burden. ‘The very coolies in the Native Church give according to their means; but since their income does not expand, how can their gifts?’ In this way some think of the burden with despair.

“There are, however, some thoughtful persons who agree that the action of

the Parent Committee in establishing Councils was wise. They are aware that, if there be a Church, it should be self-supporting, and they only regret that they were not *gradually* fitted for the burden."

It need only be added that a united Council, with the Bishop of Madras or his deputy as chairman, meets every year, or as the case may require. This is the Provincial Council.

6. *Education* divides itself into Vernacular and Anglo-Vernacular.

The country under the C.M.S. is dotted with Mission Schools, chiefly attended by Syrians, Anglicans, Nairs, and Chogans—each school being attended by boys and girls. The Pulayan or Slave Schools are so far separate. A great impulse has been given to the lower-grade schools since the adoption of a grant-in-aid system by the Travancore Sirkar. So long as a school has an average attendance of twenty-five, and is in tolerable efficiency, half the salary of one teacher is granted by the Sirkar to meet the expenses.

There are now four schools for Hindu girls at Cottayam, and others at Tiruwella and Trichur. To Mrs. Bishop is due the credit of having established the first of these.

In the system of education the first stage is the elementary Vernacular school, the second the Mission boarding-school, and the third the Cottayam College, which educates up to the matriculation standard. For ten years past the Rev. J. H. Bishop, who succeeded Rev. R. Collins, has given his strength of mind and body to the development and efficiency of the College. Having an average of fifty boarders (of whom two-thirds pay fees), a field for a wide-spreading and healthy moral influence is afforded to the Christian missionary. The efficiency of the teaching was also proved by the success achieved in the Peter Cator Scripture Examination for prizes, open to the whole of South India. The Cottayam College supplies a most important leverage for elevating in power, and in true piety, the whole Native Christian community, and for supplying material also which ought to aid in the reform of the ancient Syrian Church. The College has done good service in the past, the majority of our Native pastors having here received the early part of their education.

7. *Training of Clergy and Schoolmasters.*—In 1859, under the able principalship of Rev. J. Hawksworth, formerly missionary at Tiruwella, was begun the *Cambridge Nicholson Institution*. The first idea was that it should be for a purely Vernacular training.

A practising school was attached, and the work has gone on steadily. More than 130 catechists and schoolmasters here trained have been carrying on the work of God in the Missions. The Rev. J. M. Speechly was the second principal, and, on his return to the country in 1873, he set on foot a Divinity class, in which systematic theological instruction would be given in English, as well as a knowledge of Greek, to a class of young men above the University matriculation standard.

Such a training is absolutely necessary to the future pastors of the Native Church. Education is being spread through the country, and it will be a sad thing if the clergy cannot hold their own with intelligent Hindus, as well as with the better educated of their flocks.

8. *The Press and Literature*—The Cottayam Mission Printing Press, established in 1825 by the late Rev. Benjamin Bailey, has been a worthy ally to the Christian missionary.

It is well known how Mr. Bailey cut the first type himself, and made the first printing press set up in Travancore, from a description given in the *Encyclopædia Britannica*. He first printed the Holy Scriptures and the Book of Common Prayer. These were followed by many School-books, and Tracts for

Christians and for heathen, Hymn-books, and all the varied literature required in a modern Mission. Whatever "of good report" or of real utility, whether for general reading or non-Mission education, was required by the enterprise of private persons, or the demands of the Native or British Sirkar, has been produced in the press; and in this way it has been self-supporting, as well as generally useful.

There has always been either a Magazine or a local semi-religious Newspaper printed and published at Cottayam.

In former days, Mrs. Henry Baker, junior, the Rev. Richard Collins, and other missionaries, made good use of a lithographic press in illustrating books, producing maps and large Scripture pictures, the latter of which, when coloured, and with Malayalam letterpress added, found their way even into the royal palace at Trevandrum.

Much good work has been supplied by the Madras Bible, Tract, Christian Vernacular Education, and Christian Knowledge Societies, by whose subscribers large and cheap supplies of good and useful books and tracts have been sent out all over Travancore, Cochin, and even Malabar.

The press was found signally useful during the rampant stage of the *six years'* commotion. By its means tens of thousands of copies of suitable and original tracts, chiefly by the Rev. J. Caley, and some by the Revs. W. Richards, K. Koshi, and K. Kuruwila (then temporary pastor of Kannit), were issued freely, widely, and so rapidly that the simple country people were utterly astonished at seeing the latest prophecies exposed to the light with a suddenness which appeared to them magical.

As regards *literature*, the point of interest, I suppose, to missionary readers is:—What are the proofs that a purely indigenous literature worthy of Christian authors begins to flourish? To speak correctly I know of none. There have been amongst our Native clergy, who all know English more or less, and some very well, able translators of English theological books and tracts, diligent compilers, and good sermon-writers; but among our Christians, lay and clerical, we have had but one *author*, a Munsiff converted from Hinduism, Baker Fenn, who wrote the poem called *Ajnanakutharam*; or, *an Aze for Heathenism*. This book of 159 pages, 12mo, is very popular with Natives, and is now in its third edition.

Four lines taken from it are below, and I attempt a translation in the same metre, to give an idea of the work:—

Sûdrarkka
Vêdavum illa—Sâstravum illa
Vêdiyar enn'i Saranam nâsti
Pâja punaskârangalumilla
Sandhiyil ôkkayum illa Sûdran.

Vêda there *is* none, Sâstra there *is* none!
Ved' man—such refuge to Sûdras there's *not* one!
Worship and rites meritorious there are none!
Nor offering at eve in the house of a Sûdran!

We have often heard these words quoted by preachers, and never disputed. The Brahman is everything, the Sudra nothing; and this the author, once a Sudra himself, well knew.

I do not speak of the authorship of the missionaries; there has been nothing of note in the past twenty years. The fact is that the average number of missionaries for the work to be done is too small for them to be able to enjoy learned leisure, or even to encourage the desire for writing. We must look to Native brethren for the production of Native literature.

LIST OF MISSIONARIES, 1858—78.

Missionaries.	Date of Arrival.	Special Work, &c.	Remarks.
Rev. H. Baker, sen.	1817	While in connexion with Syrian Church, establishing and visiting Vernacular schools all through the Travancore and Cochin States. Established Pallam Mission, and built Pallam and other churches. He also superintended the Mission Press till his death.	One of the Cottayam Missionary trio, Bailey, Fenn, Baker. Died in 1866. Mrs. Baker still works.
Rev. J. Peet.	1833	At first, Principal of the Syrian College, Cottayam. After 1837 he founded the Mavelikara Mission. Most able, energetic, eccentric. Speaks of 2323 converts, and 7 stone churches in 1863.	His biography should be written. Died in 1865.
Rev. J. Hawksworth.	1840	Began the Tiruwella Mission. First Principal, Cambridge Nicholson Institution, 1859. Connected with the origination of the work among the Pulayans.	Died of dysentery 1863.
Rev. H. Baker, jun.	1843	Missionary at Pallam. Began the work among the Hill Arrians. 2000 converts at his death. Chairman of Church Council. Carried on Malayalam semi-religious newspapers. <i>Malayala Mitram</i> still flourishes.	Very influential and able; had a great command of the Vernacular. Died in 1878.
Rev. J. G. Beuttler.	1850	Missionary at Kunnankulam. Built the church there. Retired in 1862.	Died 1878.
Rev. R. Collins, M.A.	1854	Principal of C.M.S. College, Cottayam. Author of a most valuable Dictionary. (<i>Sanskrit and Mal.</i>) <i>Synonymes</i> . Anglo-Vernacular School Magazine. Made a new set of Malayalam type. Author of <i>Missionary Enterprise in the East</i> .	Transferred 1866 to Ceylon. Principal, Kandy Collegiate Sch.
Rev. H. Andrews.	1855	Missionary at Cottayam and Pallam. Knowledge of medicine.	Died on board ship 1866.
Rev. J. H. Wilkinson.	1858	Missionary at Trichur.	Retired 1865.
Rev. J. M. Speechly, M.A.	1860	" Kunnankulam. Principal, Cambridge Nicholson Inst. Bishop.	At home 1875.
Rev. A. Johnson.	1862	Missionary at Alleppy.	Retired 1868.
Rev. J. Wilson.	"	" Trichur.	" 1867.
Rev. R. H. Maddox.	1863	" Mavelikara. Chairman of District Council, Ahlwaye Itinerancy, &c.	1876.
Rev. W. Johnson.	1866	Missionary at Alleppy.	Retired 1878.
Rev. W. Hope.	"	" Kunnankulam.	" 1873.
Rev. J. H. Bishop, B.A.	1867	Principal of Cottayam College.	At home 1878.
Rev. F. Bower.	"	Missionary, Ahlwaye Itinerancy, Trichur.	" 1877-78.
Rev. W. Smith.	1868	Missionary at Trichur.	Died 1876.
Rev. J. Caley.	1871	" Tiruwella. Chairman of Mavelikara Council.	
Rev. W. J. Richards.	"	Vice-Principal, Cottayam College, 1876; Principal, C.N.I., and Cottayam.	
Rev. W. Mitchell.	1872	Unassigned.	Resigned 1874.
Rev. F. W. Ainley, B.A.	1877	Vice-Principal, Cottayam College.	At home, ill-health, 1878.
Rev. A. F. Painter.	"	Unassigned.	
Mr. T. Lane.	1862	Assistant, Cottayam College.	Retired 1863.
Mr. E. E. Perrett.	1874	Training Master.	" 1867.
Mr. M. Browne.	1876	C.N. Institution. Assisting also in the Cottayam College.	

Yearly average for ten years.—Ordained Missionaries, assigned and unassigned: 1858-68, average eight; 1868-78, average seven.*

The C.M.S. workers also include the missionaries' wives, who, besides a gentle and holy influence, exercised on all within their circle, both European and Native, have managed *boarding-schools for girls* in every Mission.

Mrs. Baker (senior), ever since 1816, has been at the head of a school of this sort. Miss Baker, daughter of Rev. H. Baker, junior, has been similarly occupied since 1866, in her mother's school, numbering now 100 girls, and including the Usborne class of select girls, aged 14—18.

Female boarding-schools in the various Mission stations have also been carried on by Mrs. Hawsworth, Mrs. Andrews, Mrs. Speechly, Mrs. Maddox, Mrs. Johnson, Mrs. Bower, Mrs. Caley, and by Mrs. Hope and Mrs. Smith (both of whom died at sea on the way home—one in 1874, the other in 1872). This work is quiet but most important, if the wives of the Native Mission agents are to be not hindrances but helps to their husbands and children.

Mrs. Bishop and Mrs. Richards have superintended four day-schools for heathen girls in Cottayam.

LIST OF NATIVE CLERGY.

Native Pastors.	Ordained.	Stations, &c.
<i>Rev. George Matthan.</i>	1844	C. N. I., Cottayam, and Tiruwella. Malayalam Scholar. Author, <i>Grammar</i> . Died 1870.
<i>Rev. Jacob Chandy.</i>	1847	Olesha. Mēlkāvu. Died 1869.
<i>Rev. Koshi Koshi.</i>	1856	Pallam. Translator for Tract and Bible Societies. Bishop's Chaplain. Vice-Chairman, Church Council.
<i>Rev. Jacob Tharien.</i>	„	Mavelikara.
<i>Rev. Oomman Maunman.</i>	„	Changanacherry. Author, <i>Sermons and Children's Friend</i> .
<i>Rev. George Curean.</i>	„	Thalawaddi. Essayist (<i>Mal.</i>), <i>Syrian Church</i> . Vice-Chairman, Church Council.
<i>Rev. K. Kuruvilla.</i>	1860	Cochin. Essayist (<i>Mal.</i>), <i>Syrian Church</i> .
<i>Rev. J. Eapen.</i>	1863	Cottayam. First Prize Essay, <i>Syrian Church</i> . Died 1871.
<i>Rev. K. Chaco.</i>	„	Ericarte.
<i>Rev. Justus Joseph.</i>	1865	Licence withdrawn 1875.
<i>Rev. A. Thoma.</i>	1868	Olesha. Editor, <i>Malayala Mitram</i> .
<i>Rev. K. Koratha.</i>	„	Koduwalanyi. Translator, <i>Prince of the House of David</i> .
<i>Rev. M. Wirghese.</i>	„	Kattānam.
<i>Rev. C. Itty.</i>	„	Mallapalli.
<i>Rev. A. J. Chakko.</i>	1871	Alleppy.
<i>Rev. C. Thomas.</i>	1872	Elanthur.
<i>Rev. P. Joseph.</i>	„	Kannit.
<i>Rev. P. M. Kurian.</i>	„	Trichur.
<i>Rev. Jacob Chandy.</i>	1875	C.N.I., Cottayam.
<i>Rev. E. V. John.</i>	1879	Kurianoor. Translator, <i>Early Fathers</i> .

P.S.—After reading so far, it may perhaps occur to the reader that nothing has been said of the *spiritual character of the Christians*.

The outward lives of our people, the failings of some, the falls of others, are not unknown to us; nor are the consistent lives and, as a consequence, the

* We print the list on the opposite page as Mr. Richards gives it; but it should be remembered that ten or twelve other missionaries had laboured in Travancore prior to 1858, including such men as Joseph Fenn, Benjamin Bailey, and Thomas Chapman.—ED.

believing deaths of many. There are at most two congregations exceptionally low and difficult to manage, but the great majority are, by God's grace, an example to Syrian and other Christians around. "We observe the Sabbath; we avoid law squabbles; all disputes of 'brother against brother' are settled in Christian Panchayats; we educate our children, and pay for the same in greater proportion than others; our clergy are being supported by our gifts, not by the sale of Sacraments and prayers for the dead; the marriage bond is sacred; drunkards and other open sinners are marked men; we are not dependent upon the Mission for our support." These may well be the honest words of Anglican Protestants. *Deo sit Gloria!*

A RIDE TO TAUPO.

LETTER FROM BISHOP STUART, OF WAIAPU.

[This interesting private letter, written by Bishop Stuart to a former brother-missionary in India, has been kindly placed at our disposal.]

Bishop's Court, Napier, N. Z., May 8th, 1879.



HAVE just made a journey with the Rev. J. S. Hill (Archdeacon Williams also went with us) to "prospect," as Carey of the illustrious Serampore triumvirate used to say, the missionary district of Taupo, to which Mr. Hill was designated. He was sent out to assist Mr. Grace. By a remarkable coincidence, the very day (April 30th) that we were at the scene of Mr. Grace's former labours, we got a telegram that he had entered that day into his rest. He had been in failing health, and was living at Tauranga, on the coast, in the Bay of Plenty. If you look in our *C.M.S. Atlas* you will see these names.

Our journey was on horseback, and, on the principle *ex uno disce omnes*, I may as well give you a detailed narrative thereof. Well, we were to have set out from Napier on Tuesday, April 22nd, the Archdeacon having come down from Gisborne (*alias* Turanganui), Poverty Bay, by steamer the previous week. But a heavy storm of rain came on, and detained us till the morning of the 24th. The unbridged rivers, to say nothing of the discomfort of riding in wet weather, force one to consult the weather-glass to an extent which railway travelling has rendered obsolete in England.

The first adventure was swimming our horses across the harbour, with a tide running like a mill-race, the riders crossing in a ferry-boat, and taking the horses in tow. It is an operation not without risk; for, besides the danger of the beasts fouling each other on the boat, the harbour is infested with sharks, and there have been instances of their attacking and lacerating horses at the crossing. We got over all right, and, after a four miles' ride along a narrow "spit" or neck of land—a shingly beach between the shallow and land-locked harbour of Port Ahuriri and the South Pacific Ocean—we struck up a rather pretty valley, named after the Maori pa at its entrance—"Petane." This is the Maorified form of *Bethany*. The Maoris, in the ardour of their first love, renamed their pas in many instances, and gave them Scripture names. The pa is now a small hamlet on the beach. Our road did not lead us by it on this occasion, though it is a place to have visited, and we pushed on up the valley. This is now occupied by settlers, who have leased their sheep-runs from the Maoris. The runs are on the hill-sides, and they have built homesteads for themselves in the valley.

Our houses in this province are all of wood, partly for cheapness, partly from dread of earthquakes. I have only felt, as yet, some slight though decided shocks; but, ten or twelve years ago, there was a *quake*, which made every one quake, and brought down all the brick chimneys in the place.

After ten miles we came to the first of fifty-two fords—the crossings of two tributary rivers, up the course of which our track lay. But the water was low, and, though tedious work, there was no difficulty in getting through. We had about eight miles of this continual plashing over the fords in the zigzag course of the stream. The scenery was pretty. The Pakeha (*Sahib log*) have called the river the Esk. Emerging at last from these many waters, we began rapidly to ascend; and presently saw before us a grand range of darkly-wooded hills, and beyond them the clear line of snow-covered mountains against the blue sky, showing grandly, and in calm repose. Turning round, and looking back over the lower hills we had surmounted, we had splendid views of the blue ocean, and of the picturesque coast-line extending on the south to Cape Kidnappers, and on the north to the Mahiu, on Table Cape Peninsula, the two limits of Hawke's Bay. The town of Napier was also a striking feature, built, as to its residences, on a bold bluff, rising about 250 feet out of the sea, and extending into a ridge of about a mile in length, almost completely surrounded by water. It is called, indeed, "Scinde Island." The shops and business part of Napier lie on the flat at the south side of the "island."

Our first day's ride brought us, at the end of twenty-five miles, to the house of a hospitable settler—a gentleman, son of an Admiral Hindmarsh, first Governor of South Australia. We had never met, but on that free and open hospitality which meets you everywhere in the colonies, we knew we could rely in making that our halting-place. One of the youngsters of the family had seen us on the road, and returned with a message from his father inviting us to the house. Strangely enough, we discovered afterwards that Mr. and Mrs. Hindmarsh had visited my youngest brother in Edinburgh two years ago. I mention this as an instance of the unexpected meetings one often has in the colonies with those whose kith or kin one has known in other lands.

Our route next day crossed some grand ranges of forest-clad hills, twenty-seven miles to Tarawera, a constabulary station. Near it, perched up on a coign of vantage, we found a little Maori kainga ("gaw," *hind*), where we had a kindly welcome, a friendly talk, and a short service. At the station we held an English service for the small community there, at which several Maoris, who understood English, were present. Next day, Saturday, we had a long ride of fifty-two miles to the Lake Taupo. At a Maori settlement on the road we met a few people. Unfortunately, two events had occurred to take the Maoris from their homes. One was a great "tangi," or mourning for a lately-deceased chief on the coast, and the other was an urgent summons which had come that week for the headmen to repair to a great political meeting in the Waikato, between the King Natives and Sir George Grey.

Taupo is a noble lake, an irregular triangle, and twenty-five miles in its extreme length. One looks across it to the grand volcano (still occasionally active) of Tongariro, backed by the still loftier, snow-clad mountain, double-peaked, of Ruapehu (8900 feet). Tapuae-haruru, where there is an English hotel for tourists, is at the north-east end of the lake. The name means "resounding footsteps," given with reference doubtless to the hollow sound

of the earth under one's step. The whole region abounds with hot-springs and sulphur-baths, all indicating the ceaseless activity of the internal fires. Some of the steam-holes are continually sending forth volumes of vapour. From a distance one might suppose you were approaching a manufacturing district with myriad chimneys, instead of a bare desert of pumice-stone, covered with scanty fern! Here, too, is a constabulary barrack, so on Sunday we had services with the Pakeha as well as the Maori. Our countrymen seldom see a clergyman, and very cordially welcomed such a visit as ours. I should be thankful, indeed, had I a "bush missionary" to devote all his time to such outlying communities—too small and scattered to have a clergyman stationed amongst them.

We spent the rest of the week in visiting all the Maori settlements of that district, generally meeting with very kindly welcome. In our excursions by land we threw ourselves entirely on their hospitality, as we carried nothing with us but our great-coats on our saddles. One night, in a very frail hut, made of rushes, it was bitterly cold, though we were within a hundred yards of boiling springs (in the steam of which the potatoes, which formed our meal, had been boiled to a nicety which would have shamed the cook of a West-end club!). We were all three of us on a mat on the earthen floor. About twelve, thinking the night was never to be over, the Archdeacon foraged for some sticks, and lighted a fire at our feet. I found also that my saddle over my feet was a great comfort. But, oh! the luxury in the grey morning of getting into a great natural cistern in the rock, fed with warm water from the geyser hard by! At this place, which had the long name of Orakei-korako, we found the Maoris well disposed, and ready to come to prayers, and glad of our visit.

One excursion was made by a small steamer, which occasionally makes a trip with tourists on the lake. It took us to the southern extremity, Tokauo, besides landing us at two settlements on the eastern shore. At Tokauo, which is another region of remarkable geyser phenomena, near Mr. Grace's old station, Pukawa, we found most of the people Hauhaus. We sat down with them in their *whares*, and had much discussion, but found them very negative and hard. At last, on the second day of our visit, we seemed to get nearer to them, and in one hut we had a friendly audience of twelve or fifteen people. We all spoke to them, the Archdeacon interpreting for Mr. Hill and myself. I introduced Mr. Hill to them as a fresh arrival, knowing nothing of their wars and land-strifes. He spoke very nicely, and interested them much. Then we ended with a service, in which they devoutly and heartily joined. This was late at night; and the following morning, before we left, we had a second meeting with them at their pressing request. They begged us, at parting, soon to visit them again.

On Saturday morning, May 3rd, we started on our return ride of fifty-two miles to Tarawera. The Archdeacon was rather knocked up, but Mr. Hill and I stood it bravely, enjoying a refreshing dip, half way, in the snowy-cold waters of the rapid Rangitahiki. At Tarawera we rested the Sunday, and again had services with both races, in both languages—I taking the Maori service, for the Archdeacon went on that morning in order to reach Napier in time for this week's steamer for Gisborne, whither he had been summoned by the illness of one of his family. I can manage reading the service pretty fairly; but my sermons in Maori as yet consist of stammering out a few questions on some passage of Scripture, and so drawing out the knowledge of my congregation—not the least instructive kind of preaching after all! You might try it, for a change.

On Monday we pursued our homeward journey, though under rather watery skies. A thick Scotch mist enveloped the mountain ranges over which our road lay. All that night it poured, and our hospitable friends strongly exclaimed against our attempting to go next morning, as the formidable rivers, with their fifty-two fords, would have risen, and might be impassable. However, we decided to make the attempt, and right gallantly did our horses stem the furious current in the swollen stream—rushing like a flood, where, twelve days before, it had been a meandering brook. Deeper and deeper got the fords, especially after the junction of the two rivers, till at last the water was up to the saddle-flaps often, and the horses seemed scarcely to touch the bottom. It was, perhaps, rather a foolhardy venture, and, had my careful guide, the Archdeacon, been with us, I daresay we should have been dissuaded from the attempt. However, "all's well that ends well," and, by the good hand of Him who has said, "When thou passest through the waters, I will be with thee," we got safely through, and arrived here, as I have said, on Tuesday afternoon, to the great joy of my daughter.

EDWARD C. WALAPU.

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XVII.

ZENANA WORK: ITS NECESSITY—WORKING—EFFECT.

FOR years, when preaching the Gospel at Benares, I have deeply felt that with all our preaching we can only reach the male population in the North-West Provinces of India. All our congregations in the cities and villages consist of men; the females of the higher classes are entirely excluded from our sight; and of the lower classes, the number of females who come to listen to the preaching of the Gospel is very small. It is true there are female devotees and female pilgrims, but I never succeeded in being able to enter into a lengthened conversation with any of them on religious subjects. They listen for a minute or two, and then go away. Missionaries, whether European or Native, have therefore no opportunity of making known the Gospel to the women of India; hence it is a cause of thankfulness to God that He has stirred up His people at home to form two Societies, whose object is to send zenana agents—or, better, female missionaries—to our aid.

Although Manu, the Indian lawgiver, had a very low opinion of women, and made many laws against them, yet in ancient times they were not so excluded from society as they are now. They undoubtedly kept a great deal away from public assemblies; still they appeared in public on solemn and state occasions. Sita, Ram's wife, appeared in public, and was gained by Ram by bending and snapping Shiva's bow; Draupati, the beautiful, was seated in state when Arjun bent the famous bow of Drampada, King of Panchala, and shot five arrows through a revolving ring; and Krishan is said to have corresponded

with his wife; but Manu's laws exercised, in course of time, a sad influence on the female population. His laws degraded them, subjected them to every kind of oppression, representing them as perfectly untrustworthy, and devoid of honourable principles. He says, "Husbands should diligently keep their wives under lawful restrictions. No man, indeed, can restrain women by lawful measures. Women are not secure by confinement at home, even under affectionate and observant guardians. Through their evil passions, their unstable tempers, their want of settled affection, and their perverse nature, they soon become alienated from their husbands."

In after-time, the great Mohammedan invasion gave additional cause for keeping females secluded from public view; for whenever a good-looking woman was seen abroad, she was liable to be recommended to the rulers of the land, as Sarah was to Pharaoh, and, like her, to be removed from her family or home.

Among the hill-tribes and the people of Southern India, females of all classes mix with the men, and take part in what is going on. When preaching to these people, the missionary has an opportunity of addressing men and women too, and no doubt some of their success is owing to this state of things. With us in North India the females of the higher classes are confined to the *zenanas*.

Zenana.—*Zan* is a Persian word, and signifies female—wife; *zenanas*, the women's apartments. Every large house in India has a part apportioned to females, where no male ever enters. Here the wives, sisters, daughters, young children, and female servants reside; even fathers seldom enter the women's apartments. Thus, on visiting a *zenana* of one of the highest families at Benares, Mrs. Leupolt said to a young lady, "Of course you often see your father-in-law, and speak to him?" She replied, "I have been married nine years, and have seen my father-in-law once—on the day of my marriage!"

The ladies in the *zenanas* are called *parda nashins*. *Parda nashin* are also Persian words. *Parda* means a screen, curtain, veil; and *nashin* sitting; viz., a person seated behind a screen, modest. When Mrs. Leupolt had visits from *parda nashins*, the lady would come in a closed palanquin, and would be carried into Mrs. Leupolt's room, and when the bearers had left the room, the lady would slip out of her palanquin; or they would come in a close conveyance, sending a note beforehand to announce when they intended coming; then every man was sent out of the way, and was not to show his face in the verandah, or near the house, until the visitor had left. If a lady wished to speak to me, or to consult me, I was sent for and had to sit in an adjoining room with the door open, and a curtain or screen between us. I must say, though, that few of the younger ladies conversed with me for any length of time without just lifting the curtain for a moment to see with whom they conversed.

This seclusion from public is not considered a degradation by Native ladies, but, on the contrary, honourable and respectable; and even Native Christians are inclined to have a tinge of this. I met the other day with a short poem on this subject, which expresses the feelings of

many Native Christians. A European lady was visiting a Native lady, who was beautifully dressed. She asked this lady for whom she dressed, seeing she never went out, and pitied her for being constantly confined to the zenana. The lady is supposed to reply as follows:—

“From pleasures of this life debarred,
They tell me that my life is hard ;
That forced, like prisoned bird to pine,
Such joys as theirs can ne'er be mine ;
That beauty, wit, and gems are vain,
If hidden they must thus remain.

“They tell me that in festal hall,
To be admired and praised by all,
To feel one's self, O, triumph high !
The cynosure of every eye,
The fairest of the fair to be—
This, this is life—bright, glad, and free !

“From such advice I turn away,
It only serves to lead astray.
The dance, the crowd, are not for me,
I envy not their liberty.
Happy as queen upon her throne,
I love to dwell among my own.

“Is there no peace for them at home,
That restless here and there they roam ?
And are they of their lords so tired,
That they should seek to be admired
By friends and strangers ? Thus can they,
'Mid dance and song and jest, be gay ?”

Still the effects of entire seclusion are sad in the extreme. With very few exceptions the greatest ignorance prevails among the Native females of all ranks. They know little or nothing of what is going on in the world ; they can neither read nor write, are credulous and superstitious in the extreme, and are far more wedded to their idols than the men are.

Their chief occupation consists in household duties. To cook the food for their husbands is one of their chief employments ; but, when cooked, the wife is not permitted to eat with her husband. Before he commences eating, the wife must retire. Some years ago, when speaking to my Munshi, a Hindu, on this subject, he said, “I dine with my wife ; but before we sit down to dinner we close every door and window, for if it were known that I ate with my wife, I should be excluded from caste.”

The second chief duty of the wife is the decorating and worshipping of the household god, and teaching the little ones to do the same.

As it would be considered an unpardonable insult to ask after the welfare of the wife of a Hindu, we can only ask after the household, and have scarcely any means of knowing how the family live together ; and if we had, it would be a difficult matter to ascertain the fact. I think, however, that most families live in harmony.

But it is the widows who have had—and most of them still have—the hardest lot in India. There are exceptions, but I fear these are rare. A *parda nashin*, from the time her husband dies, is considered a

widow, although she may be but a child, and may never have seen her husband, having been betrothed in her infancy. From that time she has to content herself with one meal a day, and that of coarse food; she is not permitted to wear coloured clothes; her jewels are taken from her; she is denied a cot to sleep upon; she must sleep on the floor. The menial offices of the zenana devolve upon her, and, as one remarked to Mrs. Leupolt, "she gets more kicks than bread." Widowhood is esteemed a divine chastisement for evil, if not done in this life, yet done in a former birth.

The poor are in this respect more favoured than the rich, for they can become servants, and earn their own livelihood; many also remarry. It is the widow of the higher classes who suffers most. Need we, then, wonder that widows formerly preferred to ascend the funeral pile, and be burned with the husband's corpse, to lingering out a wretched existence of misery and degradation?

But suttee is abolished. I know, however, several cases where young widows, unable to bear all the misery which fell to their lot, ended their earthly existence by jumping into wells. Large numbers, too, having no income, and never having learnt anything whereby to earn their bread, live a life of degradation and shame in the city.

Still the influence of females in India is great. Conversing one day on this subject with Munshi Sital Singh, one of the most intelligent persons among the Natives at Benares, he remarked, "Europeans have no conception of the amount of influence which our females exercise in all our affairs." Yes! everywhere the influence of females is truly great in *Church* and *State*; and, therefore, I would say, let the females of India be imbued with divine truth; let them be gained for Christ, and India will soon be at the feet of Jesus.

The Government have entered the field in the widow's behalf. By a number of good and judicious laws, the condition of the female is ameliorated. Suttee, or the burning of widows, is abolished. A widow may legally hold property, and even remarry—and a few have done so. I remember a case where a Native Babu in Bombay advertised for a wife. He described what she was to be—a widow of from twenty-two to twenty-six years old, pretty, amiable, kind. Photographs were interchanged, and the parties were married, and I was told that they were happy in each other.

Another means which Government have adopted is the establishing of girls' schools. Of these there are a large number. Widows are trained to be teachers in these schools, and this act simply affects the whole social life of the Hindus. No sooner is a widow appointed as a teacher than she says, "I can no longer content myself with one meal a day, for I must work hard. As to my dress, it must befit my station as a teacher; and with regard to sleeping, I must have a cot." The widow thus becomes independent, and although the number of such widows is small compared with the numbers in the whole country, yet this small number will exercise an influence on Native Society. The widows of the upper classes see that there is a way open for the widow to ameliorate her condition, and I have never heard that any of the

Natives, ladies or gentlemen, were displeased at this new state of things.

At Benares his Highness the Maharaj of Vizanagram established female schools. These were superintended by Dr. Lazaron when they were first established, and, although the girls were of respectable families, Dr. Lazaron visited them. Mrs. Leupolt was amused, when she visited this school with him, at seeing all the female teachers with a semi-transparent *chada*, or shawl, over their faces. The school was in capital order. The maharaj did not allow Christianity to be taught in it, and Dr. Lazaron did not allow heathen books to be read in it; he made this agreement with the maharaj before he undertook the charge.

But although Government and the maharaj do a good work, and confer a boon on the girls and women, the highest blessing—the light of the Gospel—is not imparted in any of these schools. For this purpose another agency is required. English ladies have, from time to time, devoted some of their talents to the instruction of females, and there are now in India ladies—such as Mrs. O., of Ghazipore, and others—who are shining lights as servants of Christ. I repeat an instance of this from my former “Recollections,” adding a few words which bear more on this subject.

As I was one day preaching in the bazaar of Mirzapore, a well-dressed Mohammedan stepped forward. He appeared to me to be a head servant in some gentleman's establishment. He had been listening attentively to my discourse, and from his countenance I discovered that I had touched on a subject which he evidently felt keenly. After having given vent to his wounded feelings, and his just indignation, as he imagined, he said, “Sir, you have stated that all men are sinners, and you have taken much pains to prove it, but, sir, this is not true; I admit that there are many sinners, and that I and those around you are sinners, yet there are exceptions, and my late mistress, who has gone to England, was one of them. She was without sin. During a period of eight years in which I lived in her service, I never saw her angry, and I never heard her speak an unkind word to any person. She was very young when she came to India, and soon learnt the language. After a while she read to us, her servants, from the New Testament, and then knelt down to say her prayers.” He then corrected himself, saying, “No; she did not *say* her prayers, but she spoke to God, and told Him all her and our wants. She also had a small school; she spoke to the widows, fed the poor, clothed the naked, and comforted those who suffered in affliction;” or, to use his own words, “she cooled the bowels of those who were in the fire of tribulation.” He then went on to expatiate on her virtues. When he had finished I asked him how his mistress expressed herself in prayer, and what opinion she seemed to entertain of herself. He replied, “This is a point which we were unable to comprehend. She invariably spoke as if she, too, were a great sinner, whereas we all knew that she was sinless.” “Well,” I answered, “do you think that she ever uttered a lie?” To this he indignantly replied, “No, never!” “But,” I continued, “if she called herself a sinner, and you believe that she always

spoke the truth, she must have looked upon herself as such in the sight of God, although you were unable to detect any sin in her; and my statement remains true, that all men are sinners, and can only be saved through Jesus Christ."

The influence of our Christian women at Gharwah, an out-station of our Mission, was also for good. I remember one day coming to Gharwah; I found one of our Christian women, a farmer's wife, ill, and scarcely able to do her work. Some of her heathen neighbours came to help her, and she in return read to them out of the New Testament. At that time there was some commotion in the city of Benares. It was rumoured that a new god had appeared somewhere, and that he had commanded all the women to go out begging for two and a half days, and the women who refused to go would lose their husbands within twelve months. For the two days and a half they must take food with them, for they must not use any of the money they might obtain by begging, but must deliver it in full to the Brahmins. Woe to those who spent a farthing of the money! Thousands of women went, and, strange to say, the rich as well as the poor.

The women at Gharwah and Bahwara asked our Christian women whether they intended to join them. They replied, "No! why should they?" The women replied, "What! are you not afraid of losing your husbands?" They rejoined, "Why should we be afraid? Does not God alone watch over us? Are we not in His care and keeping? Put your trust, too, in God, and you will be safe! And do you not think, by your being absent from home for three days, your husbands may take harm? Stay at home, and take care of your husbands; that will do them more good than your going about begging. Moreover, do you not see that the whole is a trick of the Brahmins? They want your money. To whom has the god appeared? Who has seen him, and where? The whole is a made-up story." "Well!" the heathen women said, "if you do not go, and are not afraid of losing your husbands, we will not go."

When I heard of this decision, I said, "What will the Brahmins say if the husbands of these women do not die?" But I found they were prepared; for another revelation came, saying that the god had exempted two villages from the general rule—Gharwah and Bahwara!

By way of girls' schools, something had been done for years. As early as 1824, Mrs. Wilson established a girls' school in Calcutta. Up the country, in the North-West Provinces, Mrs. Smith, of Benares, was the first who commenced a girls' school. After this had been established, a similar one was commenced in Agra; and now we find such schools all over the country, and thousands of girls are under instruction.

(To be continued.)

RECORDS OF THE MISSIONS.

NORTH PACIFIC MISSION.



NOT since July and August, 1876, has any general review of the Mission of which Metlakahtla is the centre appeared in our pages. Since then, the work has greatly extended. The number of labourers has been doubled; new stations have been established at Massett in Queen Charlotte's Islands, and Fort Rupert in Vancouver's Island; and arrangements are in progress for carrying the Gospel to the Indians in the interior of the mainland. Particulars of all these and other matters have been given from time to time,* and we need only now mention the present distribution of the staff. Mr. Duncan still continues at Metlakahtla, and the Rev. W. H. Collison, who has so bravely started the Mission in Queen Charlotte's Islands, is now again with him, and has ministerial charge of both stations. Mr. G. Sneath, who has lately gone out, succeeds Mr. Collison at Massett. The Rev. R. Tomlinson has left Kincolith to the care of Mr. H. Schutt, in order to go forth into the wilds up the Naas and Skeena rivers. The Rev. A. J. Hall is at Fort Rupert. Bishop Ridley, therefore, on arriving in his new Diocese of Caledonia, will find an expanding Mission, upon which the blessing of God has most evidently rested.

We have now merely to present the Reports and letters of the brethren. All are interesting; but we would draw special attention to the touching account sent by Mr. Collison of the manifest tokens of the presence of the Holy Spirit he has been privileged to see in Queen Charlotte's Islands. The narrative cannot but remind us of the early history of Metlakahtla itself.

Metlakahtla.

Report of Mr. W. Duncan.

Metlakahtla, March 7th, 1879.

This Annual Letter, I am thankful to say, will but recount our wonted experience and progress. To God be all the praise!

Our four services weekly continue to be largely attended, and the Word of God received with deep and solemn interest. Our Sunday-school for adults is conducted entirely by Native teachers; but, instead of Sunday-school for children, I have for some months past conducted a special service for the children on Sunday mornings (before the usual service), and which, I find, is attended by far better results than our previous plan. The Native teachers have not proved successful helpers for the chil-

dren, though they do very well in teaching adults.

Since Mr. Schutt's removal to Kincolith station last summer, I have had the charge of the boys' and girls' day-school. This too I have lately conducted without Native help, as I am anxious to raise the discipline of that school. The infant school I have been obliged to dispense with for a time.

Though we have over one hundred on the catechumen list, we have only had twenty-one adults baptized since my last Annual Letter. Infants baptized during the year number thirty-four.

On New Year's Day—our great day for public business—we enrolled twenty new men into the companies. These,

* See *Intelligencer*, Sept. 1876, and July, 1877, for letters from Mr. Duncan; Jan. 1877, for an account of Lord Dufferin's visit; June and Aug. 1878, for Bishop Bompas's visit; Nov. and Dec. 1878, for Admiral Prevost's testimony; June, 1877, and Aug. 1878, for letters from Queen Charlotte's Islands; March, 1879, for letters from Fort Rupert; Jan. 1878, for some miscellaneous items.

with wives and children, number about fifty souls who have joined our settlement from surrounding tribes during the past year. The new-comers were from Kitsahlan and Kitsamakalum, on the Skeena River, and Kithratla, Kitkaht, and Fort Simpson, on the coast. We have now the whole of the Kitkaht tribe at Metlakahtla.

From another coast tribe, called Kitloab, about 150 miles south of us, we have had some earnest calls for help. Some of this tribe can speak the Tsimshian language, but the most of them speak a dialect of the Quoquolt nation, among whom Mr. Hall is working. A few of the Kitloabs are already settlers here, and I anticipate others will join us; but, in the meantime, the tribe being aroused and craving instruction, we must do what we can for them at their own home. Last summer I sent a Native teacher back with a party who had come as a deputation, and he stayed with the tribe a short time. On our invitation, a party of twenty came to spend Christmas with us, and remained about four weeks. Our people took great interest in them, and they returned home apparently much impressed with what they had heard and seen. As soon as Mr. Collison joins me, we must try to arrange some plan by which this tribe may be regularly cared for.

The past year is noted as the first in which a Native-born evangelist has been taken into the Mission staff as a regular helper. David Leask, who was one of my first little band of scholars at Fort Simpson in 1858, has joined Mr. Collison in the Queen Charlotte Island Mission at Masset.

I must not omit to tell you of the death of Samuel Marsden. His name as a boy was Shooquahnett. He too was one of the few first scholars I had at Fort Simpson, and has been a *faithful and leading Christian* during the whole progress of this Mission. No death that has occurred at Metlakahtla has been felt so much, or has caused such a blank in our midst. His end was truly Christian, and his final parting from his brother elders and myself, just before his death, was very affecting. On his tombstone, which has been made by a Native, is inscribed the words of St. Paul, "I have fought a good fight; I have kept the faith."

You will be glad to learn that our

Native Church elders as a body are doing good service by their consistent walk and zeal in God's work.

The translation of Church Service, Hymns, &c., which I have in hand, I regret to say is still unfinished. My being alone renders it quite impossible for me to give the time and study to the subject which it requires, and I dare not pass such work out of my hands till it is as perfect as I can make it.

Now let me turn to our secular affairs. I am very thankful to be able to report that our progress in temporal matters continues. Twenty-eight of our new houses are up, and I have already in hand deposits from the Indians (who make me their banker) towards the building of other twenty-five. The coming spring and summer I expect to be a very busy time with us in building. The outline of our new town cropping up is stimulating the Indians to greater exertion, and I am happy to say that the industry and desire to improve are rapidly supplanting the Native vices of sloth and indifference; hence how very opportune the visit of our warm and distinguished friend, Admiral Prevost, last summer, and how very appropriate his munificent gift of street-lamps for our village! Before we erected the new lamps, over 100 Indians volunteered to construct a piece of new front road, and they completed their work in about two weeks. Our main road is now over half a mile long, and the lamps, being placed at nice intervals, make us look very grand at nights. The first night the lamps were lit, a lot of the old men became so elated with the scene they persisted in parading the village to enjoy the sight. You may be sure the kind donor of the lamps was duly remembered.

During the past year I have added a large wing to our school, so that we have now ample accommodation for schooling over 200 children.

After this, and since Admiral Prevost's visit, I have erected a number of commodious workshops, covering over 6000 feet of area, and which I have presented to the Native industrial companies. These shops have cost about 250L, but the *whole* expense has been borne by the trade profits. These beginnings, I trust, may lead the way to the Mission ultimately becoming self-supporting.

Next, as to law, it is very pleasing to record that the past year has been remarkably peaceful in the whole district. Our prison has been empty nearly the whole year. In the summer months, however, I experienced an anxious and worrying time in arbitrating about the Indian fisheries, which had lately been encroached upon by the whites. For some three months I had bands of Indians almost constantly coming to me with their grievances, which caused me to have much correspondence and several interviews with the agents of the fishing companies. My position was a very painful one, but God graciously blessed my efforts, and we were preserved in peace. It was very galling to the whites that they could not get any agreements made with the

Indians but through Metlakahtla, and all their efforts to encroach upon our Sabbath rules proved utterly abortive.

As to health.—I am very thankful indeed to add, under this head, that our sick-list has never been at any time large during the year. I can perceive a decided and growing improvement in the health of this people as a community.

Our saw-mill prospers, and is able to satisfy all our demands for lumber, and managed entirely by Natives.

The Indians are straining all they can to build and furnish themselves with proper dwellings; hence I have not thought good to press them to contribute this year. I keep the matter of their supporting their own church, &c., before them. They endorse my views.

Kincolith.

Report of Rev. R. Tomlinson.

Kincolith, March, 1879.

God in His mercy has preserved us through another year, and we are again called upon to give you a brief account of its principal events. Shortly after New Year's Day, 1878, we supplied a long-felt want by erecting a school at Kincolith. Notwithstanding the weather and short days, we completed the building in two weeks, greatly to the astonishment and delight of Bishop Bompas.

In March, Brother Collison was admitted to deacon's and priest's orders on two several Sundays. The ordination took place at Kincolith in presence of many of the Native Christians.

After the ordination, we had an examination of catechumens, when Bishop Bompas baptized seventeen adults and twelve children.

I had long felt that the Christians at Kincolith, while always willing to assist in teaching Sunday-school and in preaching the Gospel among those around them, might do something towards the expense of maintaining Native teachers among the Up River and Kitikshean tribes. I brought the matter before them in the beginning of the year, and asked them to give it their prayerful consideration. At a meeting held some time after, it was decided that subscriptions in kind or money should be secretly brought

together to a certain place. When the subscriptions were all in, a committee was appointed to value the several articles, without knowing from whom they came. The value was set down in a book, and, when added up, resulted in a sum of 12*l.* 1*s.* 2*d.* towards the expense of a Native teacher for the Kittackdamin; 6000 ft. of lumber was also presented by the Kincolith Saw-mill towards the erection of a school-house, and a bell from another person. These gifts have tended to lessen the expense of that Mission.

In May, Brother Collison and I made an extensive tour among the Kitiksheans, so as to get as good a knowledge of the necessities of a Mission among those tribes as we could; at the same time we so arranged as to have an opportunity of preaching the Word, not only at the several villages, but also frequently on the way, whenever we met with parties on their travels. We also took three Native teachers with us, and either left them at, or sent them forward to, some of the villages.

In the beginning of July, we were strengthened and cheered by a visit from Admiral Prevost, the Mission's oldest friend. Though his visit was much shorter than we could have wished, all felt the good effect of it. Several of the chiefs and principal Christians made most interesting and

affecting speeches on the occasion. Two of them have since been called to their rest.

According to instructions, Brother Schutt moved to Kincolith in July. Shortly after his arrival, I started on a tour among the Up River and Kitikshean tribes, principally the former, who were then at their several fisheries. I had abundant opportunities for addressing them, and I was much gratified to perceive a steadily increasing appreciation of the Gospel, and a wish to know more of it.

After a four weeks' tour, I went to Victoria. While in Victoria, I was put upon the commission of the peace. The proposal was made to me quite unexpectedly by the head of the Government, and I did not feel justified in declining the offer. Already good begins to result from it. The hearts of the well-disposed are strengthened, while the ill-disposed whites are restrained from molesting the Native settlers.

The Word preached has been steadily taking root in the hearts of some of those at the Kittackdamin village at the head of navigation on the Naas River. We have had a Native teacher among them all the summer and autumn. At their request, I prepared to erect a school-house at their village. The materials were all got ready at the Kincolith Saw-mill, and then forwarded up the river. A little before Christmas we commenced to build. This was the signal for a rather savage attempt on the part of the heathen portion of the tribe to hinder us; but the good hand of our God preserved us all, and this attempt has led to our taking a step, which we should eventually have had to do—the present site of the village is a very bad one—viz., to put up the school-house on a capital spot, with all the requisites for a village site, about

two miles below the present village. Several families have promised to move to this place in the summer. We built, roofed, lined and floored the school-house in ten days, and then, to the number of about thirty, went to Kincolith for the Christmas, and after New Year to Metlakahtla, whither we were accompanied by a number of the catechumens from Kincolith. While at Metlakahtla, we held our examination of catechumens, when eleven adults and one child were accepted from Kincolith, and one from the Kittackdamin, who has exhibited great consistency of conduct for the past two years. After the baptisms, we all returned to Kincolith, and I proceeded to Kittackdamin, where I remained till the middle of February.

At Kincolith, during the first half of the year, there were signs of steady progress in the spiritual life and moral conduct of the Christians; nor were they behindhand in improving their temporal condition; five new two-storey houses were put up, and preparations made for the erection of several others. During the latter half of the year, however, a feeling of unrest has manifested itself, partially, no doubt, attributable to my removal. Any change must necessarily cause more or less of such a feeling; but I trust that God will so overrule matters that no serious stop may be put to the progress which has marked the last few years of the Kincolith Mission.

Our arrangements for the present year may be shortly summed up as follows:—Mr. Schutt at Kincolith, a Native teacher at Kittackdamin, another Native teacher at Kitwingach, on the Skeena River, one hundred miles from the Kittackdamin, myself and family to move inland to a central spot, probably near the Kishpujoux, from which to itinerate.

Report of Mr. Henry Schutt.

Kincolith, Feb. 1st, 1879.

In July we received instructions to move from Metlakahtla to Kincolith, to take charge of this latter station in the place of Mr. Tomlinson, who was moving inland.

The village is, as you know, at the mouth of the Naas River, which at this place is from two to three miles wide. The total number of Christians, chil-

dren and adults, is about 150, while there are some sixty others as yet unbaptized. Many of these are earnestly trying to walk in God's way. They are regular in their attendance at church and school, and we hope before the end of this year to number many of them amongst the list of baptized converts. The village itself is in a transition state. The new town is being slowly but

gradually built up. Already there are eight new houses up, and in the course of the year others will follow.

The completion of the new town we regard as of considerable importance; for we look for good results in the improved social and moral condition of the Indians, where each family will have a separate dwelling-house, and this again divided into proper apartments, suitable to the various members of the family.

At Christmas the village was, for the first time, lit up with street lamps, kindly presented by Admiral Prevost, who had paid the settlement a visit during the summer.

The Church.—We have held regular services three times on Sunday, and also on the Wednesday evenings. These have been well attended, every one coming except the aged and the sick. The Indians are very attentive, and listen eagerly to the Gospel message. Frequently, after service, some of them will come into the Mission-house, and ask to have the text again read to them, and to be retold some of the words they have heard, and while so doing we can hear them uttering the words, "Ahm matlask," or "good news." The Indians are very fond of singing, and sing very sweetly some of the Gospel hymns, their favourite one being, "To the work!" We have just finished translating the hymn, "My God, my Father, while I stray," and the Indians enjoy singing this very much. The Sunday-schools are also well attended, the teachers being Natives, who meet in the Mission-house on Saturday evenings to be prepared for their Sabbath work.

The Schools.—The work in the day-schools has also been carried on uninterruptedly. It is very pleasing to see the eagerness the children show in coming to school after hearing the bell toll. With the thermometer ranging from 10° to 14° above zero, they can be seen hastening, bare-legged and bare-headed, to their lessons.

In the afternoons, Mrs. Schutt has school in the Mission-house for the women, when about twenty attend. The

Tuesday afternoon meeting is devoted entirely to Bible reading and teaching. In the evening, school is held for the men, when from twenty to thirty attend. On Friday evening, I take both men and women for practice in singing. At present we have no harmonium in church or school; but, according to their means, the Indians have promised to subscribe for one. Another great want we feel is the lack of a few suitable papers, such as *British Workman*, *Herald of Mercy*, &c., to lend to the adults and elder children for home reading. Frequently the Indians come in and ask for picture-papers to look at or read. An illustrated Bible would be very useful and interesting.

While the people were away at their salmon-fishing in autumn, one of them was taken ill and brought home to die. He was a great chief, who had for many years been leading a very savage and wicked life. But lately a change came over him, and he joined this settlement with a view to leading a better life. When Bishop Bompas came here last winter, he baptized him by the name of Paul. He was very penitent for his past life, and was earnestly trying to follow good ways, when illness and death overtook him. Just before his death, he gave very clear testimony that he had found pardon and peace in Jesus. At the conclusion of the funeral service, the people sang Sankey's hymn, "There will be no more parting there." His only son, a young man of twenty years of age, has just been baptized, and also received the name of Paul. He is shortly to be married to Rhoda, one of the girls in the Mission-house, who is also the daughter of a chief of the first rank.

Several of our young men have lately gone up the river to work at a fish-curing establishment kept by white men, and, amidst the temptations around them, it is pleasing to hear that they are conducting themselves in a very orderly and becoming way, and setting a good example to all that are gathered there.

Queen Charlotte's Islands.

Letters from the Rev. W. H. Collison.

Massett, Aug. 17th, 1878.
The Hydahs were glad to see me

again amongst them, and on Friday evening, July 5th, I conducted a service

with them on the strand in front of the fort, in which many of the Tsimshians joined us. On the following morning we embarked in twenty-five canoes, and, coasting round by the Alaska territory, we reached Cape Fox in the evening, where we encamped in front of the Kitakanets' village.

Next day, Sunday, July 7th, I conducted two services and held school twice in a large Indian house lent me for the purpose by Kinnanook, the chief of the village or tribe. This man was very glad to see me, as he states that, owing to the care bestowed on him some three years ago by Brother Tomlinson and Mrs. Collison at Metlakahtla, when he was brought there suffering from several gun-shot wounds, he was restored to health again.

As I had Tsimshians and Kitakanets as well as Hydahs present at both services, I had to use both the Hydah and Tsimshian languages, as also the Chinook. The latter is not a distinct tongue, but is made up from the various languages spoken on the coast and inland with a large proportion of the French-Canadian added. Now that I have acquired the Tsimshian and the Hydah, I long to become acquainted with the language of those more northern tribes, as when stationed at Metlakahtla, or itinerating around, I must often come in contact with them; and though I can convey instruction to them through the medium of the Chinook, yet through the medium of the mother tongue is the shortest way to the heart.

Whilst yet encamped at Cape Fox, Edenshaw and his son, Cowhoo, both Hydah chiefs, who had seen Admiral Prevost when commanding the *Virago* some twenty years ago or more, expressed an earnest desire to see him ere they departed for the Islands. This desire I was anxious to gratify, as it was to this chief Cowhoo that Admiral (then Captain) Prevost had given a copy of the New Testament when, as a boy, he came on board his ship at Victoria. I knew also the value which a little advice from the Admiral would have upon them just at this time when their hearts and minds are opening to the reception of the Gospel. We embarked, therefore, and arrived at Metlakahtla early on Monday morning,

having travelled all night. Admiral Prevost was very glad to see them, and counselled and encouraged them to hearken to and receive the teachings of the Gospel, a copy of which he presented to each, in which he wrote their names.

On the following morning we returned to the village where we had left the Hydahs encamped, but found they had all gone off. I was not a little surprised at their sudden departure, and surmised that something was wrong. On entering the chief's house, I was informed that several of his tribe had been previously engaged in the manufacture of intoxicating drink, and had a considerable quantity of it concealed. After my departure on the morning of Monday, they brought a quantity out and distributed it to those of the Hydahs who were willing to drink it. After this, several of the Hydahs became purchasers and gave it to their friends, and, at length, many of both the Hydahs and Kitakanets were drunk, and some fighting ensued, in which one young man, a Hydah, entered the chief's house, and, lifting a seat, hurled it at an old man who is the chief's father. Fortunately the old man lifted his arm in time to protect his head, but he received a cut and bruise on his arm. It was well that the chief was not present when this occurred, or fire-arms might have been used, and, on his entering, his family concealed it from him until the Hydahs had gone. The person, however, who inflicted the injury made some restitution on the following morning by paying ten blankets and a Hudson's Bay gun to the old man whom he had injured. His son, the chief, however, when acquainted of the fact, was very angry, and will not be appeased by what has been paid. I wrote a note at once to Brother Duncan, asking him to communicate the whole to the American authorities, so that they may put a stop to the illicit manufacture of intoxicating liquor at this village. I have written to both the Indian and Excise departments, and have represented matters personally to a gentleman who was in the Dominion Parliament as a representative of the colony, and I am determined to do all I can to stir up the authorities to put a stop to it amongst the Hydahs also.

On July 23rd, I started again by canoe to visit Skidegate and the south, as I had promised to do.

I was well received by the Indians, who came down to the water's edge to meet us, and carried up everything in the canoe, and lastly the canoe also to the chief's house, to which we were directed. Here we were well entertained to various dishes of Indian food, of which I partook heartily and thankfully, notwithstanding the presence of some thirty males and females, who sat around on the floor, gazing at me all the time. When we had finished the "bill of fare," I stood up and addressed those present, informing them of the purport of my visit, and invited all to attend and hear the message of the Gospel on the morrow. With my crew I then sang the Hydah evening hymn and prayed, after which, being very tired, I spread my blanket and was soon enjoying sweet rest on the floor.

Sunday, July 28th.—I was solemnly impressed with the importance and responsibility of my duty as the first messenger of the Gospel to Skidegate. No doubt many of them had heard something of it in their visits to the mainland or Victoria, but many had not even this advantage, and none of them had ever heard the Word in their own tongue and at their own encampment.

Whilst I was speaking, a party of Indians arrived from Clewe, a village some fifty miles further south. The object of their coming was to invite the principal men of the Skidegate tribe to a giving away of property, and hence, according to custom, they kept up a peculiar loud whooping cry from their canoes for about ten minutes before landing. I was glad to see, however, that not one left the house, so deeply interested were they in the good news.

In the afternoon I went and invited the strangers to come and hear the Word. They attended, as also three white men who have lately settled further up the inlet for the purpose of trading with the Indians and purchasing their oil, &c. I addressed them from the parable of "The Great Supper." Afterwards we had our usual evening hymn and prayer. On the following day (Monday) I proceeded up the inlet to visit another tribe on Gold Harbour, but I was disappointed, as they had all

gone off to the West Coast to catch halibut and dry it for winter food. I visited the little place where the white men have established themselves, and they were very glad to welcome me. I had an interesting conversation with them, and found them men of education and intelligence. They appeared anxious that a Mission should be started in the vicinity, and I believe, from what I saw and heard, and from the reports of the Indians themselves, their influence will be for good. I was glad to find that, though their books were very few, they had the "Book of books" amongst them.

On my return in the afternoon, I again assembled a meeting, at which the Clewe Indians were again present. When I had concluded, they expressed their desire to speak, that I might know their hearts, as is the Indian custom. One man was appointed to convey to me the feelings of all, and some fifteen minutes were spent in instructing him what to answer me. At length he spoke as follows:—

We are all rejoiced at your coming. Our hearts are glad that you have visited us. We feel that all you have told us is true. We knew the Tsimsheans when they were very wicked. We knew them before Mr. Duncan came amongst them. They often attacked us when we visited them for trade. We had often to fight, and many were killed, and whoever conquered took slaves. In bad weather, and when men are engaged in dirty work, they wear bad clothing; but when good weather comes, and all dirty work is ended, they cast off the bad clothing and wear good clothes. So it is with us. Whilst the Tsimsheans and the tribes around us were wicked and deceitful, we had to be like them; but now a better time has come, and we have got good hearts to all men. We want to be taught also. We heard that you had come to Massett, but we need you here also. Some years ago we were very powerful at Skidegate; but we began to go to Victoria every year, and our people brought drink and disease amongst us, and very large numbers died both at Victoria and here. So now we are but few. But we cannot give up all our customs. We want to give away property as formerly, and to make feasts and burn food when our friends die. Our people must continue to paint their faces. We would like also to have a saw-mill, that we might build good houses, and a store, where we might purchase cheap goods, as at Metlakatla. If you procure these for us, we will do as you desire us.

Such was the purport of their reply, manifesting a desire to hold on by their own superstitions and errors, and at the same time anxious to learn the truth. No doubt but what, when more enlightened, many of the Hydahs will not be more averse than were the Tsimshians to cast away these, their right-hand superstitions, and accept the truth as it is in Jesus.

The Clewe Indians, to whom I have referred, and whose encampment is about fifty miles south of Skidegate, should have instruction and assistance as soon as possible, as they are more numerous than the other tribes, and have a large proportion of children and females amongst them. This is accounted for by the fact that they are almost free, as yet, from the vices which have been introduced amongst the Skidegate and other tribes from Victoria and Stickeen. Clewe is also situated midway between Skidegate and the south, where other tribes are located. I had an interview with Kitgun, the chief, and promised to visit his tribe, either from Massett or Metlakahtla, as soon as possible. The distance from Massett to Skidegate or Clewe is about equal to the distance from Metlakahtla to the same places.

Oct. 26th, 1878.

As to the Hydahs generally, though the great majority around appear unconcerned about their spiritual state, yet the truth is making progress, and not a few are inquiring earnestly for the way of life.

At a little social meeting which I had a few days past, the principal chief said, "I was careless and unconcerned about the message which the white chief brought us, but I can be so no longer. Even at night, when I lie awake on my bed, I cry to God to pardon my many sins and save me. I know now it is true—all true, and I want to be safe in the Ark, even Jesus the Saviour;" and he continued at some length exhorting the others to receive the Word.

I trust he may have grace given to enable him to stand firm, as he has many temptations. Another chief also spoke with intense earnestness and feeling. He said, "A short time since I was blind, and knew nothing of these great things. But Jesus has opened my eyes, and now I see. Jesus is the

way, and I am in that way now. I am happy, very happy; but one thing keeps me back, and, when that is over, I will seek to be baptized, and live only for God."

This one thing referred to is a giving away of property on account of a deceased brother whose effects he took charge of, and promised to give away property, and put up a carved pole to his memory. As he has already promised, and given notice to the tribe, he does not wish to draw back. Another—a young man—is already obeying the injunction, "Let him that heareth say, Come;" and at the Salmon Fishing and elsewhere has endeavoured to gather his friends together for prayer and praise. For all such I would beg an interest in your prayers.

Massett, March 20th, 1879.

In October last, having mastered the difficulties of the language, I was induced to commence a weekly prayer-meeting. At this meeting we opened with a hymn, after which I prayed, and then delivered a short Gospel address, at the close of which I invited those of them who understood the solemnity and responsibility of prayer, and to whom God had given hearts to pray, to lead briefly and successively in audible prayer. Several then prayed, after which we sang a hymn, and I then closed with a short prayer and the Benediction.

This mode of conducting the prayer-meeting was attended with good results, as it united those who were in earnest, and who had received the truth into their hearts, more closely together, and led several of those who were halting between heathenism and the truth to decide for the latter.

Thus a band was formed (amongst whom were several of the chiefs and principal men) which confronted the heathen customs on the one hand, and drunkenness and gambling on the other, and, having come out boldly on the side of the truth, their influence was soon perceptible.

I dare not attempt to convey to you in words the intense earnestness and fervour of the petitions which they offered up on behalf of themselves, their families, and the surrounding villages; whilst, at the same time, there was nothing like excitement, but rather a

calm solemnity and quiet earnestness prevailed amongst all.

And surely our united petitions were graciously answered, and a great change was soon apparent.

The Lord's Day was observed by the majority, and the services of the day attended by almost all encamped, as well as by a number from the opposite village, which is about three miles off.

The flag which I received from the Missionary Leaves Association, to hoist on Sundays, in order to acquaint them of the weekly return of the day of rest, now no longer hangs alone; but nine of the principal men now follow the example shown by the Mission, and have set up their banners also.

Dancing has been abandoned, and the medicine work is almost overthrown; and, in passing along the village after dark, my ear is now often greeted with the Christian hymn or the song of praise, where formerly the noise of the heathen dance, or the frantic orgies of the medicine-man, drowned all other sounds. Notwithstanding all this, there were still a number who cared only for gambling and "Fire Water," and who were such slaves to these practices that they "cared for none of those things."

I had interfered myself in some disputes, where parties who, in gambling, had lost everything, and in reckless desperation had broken into the houses of those who had won their property, and re-seized it. This property I had taken and lodged in the Mission-house, awaiting the arrival of Brother Duncan, or some person who could legally adjudicate in the matter.

But with the arrival of the Hudson's Bay Company's steamer in December, a gentleman named MacKenzie came to take charge of the Company's Trading Post on the islands; and I was very glad to find that, just before leaving Victoria, he had been appointed as a justice of the peace.

He rendered us much assistance, and his first step was to appoint several constables whom he selected, with my recommendation, from those who were longest under instruction, and who had been amongst the first to join us.

Indeed such a step would have been impossible some two years since, but here, as amongst the Tsimsheans, the advent and teachings of the Gospel

prepared the way for the righteous administration of the law.

Several offenders were brought to justice, and a court was held in the school-room, which I lent for the purpose; and, after due trial, the most notorious offenders were fined, and made to lodge property to a large amount for a term of several months as a security for their future good conduct.

Thus a change has been effected during the past three years, in the contemplation of which I can only exclaim, "What hath God wrought!"

The charms and rattles of the leading medicine-man are now in our possession, he having given them up, and he is now an earnest inquirer after the truth, and is always present at the services. He was first brought into contact with the truth shortly before Christmas last in the following manner.

A young man was brought home very sick, and I went to see him, and found him suffering from a severe attack of "brain fever," brought on by his swimming for some time in the cold salt water, in order to cure a severe headache which he had.

I did all I could to alleviate his sufferings, and instructed his relatives as to how they should nurse him. This resulted in his resting more easily and in his obtaining some sleep, to which he had been a stranger for several nights.

Not satisfied, however, with this, they sent off for the medicine-man, who was encamped up the inlet. He arrived at midnight, and at once commenced his whooping and rattling. This he continued at intervals, until the following day, when I paid him a visit.

The house was full, and the patient evidently much worse. The medicine-man, or "Scahaga," as he is called in their own tongue, had just finished another performance, and sat down exhausted as I entered.

All appeared surprised at my intrusion, but I knelt down beside the sick man, and took his hand to feel his pulse. I shook my head, and then informed them that he was much worse. The medicine-man then answered in his own defence, and commenced by informing me that he had found out the cause of his sickness. A man from the other village had caused it by snatching the cap from the head of the sick man when up the inlet together, which had led

to his being smitten or bewitched by a land otter. To this statement several agreed, as they stated the nervous twitches and convulsive movements of the sick man were exactly similar to the movements of the above-mentioned animal.

I then addressed them all on the power of God and His dealings with man, and how that He alone bringeth down and raiseth up. I then called upon all to join with me in prayer for themselves and also on behalf of the sick man. The medicine-man was evidently humbled and discomfited, though ashamed to acknowledge it before so many. Shortly afterwards the young man died, and I attended his funeral, and gave an address and prayed, according to portions of the Burial Service. The medicine-man was present, and most attentive.

From that time he appears to have lost faith in his profession, though he informed me that the "Scahnawah," or spirit, appeared to him, and advised him to continue his medicine work, which would be a source of great gain to him; but that he had replied, saying God's Word had come, and he was determined to give up his practice, and seek the salvation of his own soul. His long hair, which has never been cut, and which folded up serves him for a pillow at night, he speaks of having cut off, as soon as he can do so with safety to his health. When I see him sitting at our services, clothed and in his right mind, I am reminded that the Gospel is now as ever "the power of God unto salvation."

On the arrival of the Indians from the other villages in canoes before Christmas, the usual custom of dancing with painted faces and naked slaves, with their bodies blackened, casting property into the water, was dispensed with, and instead I had trained about 100 adults and children to sing the

anthem, How "beautiful upon the mountains." On the approach of the canoes four abreast and in line, with flags flying, those on shore sang this chant very heartily, after which there was a discharge of several cannon. All were dressed and clean, both on shore and in the canoes, and, after three hearty cheers, the visitors disembarked, and were conducted to the various houses which were to receive them. The unanimous opinion of all was, that the new and Christian welcome was far superior to the old heathen custom.

David Leask, of Metlakahtla, arrived to assist me on the 12th of December.

In my translations I have succeeded beyond my expectations; and we have now portions of Scripture, a catechism, the Commandments, and the Lord's Prayer, the general confession and thanksgiving, several collects and other short prayers, and ten hymns, besides a series of "Short Addresses on Great Subjects," all translated into or composed in the Hydah language.

The last hymn which I composed is a great favourite. We sing it to the tune of "Jesus of Nazareth passeth by."

March 21st, 1879.

I have registered thirty names on the Catechumen List, and there are many others desirous to have their names also entered. These are all adults, and many of them heads of families, so that a considerable number of children will be ultimately presented for baptism also.

For the better accommodation of these people in assembling for Divine worship, a small Mission church is required, capable of seating about 350 people. To erect and furnish such a building, together with a small school-house for fifty pupils, a sum of about 300*l.* is required. Will not some friends assist in the building of the first church in the "Far(thest) West?"

We are compelled, by lack of space, to defer the Reports from Fort Rupert; but as Mr. Hall's letters up to the end of last year were printed in our March number, it will suffice to say here that, after twelve months' labour (he only landed in March, 1878), he has an attentive and increasing congregation of Quoquoit Indians, numbering already eighty, the majority being *men*—and men who have frequently committed murder. We cannot doubt for a moment that the grace of God will work miracles among them, as it has done among the Tsimsheans and the Hydahs.

THE MONTH.



N August 19th, as we are going to press, a bundle of letters has come in from Central Africa, *via* the Nile, comprising no less than 220 pages of manuscript. We can but give a brief summary of the contents, gathered from a hasty perusal of this remarkable budget.

The chief news, that our Nile party had reached Mruli, on the borders of Uganda, and had met Mr. Wilson (not Mr. Mackay—he had remained with the king), was anticipated by Colonel Gordon's telegram, mentioned in our last number. We have now to report, with deep thankfulness, that the detailed intelligence in all the letters is of the most favourable and hopeful character.

The Nile party, it will be remembered, were at Regiaf, beyond Gondokoro, on Nov. 7th (April *Intelligencer*). Next day Mr. Pearson was taken seriously ill. By the blessing of God upon Mr. Felkin's medical skill, he was raised up again; but the party were detained for ten days, and they only reached Dufii on Dec. 3rd. From this place there are two routes to Mruli, one across country direct, and the other still up the Nile into the Albert Nyanza, and then by land from Magungo. The latter was adopted by Mr. Pearson, and after various adventures they reached Foweira, on the river above the falls, on Jan. 8th. Both Mr. Pearson and Mr. Lichfield had suffered a good deal on the road, and the dragoman engaged in Egypt had died. They had met Mr. Wilson, who had come from Uganda to meet them, at the village of Kisuma (or Kisoono) on Jan. 3rd. At Foweira Mr. Pearson was again ill. On Jan. 21st they went forward, and reached Mruli Jan. 27th. On Feb. 2nd, our latest date, Mr. Pearson writes that he and the rest were well, and were to start for Mtesa's capital next day.

They all express a hope that the news of their safe arrival might reach London in time for the Society's Annual Meeting in May!

The following letter had been received from Mtesa:—

“Date December 26th 1878

“To My Dear friends Rev. G. Litchfield Robert Felkin Charles William Pearson

“I have seen your letter and Mr. Wilson he is on his way already to you, and I shall be glad to see you in my kingdom and I wish that you may reach here safely by the help of God

“Yours faithfully

“Friend Mtesa King of Uganda”

The letters from Mr. Wilson and Mr. Mackay are full of interest. The last previously received, which were printed in our February number, were dated Aug. 15th, 1878, from Kagei. On the 23rd they set sail for Uganda in the *Daisy*. On the 28th they were wrecked at Mkongo in Uzongora, on the west side of the Lake (the place is marked in Stanley's map), and thought the little vessel's voyages were numbered. They succeeded however in beaching her, and, making a tent with the sails and oars, got under shelter. The barbarous people showed them no little kindness, and next day provided them with huts. They then set to work to repair the *Daisy*, and after eight weeks' hard labour launched her once more on the Victoria Nyanza. During this time they subsisted entirely on boiled plantains, except that Wilson shot a few “spur-winged geese.” They set sail again on Oct. 24th, were nine days at sea, and three days marching from the landing-place in Uganda to the capital, and finally, as Mackay says, arrived “*at home*” Nov. 6th.

They were received very cordially by Mtesa, who handed them a huge

packet, which had arrived from Dr. Emin Effendi, one of Colonel Gordon's officers, containing a hundred copies of English newspapers, and cuttings from the *Intelligencer* and *Gleaner* to May, 1878, from which they learned the glad tidings that notwithstanding the grief of the Society at the death of Smith and O'Neill, the Committee were resolved, in the strength of God, to prosecute the Mission, and that reinforcements had been sent off *via* the Nile. A letter from Dr. E. further informed them that three missionaries were on their way up the river. On Nov. 19th Mr. Wilson left Rubaga with 300 Waganda porters supplied by the king to meet them, and at Foweira he found English letters to May 3rd, giving full particulars of the Committee's plans. Almost at the same time the mail of the same date *via* Zanzibar and Kagei reached Mackay in Uganda.

Mr. Mackay gives most interesting accounts of his intercourse with Mtesa and his chiefs. Every Sunday, after Wilson left, he conducted service at the palace for the king and chiefs, speaking in Suahili without an interpreter, and Mtesa interpreting into the Uganda language for the benefit of those who did not understand Suahili. On Christmas Day a special service was held, all the chiefs being in "extra dress," when Mackay explained the great event of the day. He regards Mtesa as most intelligent, and quite inclined to listen to the Word of God. Gratifying instances are mentioned of the influence already exerted upon him. Some Arab traders arrived to buy slaves, offering cloth in exchange, and saying they had come from the Sultan of Zanzibar. Mackay vigorously opposed them, informed the king of the Sultan's decrees against the slave traffic, and of the cruelties perpetrated upon its victims. Then he gave a lecture on physiology, and asked why such an organism as a human body, which no man could make, should be sold for a rag of cloth which any man could make in a day. The result was not only the rejection of the Arabs' demand, but a decree forbidding any person in Uganda to sell a slave on pain of death! By another decree Mtesa has forbidden all Sunday labour, and the question of the evils of polygamy has been seriously discussed by him and the chiefs. The Uganda fleet had returned from Ukerewe, where it would have massacred Lukongeh and all his people, as a punishment for killing Smith and O'Neill, but for Mackay's strong representations. Lukongeh had given up Smith's rifles, &c., which Mtesa and his prime minister wished to have, but Mackay said he would hand them over when certain proposals of his for the peaceful settlement of the quarrel with Ukerewe and other places had been carried out. He was on capital terms with the chiefs, and was teaching numbers of people to read, having made large alphabet sheets for the purpose. He describes the Arab traders as most bitter against the Mission. They are distilling ardent spirits from the plantain, and drunkenness is spreading in consequence.

Mtesa was about to send fifty canoes across the Lake to Kagei to fetch Mr. Stokes and his party.

Such is a rapid and imperfect summary of the intelligence received to-day. Praise God from whom all blessings flow!

THE consecration of the four new Bishops—three of them for countries in which the Society has Missions, and two of these receiving their stipends from its funds—took place, as intimated by anticipation in our last, on July 25th. The ceremony was performed by the Archbishop of Canterbury, assisted by the Bishops of London, St. Alban's (Dr. T. L. Claughton), Rochester (Dr. Thorold), Lichfield (Dr. Maclagan), Gibraltar (Dr. Sandford), British

Columbia (Dr. Hills), and Bishop Alford. The sermon was preached by the Very Rev. W. R. Fremantle, D.D., Dean of Ripon, from Acts i. 8—"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both *in Jerusalem*, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

Bishop Ridley sails (D.V.) on Sept. 13th. Bishop Speechly will be in England a month or so longer.

This present *Intelligencer* contains much information respecting the Society's work in both the new dioceses. We print an interesting summary of the Travancore Mission, by the Rev. J. W. Richards; and the department of Records of Missions is occupied by the reports from Metlakahla and the other stations on the North Pacific coast.

MRS. LAKE, the widow of General Lake, entered into rest on August 12th. She was his true help-meet during his six years of office in the Secretariat of the Church Missionary Society, taking a deep interest in the Missions, showing much kindness to the missionaries, and working hard at her desk to lighten her husband's labours. Many MS. books and papers are now in our possession, and in almost daily use, containing extracts, abstracts, notes, &c., which she made for him. Truly they were lovely and pleasant in their lives, and in death they were not long divided.

MRS. GOBAT, the widow of the late Bishop of Jerusalem, only survived her venerable husband a few weeks. She died on Aug. 1st, and their remains are laid side by side on Mount Zion, the spot they loved so well for the King of Zion's sake.

WE are sorry to say that the Rev. C. B. S. Gillings, late of St. John's Hall, Highbury, who went out to Lagos at the beginning of the year, has been sent home invalided by Dr. King, the clever African physician who now has the leading practice on the coast.

THE Rev. J. R. Wolfe, of Fuh-chow, arrived in England on Aug. 17th. Up to the time of our going to press, there is no definite news of the result of the trial.

THE Rev. A. E. Moule, who arrived in England on July 3rd, earnestly asks our prayers in behalf of the Christians of Great Valley, who are threatened with severe persecution. He has received a letter from the Rev. A. Elwin, dated Hangchow, June 28th. There had been fresh baptisms, and "clear courageous profession" from some inquirers. To four of them Mr. Elwin said, "After baptism you will probably be persecuted: what will you do then?" Two of them at once bent their heads, drew their hands across their necks, and said, "We will die for Christ." Another inquirer, being exhorted "not to fear man," replied, "No, I will not fear man; I will fear God." The latest news was that the persecution was spreading. In one place the converts were threatened with expulsion; in another with the destruction of their houses.

THE death of Mr. Keith Johnston, the leader of the Royal Geographical Society's expedition to Lakes Nyassa and Tanganika, is a heavy blow to the cause of African exploration, though we trust other able and enterprising

men may be found to take his place. The C.M.S. has a special reason to respect his memory, for it was he who, at the cost of much labour, prepared the valuable table of the population of the world, classified according to religions, which appears in the new edition of the *Church Missionary Atlas*. The late General Lake, in a memorandum left by him respecting the then unfinished Atlas, expressed warmly his thanks to Mr. K. Johnston for this important contribution.

THE Masters and Students of Oundle School, Northamptonshire, have offered two Scholarships of the value of Rs. 5. per mensem for competition in the C.M.S. College, Cottayam, Travancore. Bishop Speechly, of Travancore, and the Rev. J. H. Bishop, late Principal of the Cottayam College, were *alumni* of this School. The Rev. H. St. John Reade, M.A., is the present Head Master.

WE have not heard lately from Mr. Vaughan respecting Krishnagar. He has been ill, and was obliged to take a sea voyage to the Andaman Islands, which, we rejoice to hear, has quite restored him to health. The Rev. H. D. Day, who joined the Mission last year, writes:—"The Caste question may be looked upon as won. The last Church Conference passed off without any hitch, and several of the despised brethren were present. The seceders to the Roman Catholic Church have returned. They never entirely seceded, refusing absolutely to be re-baptized. The R. C. priest has spent a good deal of money to no purpose."

THE Rev. A. Menzies, who arrived at Frere Town on June 1st, writes:—

We reached Mombasa harbour on Sunday evening, the 1st of June, between seven and eight o'clock. It was too dark to see the beauties of the situation, the sun having set before we got near enough to the harbour, and in less than half an hour there was just sufficient light to find our way in through the narrow channel; and the patience of our friends on shore, as well as our own, was well-nigh exhausted before we reached the anchorage. The *Highland Lassie* just crawled into port. Mr. Streeter and Mr. Handford came off in a boat to welcome us to Frere Town, and great was the joy and thankfulness all round; we were so heartily glad to reach this pleasant spot, and to be once more on dry ground. My wife and Mrs. Handford suffered a good deal from sea-sickness on the way down. The Native teachers and a goodly number of the school-children were assembled on the beach, and gave us an affectionate greeting on landing. It was like meeting old friends on the West Coast; and, indeed, everything about us—the birds, the flowers, the trees and shrubs, &c.—is exactly what we have been long familiar with on the other side of the Continent. There are

very few things here new to me, and the superiority of the West to the East, in point of civilization, is manifest to the most casual observer, and, of course, it should be so.

On Friday evening, June 6th, I met the communicants' class for the first time. They are all Christians from Bombay, and understand English pretty well. I was very pleased to see so many present on this occasion, and felt as though I had been suddenly dropped down in the midst of my class at Christ Church, Pademba Road. The faces of many seemed quite familiar. We had a delightful time together then, and again on Sunday morning, when I gave the Sacrament of the Lord's Supper to thirty-three, including ourselves—our first communion on the East Coast of Africa. May the Lord spare us to see many of these refreshing seasons, and to witness a large increase to the number of true believers in Frere Town! I attended a morning class on Sunday, which the catechist (G. David) takes, and preached through him in the afternoon; but I found this altogether so tame and unsatisfactory a process, that I trust I may be enabled, before the year closes, to acquire sufficient Swahili

to tell something of the Redeemer's love in a tongue they can understand.

I have devoted a morning to the inspection of the day-school and the examination of the children. I took the first class in Scripture, and heard them read both in English and Swahili, gave them a dictation lesson, and looked carefully over their copy-books and the writing on slates. Then Mr. Handford wrote a hymn-tune in all its parts—in the Tonic Sol-fa notation upon the black board—a tune the children had never seen before, and they sang it off at once quite correctly as to time and tune. I was greatly pleased with the excellent behaviour of the classes and the manner they performed all their school exercises. Mr. Handford's school is one of the most encouraging branches of the work at Frere Town.

We have met twice—on Monday the

2nd, and again on the 9th—for the usual weekly prayer-meeting. Very enjoyable and refreshing times we have found them. There is nothing that will bind us to one another in brotherly love, and strengthen us for our work, so effectually as this weekly meeting for prayer and reading the Word. May the Lord lead us to prize more and more highly this great privilege of drawing near to Him, the only fountain of good!

The seasons have been more favourable this year, and there is a prospect of a good harvest of rice and other fruits, for which Mr. Streeter is very thankful.

There is also very little sickness among the people in the settlement—another cause for thanksgiving. We have had a good deal of rain, and the air is delightfully cool and pleasant.

Mr. Streeter's letter, describing the baptism on Easter Sunday of the first-fruits from among the freed slaves, to which we referred in our last, is printed in this month's *Gleaner*. Another letter from him relates the circumstances of the death of one of the Native catechists, Samuel Isenberg. While on a visit to the interior, he was set upon by some drunken men of the De Kuma tribe (?) and murdered. Mr. Streeter, to prevent further bloodshed (the Wanika adherents of the Mission being very angry), made a journey himself to the place, was assured the murder was "not intended," and found attentive listeners for the Gospel message. He speaks of Isenberg as the first martyr for Christ in East Africa, and we hope the blood of this martyr will indeed be the seed of the Church.

From Kisulutini the Rev. H. K. Binns sends a very encouraging Report. The Mission there, he says, is "prospering in every way."

It will be seen from the Committee Minutes on the next page, that a Missionary Fund is being raised by the friends of the late devoted and accomplished Miss Frances Ridley Havergal, which is to be entrusted to the Society for the twofold purpose of supplying Native Bible Women in India, and of translating into the Native languages some of Miss Havergal's books. Nothing could be more appropriate. Frances Havergal's heart was in Missionary work. Had she been strong enough she would have gone to India, and a few months ago she sent the Society her jewels, value 50*l*.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the budget of good news from Central Africa. (P. 567.) Continued prayer for all our brethren there.

Prayer, as requested by the Rev. A. E. Moule (p. 569), for the persecuted Christians in the Great Valley district.

Prayer for Mpwapwa (p. 529), Travancore (p. 539), Metlakahtla (p. 557), Kincolith (p. 559), Queen Charlotte's Islands (p. 561).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, July 14th.—A letter was read from the Rev. Dr. Koelle, of Constantinople, referring to a case of persecution on the part of the Turkish Government of a Mohammedan lady who received Christian instruction and of Christians who had received her into their house. The Secretaries were directed to forward the letter to Lord Salisbury, with the earnest hope that Her Majesty's Government would take such action in the matter as might in their judgment be best calculated to promote liberty of conscience in the Turkish Empire.

A copy of a translation into Pushto of Bunyan's *Pilgrim's Progress*, made by the Rev. T. J. L. Mayer, the Society's Missionary from Bunnoo, and presented by him to the Society, was accepted with thanks.

An interesting report of the Schools in the Hauran from Mr. W. Mackintosh, of Damascus, was presented, the charge of the Schools having passed to Mr. Bellamy. The Secretaries were directed to convey the warm thanks of the Committee to Mr. Mackintosh for his efficient superintendence of the Schools.

The Secretaries reported the death, on April 30th, of the Rev. T. S. Grace, at Tauranga, New Zealand, and stated that Mrs. Grace desired to continue her work in connexion with the Industrial School for girls at Tauranga. The Committee heard with deep regret of the death of their old and faithful Missionary, and desired to record their sympathy with his widow and family; and they authorized arrangements for Mrs. Grace to continue her work.

Letters were read from Bishops of Waiapu and Wellington, and the Rev. R. Burrows, respecting the future work of the Rev. J. S. Hill, who had been appointed to assist Mr. Grace in the work of the Taupo district, and suggesting another sphere of labour at Wairoa. The Committee's plans for this district having, in the providence of God, been altered by the death of Mr. Grace, and the need of help in the Wanganui district having been urged by the Bishop of Wellington, the Committee resolved that, should circumstances permit, Mr. Hill should be appointed to that district under the direction of the Bishop of Wellington.

General Committee, July 22nd.—Presented pamphlet entitled "Hints on Sunday School Juvenile Associations," which was approved and ordered to be circulated among the friends of the Society.

The Secretaries stated that it had been determined by the friends of the late Miss Frances Ridley Havergal to raise a memorial fund to be called "The Frances Ridley Havergal Missionary Fund," with the intention of handing it, when raised, to the Committee of the Society to be expended in the training and employment of Native Bible-women and in the translation and circulation in India, and, should the fund allow, other Mission-fields, of suitable and selected portions of Miss Havergal's books. The Committee expressed the pleasure it would give them to administer the fund if entrusted to them, and their satisfaction that the name of Miss Frances Ridley Havergal, whose devoted interest in the Society's work was so marked in her lifetime, should be permanently inscribed on the records of the Society, and her loving loyal spirit be thus by God's blessing perpetuated in its Missions.

A Report was presented from the Ceylon Sub-Committee, stating that a

telegram had been received from the Rev. W. Oakley to the effect that the Bishop of Colombo had refused licences to Messrs. Schaffter, Blackmore, and Pickford, and protested against their remaining in the diocese. The Committee received this information with much regret, and, on the recommendation of the Ceylon Sub-Committee, resolved that the Missionaries to whom licences are refused be directed each individually to request from the Bishop in writing his reasons for refusal, if they have not been already so given, and that as soon as possible after the recess that the whole matter be laid before the Archbishop of Canterbury.

A Sub-Committee, which had been appointed to confer with the Universities' Mission to Central Africa, for the purpose of arranging a boundary between the countries occupied by the C.M.S. and the Universities' Mission, presented a report recommending the following arrangement, which had been agreed to by the Universities' Mission:—"That the River Umba be the northern boundary of the territory of the Universities' Mission, the line to run immediately north of Mbaramu, the most northern town of Usambara; from thence such line to run southward, dividing Usambara and Uzegura from the Masai country, leaving Usambara and Uzegura to the Universities' Mission, the line still running southward so as to leave Usagara (including Nguru and Uruguru) to the Church Missionary Society, and Uzaramo to the Universities' Mission, the line to turn westward at about 7° 30' south latitude to the Lake Tanganika." The arrangement was adopted on the understanding that if within the course of the next two years the Universities' Mission should not see their way to establish an effective Mission in the Uzegura country, and the C.M.S. should wish to do so, the Uzegura country may then be included in the territories assigned to the C.M.S.

A Sub-Committee was appointed to consider and report upon the whole system of the employment of Native catechists and readers in India.

Letters were read from Mrs. Elmslie respecting her proposed return to the Punjab Mission in the autumn, stating that she was now in a position to labour without any expense to the Society, and that Miss Bernard, a niece of the late Lord Lawrence, was willing to accompany her. The Committee cordially appreciated Mrs. Elmslie's readiness to resume her valuable labours in the way indicated, and agreed to Miss Bernard accompanying her as a lady Missionary in connexion with the Society.

A letter was read from the Rev. A. B. Hutchinson, describing the great need for the enlargement of St. Stephen's Church, Hong Kong, especially in view of the heathen who attend to hear the Gospel. The Committee granted 20*l.* for this object, to be paid when the rest of the 200*l.* required had been raised.

Committee of Correspondence, July 29th.—Miss A. J. Boyd was accepted as a female teacher to assist in the Lagos Female Institution.

The Secretaries referred to an interesting and important letter from Mr. J. T. Last, giving information respecting the tribes between Mpwapwa and the coast, and the openings for Missionary work amongst them, in which he stated that, among the Wanguru people inhabiting the Nguru country, there were settlements both of the Wakamba (whose home was the Ukambani country, west of Mombasa) and the Wakwafi or Wakumbi (natives of Whamba, a district north of Ugogo); that a suitable place for a Mission station offered itself at Mambora, about eighty miles from Mpwapwa, where every access could be obtained among the Wanguru, the Wakamba, and the

Wakumbi, and where the chief and people were anxious to have a teacher settled amongst them. The Committee authorized preliminary steps being taken with a view to occupying Mambora, or some central spot among the Wanguru people, provided that no special outlay be incurred without further sanction.

The Right Rev. Dr. Ridley, Bishop of Caledonia, was present, and took leave of the Committee previous to his departure for his new diocese. He was addressed by the Rev. Prebendary Auriol, and commended to the protection and blessing of Almighty God by the Right Rev. Bishop Alford.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

Yoruba.—Mr. Isaac Oluwole left England for Lagos on Aug. 2.

Central Africa.—The Rev. J. C. Price and Mr. H. Cole left England on July 31 for Zanzibar, *en route* to Mpwapa.

Palestine.—The Rev. Naser Odeh left England on July 3 for Jaffa, Palestine.

RETURN HOME OF MISSIONARIES.

Lagos.—The Rev. C. B. S. Gillings left Lagos in July, and arrived in England Aug. 13.

North India.—The Rev. C. E. and Mrs. Vines left Bombay on April 1, and arrived in England on June 4.—The Rev. D. T. Barry left Calcutta in January, and arrived at Liverpool, *via* China, Japan, and the United States, on Aug. 14.

China.—The Rev. A. E. and Mrs. Moule left Hang-Chow on April 16, and arrived in England on July 3.—The Rev. J. R. Wolfe arrived in London from Fuh-chow on Aug. 17th.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From May 29th to August 15th, 1879.

West Africa.—Rev. A. Burtchaell (Journal of Itinerancy in the Timne Country); Mr. H. P. Thompson (Journal, 2nd quarter, 1879).

Yoruba.—Mr. C. N. Young (Journal for 3rd quarter, 1878); Rev. J. Johnson (Journal of Visit to Iloro, Aug.—Nov., 1878); Mr. S. Doherty (Journal for 1878); Mr. R. Cross (Journal, Oct. 1878, to March, 1879); Rev. V. Faulkner (Itinerancy, April and May, 1879).

Niger.—Mr. W. T. Johnson (Journal of Visit to Onitsha); Mr. D. R. C. Peeler (Journal, Oct. 1878, to Feb. 1879).

Nyanza.—Mr. J. T. Last (Vocabulary of seven East African Languages); Dr. E. J. Baxter (Diary of Visit into the Ugogo Country).

Mediterranean.—Rev. J. Zeller (Report of Mount Zion Diocesan School and Orphanage); Rev. J. Huber (Report for 2nd quarter, 1879).

Punjab.—Report of Bishop of Lahore's Supplemental Visitation.

North India.—Rev. B. Davis (Journal for 2nd quarter, 1879).

South India.—Report of India Famine Fund, 1877-79; Report of St. Thomas's Mount District for 1878; *Madras C.M. Record*, April, May, and June, 1879.

Ceylon.—Report of Ceylon Mission for 1878.

Japan.—Rev. C. F. Warren (Journal, Jan. 1878, to March, 1879).

North-West America.—Rev. J. A. Mackny (Journal); Ven. Archdeacon McDonald (Annual Letter).

Contribution List.

In the following list of receipts from July 11th to Aug. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.		Drayton Beauchamp.....	4 9 3
Bedfordshire: Leighton Buzzard.....	2 12 0	Hanslope.....	3 0 "
Silsoe.....	7 14 0	Hazlemere.....	2 3 0
Buckinghamshire: Chesbam & Vicinity. 10 10 5		Milton Keynes.....	4 0 0

Penn.....	4	0	0
Steeple Chaydon.....	13	4	6
Wycombe, High.....	9	8	0
Cheshire: Birkenhead.....	20	0	0
Cloughton: Christ Church.....	18	1	6
Hartmill.....	11	0	2
Timperley: Christ Church.....	23	6	3
Wheelock.....	1	0	0
Cornwall: Lanhydrock.....	2	0	0
Isles of Scilly.....	10	13	5
Cumberland: Bampton.....	3	0	11
Camerton.....	3	11	2
Crowthwaite.....	9	0	3
Derbyshire: Derby and S. Derbyshire.....	200	0	0
Devonshire: Aveton Gifford.....	8	17	10
Devon and Exeter.....	90	0	0
Ilfracombe.....	20	0	0
Kingsbridge.....	3	2	8
Lynmouth.....	5	11	0
Moreton Hampstead.....	2	12	0
Plymouth, &c.....	82	11	0
Silverton.....	1	14	0
Thurlestone.....	3	11	2
Dorsetshire: Bredy, Little.....	7	7	0
Compton Valence.....	11	2	2
Dorchester.....	50	0	0
Poole.....	9	14	0
Puncknowle.....	1	10	6
Sturminster-Marshall.....	7	4	0
Swyre.....	2	6	0
Wooland.....	1	1	0
Essex: Guestringthorpe.....	12	18	8
Ham, West, &c.....	3	7	6
Hanningfield, East.....	5	0	0
Pentlow.....	2	0	0
Woodford Wells: All Saints.....	4	15	8
Gloucestershire: Cheltenham.....	100	0	0
Stroud, Borough of.....	160	0	0
Hampshire:			
Bournemouth: Holy Trinity.....	58	0	0
Buriton.....	2	17	4
East Hants.....	50	0	0
North Hants.....	1	3	7
Winchester, &c.....	200	0	0
Isle of Wight: Ryde and Vicinity.....	19	5	11
Sandown.....	5	0	0
Shanklin: St. Saviour's.....	16	18	11
Shorwell.....	11	3	0
Hertfordshire: Eytton.....	3	3	7
Hertfordshire: Bourne End.....	12	14	10
Bovingdon.....	5	11	6
Boxmoor.....	21	0	6
East Herts.....	300	0	0
Kent: Belvedere.....	34	18	0
Ladies.....	3	8	10
Blackheath.....	60	3	0
Brenchley.....	39	0	7
Bromley.....	12	12	1
Orpington.....	2	4	9
Lancashire: Liverpool, &c.....	210	0	0
Leicestershire: Ashby-de-la-Zouch.....	61	3	10
Bitteswell.....	7	0	0
Leicester, &c.....	90	0	0
Lincolnshire: Cabourne.....	8	13	0
Lincoln.....	60	0	0
Middlesex:			
City of London: St. Dunstan's-in-the- West.....	17	7	0
Bethnal Green: St. Matthias'.....	17	5	0
Chelsea: Park Chapel.....	46	2	8
Hampstead.....	5	0	0
Holloway, Upper: St. John's.....	27	15	8
Hornsey: Christ Church.....	1	1	0
Islington.....	450	0	0
Workhouse Schools.....	1	17	4
Knightsbridge: All Saints'.....	12	4	1
Kensington, South: St. Jude's Juvenile St. Paul's, Onslow Square.....	5	8	3
Mayfair: Christ Church.....	22	11	11
Notting Hill: St. John's.....	10	12	0
Paddington.....	47	3	4
Southgate: St. Michael's-at-Bowes.....	325	0	0
St. Matthew's, Oakley Square.....	14	7	2
St. Matthew's, Oakley Square.....	11	3	2
Monmouthshire: Abergavenny Ladies.....	41	18	4
Norfolk: Redenhall, &c.....	52	10	0

Northamptonshire: Wappenham.....	9	2	0
Nottinghamshire: Nottingham, &c.....	100	0	0
Shropshire: Whitton.....	2	7	6
Somersetshire: Bath.....	350	0	0
Clevedon.....	57	6	2
Dulverton.....	4	11	9
Staffordshire: Barton-under-Needwood.....	12	0	0
Colwich.....	10	1	2
Hamstall Ridware.....	2	3	5
Lichfield.....	30	0	0
Stone.....	22	9	9
Wolverhampton: St. George's Juvenile.....	5	1	10
Suffolk: Aldeburgh.....	6	1	7
Surrey:			
Bermondsey: Bishop Sumner Church.....	1	4	1
Brixton: St. John's, Angell Town.....	34	14	10
Clapham Park: All Saints'.....	15	15	0
Ewell.....	124	3	0
Godstone.....	18	5	7
Ham.....	10	11	3
Merton.....	16	12	10
Mitcham.....	70	5	3
Norwood, Upper: St. Paul's.....	29	1	6
Oakwood.....	5	5	7
Reigate.....	29	17	0
Richmond.....	10	12	6
Streatham: Immanuel Church.....	10	16	0
Wandsworth.....	61	12	4
Wimbledon: Emmanuel Proprietary Chapel.....	18	0	0
Sussex: Beeding, Lower.....	4	0	0
Broadwater and Worthing.....	90	0	0
Hove.....	32	0	0
Warwickshire: Bilton, New.....	4	8	6
Birmingham.....	550	0	0
Leamington.....	129	19	0
Rugby.....	33	0	0
Westmoreland: Martindale.....	1	12	6
Wiltshire: Chippenham.....	33	0	0
Trowbridge.....	60	5	6
Worcestershire: Bewdley.....	19	8	7
Evesham.....	20	15	6
Fladbury.....	3	13	0
Worcester Ladies.....	25	0	0
Yorkshire: Cave, North.....	46	0	0
Heworth.....	3	18	6
Keighley.....	36	6	6
Masham.....	4	2	8

ASSOCIATIONS IN WALES.

Brecknockshire: Glasbury.....	3	16	9
Carmarthenshire: Llanelli.....	11	6	0
Glamorganshire: Llandilo Talybout.....	2	8	0
Llandaff Cathedral.....	22	7	4
Merionethshire: Llany Cil.....	10	9	5

IRELAND.

Hibernian Auxiliary.....	100	0	0
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SCOTLAND.

Edinburgh Auxiliary.....	160	0	0
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BENEFACTORS.

Angas, Mrs. G., St. Leonard's-on-Sea ...	10	0	0
A. Z.....	5	5	0
Barlow, Miss Sarah, Leicester.....	100	0	0
B. C.....	5	0	0
B. E.....	10	0	0
Bevan, R. C. L., Esq.....	500	0	0
Blackden, Mrs. H., Norfolk Crescent ...	50	0	0
Borradaile, J. H., Esq., Bournemouth ...	5	0	0
Brooke, Sir W. De Capel, Bart., Market Harborough.....	60	0	0
Brown, Henry, Esq., Whitechapel.....	5	0	0
Byerley, Miss M., Brompton, Yorkshire	5	0	0
Clarke, Lieut.-Col., Tredway, Bangalore	5	0	0
D. K.....	5	0	0
Ellis, Mrs. Mary.....	200	0	0
Esdaile, E. J., Esq., Cothelstone.....	30	0	0
Gould, Rev. Joseph.....	100	0	0
Green, Miss E. A., Leicester.....	5	0	0
In memory of the late Mrs. Brook of Enderby, by Wm. Hirst, Esq., and Brothers and Sisters.....	100	0	0
Lancaster, Rev. R. T., Cheltenham.....	100	0	0

Man, Matthew, Esq., Kirton-in-Lindsay	50	0	0
Markby, Alfred, Esq., New Square	21	0	0
Nicholson, Miss L. A., Edinburgh	5	0	0
Oldrid, Rev. J. H., Tunbridge Wells	23	0	0
P. D. B.	100	0	0
Roberts, Miss H., Sheffield	10	0	0
Rose, Sir Wm., K.C.B., Bruton Street	5	0	0
Saurin, Lady Mary, Princes Gate	20	0	0
Sparks, Major R. W.	5	0	0
St. Mary's, In Memoriam	200	0	0
Thankoffering	250	0	0
Western, E. Y., Esq., Craven Hill	100	0	0
Western, G. A., Esq., Ravensbourne	50	0	0
"What can I render?"	50	0	0

DEFICIENCY FUND.

Addy, B., Esq., Pendleton	5	5	0
A Mother and Daughter, Northampton	5	0	0
Babington, Mrs. Canon, Brighton	5	5	0
Barne, Rev. H., Faringdon	50	0	0
Barton, Miss, Croydon	20	0	0
C. M.	50	0	0
Cobb, Rev. J. F., Tunbridge Wells	30	0	0
Coulsdon	10	0	0
Cumming, Misses, Cheltenham	10	0	0
Curtis, Rev. G. J., Coddington	5	0	0
Decdes, Major	2	2	0
Deverell, John, Esq., Cosham	50	0	0
Devon and Exeter	10	0	0
East Herts.	200	0	0
Edgbaston: St. George's	15	5	0
Edge, W. B., Esq., Evesham	5	0	0
F. N. C.	2	0	0
Friend	5	0	0
Friend, per Rev. C. C. Fenn	5	0	0
Geddes, Mrs. J., Bideford	2	0	0
Hale, Mrs. W., Brixton Road	10	0	0
Hastings: St. Matthew's, Silverhill	10	0	0
H. C.	1	0	0
Holland, Rev. E., Hyde Park Gardens	250	0	0
Holland, Mrs	25	0	0
Hooper, Miss Emma, Chelmsford	1	0	0
Hornsey: Christ Church	10	10	0
"In Memoriam, Aug. 7th"	5	0	0
Leicester, &c.: Trinity Church	47	4	6
L. L. C.	20	0	0
M. A. S.	10	0	0
M. C.	50	0	0
M. S. E. C., Sandown	20	0	0
Newport: St. Thomas, Isle of Wight	8	7	0
Nicholls, Mrs., Ashley Moor	5	0	0
Nottingham, &c.	22	0	0
Ockbrook, Derby, by Miss Huish	3	0	0
Paddington	50	0	0
Paton, Miss, Clapham	50	0	0
Piltner, Rev. W. T., Nazareth	5	0	0
Randall, Misses	2	0	0
Ropley	5	0	0
Sealy, Rev. W. G., Winchester	10	0	0
S. S. F., per Rev. C. C. Fenn	3	3	0
Stokes, Miss, Wolverhampton	25	0	0
Surplus profit from Eastern Bengal Railway Dividends, per Rev. G. W. Chamberlain	10	0	0
Thankoffering	25	0	0
Thankoffering for increased income	5	0	0
Tims, Miss M. E., Watton	2	0	0
Whitton	5	0	0
Winter, Rev. J.	10	6	
Yarborough, Col. and Mrs., Tunbridge Wells	50	0	0

COLLECTIONS.

Arnott, Miss Alice A., Bentinck Street, Missionary Box	19	6	
Balderstone: St. Mary's Schools, by Mr. A. Sladin	1	0	9

Clerkenwell: Martyrs' Memorial Sunday-school, by Rev. B. O. Sharp	7	0	0
Collected on account of China Famine Fund, after fund closed, by W. J. Lloyd, Esq.	1	13	4
Dickinson, Mr. A., Penkhull	16	0	
Lloyd, J. and C., Missionary Box	10	2	
Loughgall Sunday-school, by Rev. A. Doolan	1	13	0
Maindee Sunday-schools, by W. J. Lloyd, Esq.	12	10	3
Malvern, Great: Children's Missionary Association and Sale of Work, by Miss Mason	15	0	0
Sidebottom, Miss Lucy, Mottram, Sunday-school Class	12	0	
St. Bartholomew's Sunday-school, Gray's Inn Road, by Rev. R. J. Bird	1	9	9
Stott, Mr. Isaac L.	13	6	

LEGACIES.

Beale, late Miss E.: Exor., W. E. Sanders, Esq.	19	19	0
Brown, late Miss M., of Aldbourne: Exors., John Brown, Esq., Thomas Brown, Esq., & Stephen Brown, Esq.	10	0	0
Hoskins, late Miss E. C.: Exors., H. W. Hoskins, Esq., and W. Sparks, Esq.	50	0	0
Hudson, late Miss Isabella: Exors., M. Falcon, Esq., & H. Dodgson, Esq., M. D.	180	0	0
Hughes, late Rev. Morris: Exors., Rev. H. D. Owen and Rev. R. H. Williams	48	10	7
Mathews, late John, Esq., of Speen: Exors., R. Fisher, Esq., and W. Fisher, Esq.	100	0	0
White, late Rev. John: Exor., John Baker White, Esq.	100	0	0

FOREIGN CONTRIBUTIONS.

Australia, Western: Guildford	4	0	0
New Zealand: Waipau	7	3	0

AFGHAN MISSION FUND.

Raban, Rev. R. C. W., Durdham Down	31	12	0
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VICTORIA NYANZA FUND.

Holbrook, Suffolk, by Rev. J. J. Burton	21	0	0
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FRANCES RIDLEY HAVERGAL MEMORIAL FUND.

Evans, Rev. C. and Mrs	5	9	1
Salford, S. T.	5	0	0
Wilkinson, Miss E., Tunbridge Wells	5	0	0

PALESTINE MISSION FUND.

A Thankoffering from Two Sisters	60	0	0
Wright, Mrs., Yeldersley Hall	50	0	0

PUNJAB GIRLS' SCHOOL FUND.

M. S.	5	0	0
Sundries, by Jno. B. Clark, Esq.	21	17	5
Ditto, per Rev. R. Clark	5	0	0

RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq.	5	0	0
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JERUSALEM DIOCESAN SCHOOL FUND.

Brown, late Miss Martha, legacy	10	0	0
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DAVID PRENN MEMORIAL FUND.

Bishop, Rev. J. H.	1	0	0
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NINGPO COLLEGE FUND.

Bohea	10	0	0
Crabtree, Misses	5	0	0
Friends' Collection	5	0	0
Paton, Miss, Clapham	10	0	0

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

BISHOP SELWYN AND THE NEW ZEALAND MISSION.*



THE "Memoirs of Bishop Selwyn" have now been for some time before the public. In some quarters they have been received with unqualified admiration, in other they have been exposed to more free criticism. So far as we are concerned, there are portions of these volumes which treat of matters quite beyond our province. It would be wholly foreign to the functions of the *C.M. Intelligencer* to comment upon the Episcopate of a Bishop of Lichfield, unless, in some way or other, his action directly impeded or forwarded the work of missions to the heathen abroad, more especially in those with which the Society has to do. No estimate of the general character of Bishop Selwyn must be expected in the following notice. Our simple object is to review and to discuss certain phases of missionary work which this book refers to. It is no fault of ours that our remarks may have to assume the forms of vindication and criticism.

A sentence which occurs on the very first page of Mr. Tucker's volumes challenges discussion. He speaks of those "who have endured hardness in the mission-field, and counted not their lives dear unto them," as "only another proof of the revival of spiritual life and zealous devotion of which the Anglican communion has been the favoured exponent during the past forty years." He then proceeds to enumerate "the great men whose labours we reverence." They prove to be a number of bishops almost exclusively of the extreme High Church school. Now, from principle and from conviction, we are genuine, hearty Episcopalians, and we delight in noting bright traits of character and self-devotion in those who are invested with the authority of bishops. We would most willingly be blind, as far as possible, to their faults, and kind to their virtues. But is it a true presentation of facts to limit the revival of "spiritual life and devotion in the Church of England," especially in regard to missionary work, to the last forty years? is it the case that bishops have been pre-eminently valiant in the armies of the great Captain of our salvation? or is Mr. Tucker's a partial and misleading statement? In his magnificent history of the Peninsular war, Sir William Napier writes†:—

Napoleon's troops fought in bright fields, where every helmet caught some beams of glory, but the British soldier conquered under the cold shade of aristocracy; no

* *Memoirs of the Life and Episcopate of George Augustus Selwyn, D.D., Bishop of New Zealand, 1841-1869, &c., &c.* By the Rev. H. W. TUCKER, M.A., &c. London: Gardner, 1879.

† Napier's *History of the War in the Peninsula*, Chap. iii., Book xi.

honours awaited his daring, no despatch gave his name to the applauses of his countrymen; his life of danger and hardship was uncheered by hope, his death unnoticed. Did his heart sink, therefore? Did he not endure with surpassing fortitude the sorest of ills, sustain the most terrible assaults in battle unmoved, and with incredible energy overthrow every opponent, at all times proving that, while no physical military qualification was wanting, the fount of honour was also full and fresh within him?

Is ecclesiastical history to be written upon such principles? Have no "chivalrous souls" become exiles for Christ's sake, and buried themselves in wildernesses, save those upon whose brows mitres have rested? If Mr. Tucker merely means that within the limits of a particular school in the Church of England spiritual life had not revived, he may not be so very far wrong in his limit of time; but, by his exclusive glorification of bishops, he is, we think, doing scant justice to many worthy priests and deacons of his own school "whose labours, during the past forty years, we reverence, and whose memories we cherish," although not of our own Society. If, however, he means it as a general assertion, it is necessary to join issue with him, and to demonstrate the extreme narrowness of his presentation of the work of the Church of England as a Missionary Church, and to prove that by this narrowness he has perverted the story of what has been a great work in the Church of Christ into (in the instance of New Zealand) the glorification of an individual who had little to do with it. We cannot wonder that those who are influenced by the glamour of a distinguished name, but are otherwise ignorant of missionaries and missions, upon perusal of the book, have been puzzled and confused as to what Bishop Selwyn really was and did. This has already been the Nemesis of Mr. Tucker's great mistake. His book is to multitudes a perplexity.

Forty years, then, may, it is true, be accepted as the period during which what are usually termed High Churchmen have interested themselves in missionary work. At that period the S.P.G.—the Society which is more immediately the exponent of their views—had only recently taken over the Indian Lutheran Missions of the S.P.C.K., and had begun, with this stock in hand, the work of evangelizing the heathen. Those missions were then in a most languishing state. Caste, like the worm in the bud, had eaten out all life and beauty from them. They had a name to live, but were to all appearance and to a large extent were really dead. It is much to the credit of those who took them in hand that they "have strengthened the things which remained and were ready to die," and that now there are living Churches in South India, the fruits of the labours of devoted missionaries—High Churchmen. Beyond these missions, missionary work in that particular school had no existence.

But was the Church of England dead to its great obligations? Had there been no varied, no vast, no successful efforts made by her children, if not by her Bishops, to preach the Gospel to the heathen? Were there no Mission Churches in existence, displaying in a wonderful manner the power of the grace of God? Were there no exiles, no confessors, no martyrs in the wildernesses of heathen-

dom? It is not for us to say how or to what extent High Churchmen had fulfilled their obligations to our colonists and to our convicts previous to the "forty years." They had under their control the available machinery, and the duty was consigned to them, but the heathen were in reality "the regions beyond." In the absence of all effort for them, they fell to the lot of Low Churchmen and Nonconformists. Previous to the "forty years" there was no one to dispute this neglected portion of the Lord's vineyard with them. In Africa, in India—with the exception above noted—in China, in New Zealand, in the West Indies, in North-West America, there was neither cry nor sound proceeding from any lips of bishop or priest to the perishing heathen, save from some whom, for the sake of compendium, but not in any exclusive spirit, we will, for the nonce, term Evangelical men. Full forty years before the "forty years," the Angel of the Lord, with a live coal from the altar, had touched the lips of many within the pale and without the pale of the Church of England; and when the voice of the Lord said, "Whom shall I send, and who will go for us?" there had been found men with hearts prepared, who had said, "Here are we; send us." Not forty but eighty years ago the Church of England and Nonconformist bodies had missions to the heathen, disavowed indeed by her bishops and her rulers, but inaugurating a mighty work, the sound of which has gone forth into all lands. Before that charmed period, Henry Martyn had left his home to perish in his solitary grave at Tocat; the beloved Corrie had organized his mission in Chunar; consecrated cobblers, amid the jeers of Christian England, had made their way to Serampore, and were astonishing India by their erudition; Judson had been in labours more abundant in Burmah; patient labour was preparing the way for the Gospel in literary China; Marsden, with a noble band of followers, of whom we shall presently speak, had jeopardized their lives in New Zealand; Johnson had converted his thousands in Sierra Leone, and John Williams had died the Martyr of Erromanga. Even outlying Madagascar had been filled with the knowledge of Christianity, and the snow-clad wastes of North-West America had been marked with the foot-prints of the heralds of the Cross.

If Mr. Tucker is not chronicling simply the performances of a limited section of one branch of the Church of Christ, is it other than a delusion to fix an arbitrary period of "forty years" as the true epoch of missionary work in England, simply because it may happen to coincide with the rise of Tractarianism, or to speak of bishops who were the *followers* as "the great pioneers of the Church in these last days"? They have brought up the rear honourably, but in no true sense can they be termed pioneers, if the term means those who go in front. As well might those who moved up to occupy Badajoz, after it had fallen, be termed the "forlorn hope" of that memorable attack. If the Duke of Wellington had then been a county magistrate living in England, the honour of that siege would not have been ascribed to him—nor would he have claimed it, nor would his biographers have implied that in any way the triumph was his. So much in

common justice to men who, although not bishops, will shine, we believe, for ever and ever as stars—"as the brightness of the firmament"—inasmuch as they turned many to righteousness. We do not underrate the value of those who, by the introduction of good government and discipline, regulate and order Churches. Their function is a most important and necessary one, but there is still wonderful truth in the "savoury" speech recorded of Archbishop Williams by the historian Fuller, "Were I but assured that by my preaching I had converted but one soul unto God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed upon me." Those missionaries who out of heathenism have gathered congregations of faithful men for bishops subsequently to rule over should be accounted in the Church of Christ of equal, if not of greater honour than those who after all enter into their labours. When the bishop takes the lead, and by his preaching and catechizing is the chief instrument in individual and national conversion, in proportion to the blessing which may have rested upon his devoted efforts, his will be the chief honour. None would more heartily accord this than ourselves. This would be difficult to establish in the instances alleged by Mr. Tucker. It requires no inconsiderable amount of ecclesiastical prejudice and inverted chronology to make out that Bishop Mackenzie was the "pioneer" of Livingstone, Heber and Cotton of Swartz, or, which more immediately concerns us now, Selwyn of Marsden and Williams. Perhaps Mr. Tucker may have used the term loosely, and does not exactly know the position of pioneers in military arrangements.

We must not be tempted to refer to Bishop Selwyn's origin and early career. These no more concern us than do the later incidents of his life. It may suffice to note, *en passant*, what all are familiar with, that he was a Christian gentleman, an accomplished classical scholar, with unusual skill and power in swimming, boating, riding, and other athletic exercises, to which he added considerable aptitude for navigation. He might fairly be said to have been unrivalled as a yachtsman, if the nature of his voyages is taken into account. All these most popular qualities, in an age which has gone wild over athleticism, added immensely to his prestige, and were subsidiary advantages of some service in his episcopal career. They were calculated to impress favourably rough spirits, which judge of a Christian minister by his exterior. A bishop who could ride buck-jumpers, and whose seamanship excited the admiration of nautical experts, possessed qualities not to be despised in a wild and unsettled community. Still, the actual work of the conversion of the heathen in New Zealand was accomplished by persons who were destitute of these qualifications, though some were far from being devoid of them, as in the case of Mr. (subsequently Archdeacon) Williams, originally an officer in H.M.'s navy.

Before entering upon our review of the Bishop's personal career as Bishop of New Zealand, some statements propounded by Mr. Tucker need remark. He informs us that in April, 1841, the Colonial Bishops Council was formally established, and that special circumstances connected with the history of New Zealand made it first in

order of urgency for the Episcopate. These special circumstances apparently were—(1) that missionaries had been at work among the Maories since 1814, when “Dr.” Samuel Marsden had first effected a landing upon their shores with impunity; (2) that in 1839 a company had been formed, whose object it was to possess the soil of New Zealand and to sell it to English settlers, by the side of which had sprung up (in England) a Church Society which aimed primarily at building a church and establishing schools for settlers in that country, which was then no part of the British empire.

It appears from Mr. Tucker’s narrative that “Dr.” Samuel Marsden* first effected a landing in New Zealand. A few pages further on we are informed that “he was the first genuine colonist, the first immigrant who came intending to effect a permanent settlement for himself and his successors.” It is charitable to conclude that Mr. Tucker is wholly ignorant of the career of him whom he terms “Dr.” Marsden, although it is well known to most persons interested in missions. It may suffice to remark that it is a perfect misrepresentation to describe “Dr.” Marsden as a genuine colonist, an immigrant who sought to effect a permanent settlement for himself among the Maories. This he never did. He visited the islands seven times in the course of twenty years for the purpose of introducing the Gospel there; but from first to last he was a Government chaplain in New South Wales. It is probably from his manifest want of knowledge that Mr. Tucker has nothing to say of one whom a Roman Catholic gentleman, in his narrative of the fate of *La Perouse*, terms “the Apostle of the South Seas,” and concerning whom Bishop Broughton, in a spirit of noble magnanimity, but by no means in excess of the truth, declared that, although he himself was the first legally appointed Bishop of Australia, he must always consider Samuel Marsden to have been the first actual one. We put it to Mr. Tucker, and to those who sympathize with his views, whether they advance them by ignoring, with cursory allusion, those to whom not only the Church of Christ, but the Church of England, is indebted for her noblest triumphs. As contrasted with all the bishops who are or ever have been in the southern hemisphere, and without the slightest derogation to the noble qualities of many of them, of Samuel Marsden it may reverently be said, “In nothing was he behind the very chiefest apostles, though he was nothing.” Truly the signs of an apostle were wrought by him (in New South Wales and in New Zealand) in all patience, in signs and wonders and in mighty deeds. With this tribute of common justice to a great man and most eminent Christian minister, we proceed.

Mr. Tucker informs the public that in 1814 missionaries were at work among the Maories. From a careful comparison of other passages, it

* Mr. Tucker dignifies Mr. Marsden with the title of “Dr.” This great man—the true spiritual descendant of the Galilean fishermen, by most genuine apostolical succession—was not a Doctor of Divinity; he was originally a blacksmith. He was sent by the Elland Society as a sizar to St. John’s College, Cambridge, but did not stay to take a degree, having been at once ordained by the Archbishop of York, and sent out to Australia in 1793.

may be gathered that these were missionaries of the Church Missionary Society. In point of fact they had been sent out by the Society in 1809, but could not effect their landing among the Maories till 1814. Full thirty years, therefore, before Mr. Tucker is conscious of any "revival of spiritual life and devotion in the Anglican communion," "chivalrous souls had severed themselves from home and friends, and had buried themselves in the wilderness." Jeopardizing their lives in the breaches, they were content to dwell among cannibals that they might win their souls to Christ.

The following is the description of Mr. Marsden's first night in New Zealand, when, accompanied by the first party of missionaries, he landed there in December, 1814:—

Evening was drawing on apace, but the most important subjects had not yet been discussed; and Mr. Marsden, fearing he might not again have so favourable an opportunity, determined on the bold step of staying there during the night. Mr. Nicholas volunteered to remain with him; Hongi did the same; but it was thought better that the rest of the party should return to the ship: and thus, alone, unarmed, and unprotected, save by the shield of faith in Him for whose Name's sake they were there, these two Englishmen prepared to pass the night in the midst of well-armed and ferocious cannibals. Must not He in whom they believed have endued them with special strength for the occasion?

"George," writes Mr. Marsden, "directed me to lie by his side; his wife and child lay on his right hand, and Mr. Nicholas close by. The night was clear, the stars shone bright, the sea before us was smooth; around were the warriors' spears stuck upright in the ground, and groups of Natives lying in all directions, like a flock of sheep upon the grass, for there were neither tents nor huts to cover them. I viewed our present situation with feelings I cannot describe, surrounded by cannibals who had massacred and devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be. I did not sleep much; my mind was occupied by the strange circumstances in which we were, and the new and strange ideas the scene naturally awakened."

Plainly there must have been spiritual life in some quarters of the Church, both at home and abroad, before the Tractarian era. Mr. Tucker's unconsciousness or unwillingness to recognize any spiritual work performed before his "forty years'" revival has, therefore, completely marred his work. By detaching Bishop Selwyn from all that had preceded him, he has unconsciously injured his hero, and has presented him as an anomaly instead of a sufficient reality. He could not truthfully say that Dr. Selwyn was either the apostle or the evangelist of a race which may be said to have been generally converted, previous to his arrival, to an outward profession of Christianity, and in manifold instances to true spiritual life. But what was he, then, from the missionary point of view? If Mr. Tucker had even briefly traced the progress of Christianity in New Zealand, giving to all their proper due, Bishop Selwyn would have assumed his right and proper place, and his career would have been intelligible. As it is, many are mystified as to what he was or what he did, and they cannot gather it from the condition of the Maori Church, into the midst of which he apparently wanders promiscuously.

Be this, however, as it may, before Bishop Selwyn set foot on the island, New Zealand was converted and civilized. It would be foolish-

ness to say that all evil had been eradicated, or that all profession of Christianity was genuine. No miracle had been wrought there without any parallel in the history of the Church of Christ. There was still much and important work to be done, but of a different character to the "pioneering" which had been accomplished at so much risk and under so many difficulties. Bishop Selwyn, therefore, when transported to the scene of his future labours, could and did at the very outset speak of what he saw most enthusiastically. These were the halcyon days of the Mission. As soon as he had witnessed the ingathered harvest in its full luxuriance displayed before him shortly after his arrival in 1841, he declared, in a sermon preached at Pahiia,—

We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?

In the accomplishment of these mighty and most blessed results no bishop of the Church of England had had any hand whatever. The functions of the incoming prelate were to rule over that which at the peril of their lives had been the fruit of the labours of the clergy thenceforward to be subordinated to him.

According to the testimony of the late Bishop of Waiapu, when speaking of that period, and of his own district only,—

In the year 1841, the number of Natives attending Christian worship was about 8600, being 3200 at Waiapu and Tokomaru, 2500 at Uawa and Tauranga, and 2900 at Table Cape, Wairoa, and Ahuriri. The services were conducted for the most part by Native teachers, whose earnestness in their work was evidenced by the fact, not only that the congregations formed were kept together, but that so much progress was made in the attainment of Christian knowledge as to warrant the admission of a large number of candidates to the rite of baptism. The candidates at this time amounted to 2115, of whom 588 men and 251 women were baptized, together with 339 of their young children, making a total of 1178. This large body of Natives, baptized at various places, were not received to this ordinance until they had undergone long and patient examination. It has been thought by some that, in the prosecution of missionary labours, the young present the most hopeful element, their minds being supposed to be more open to conviction; but in this case the old men, including the leading chiefs, were among the foremost to embrace the Gospel, not only giving up with one consent their former practices, but submitting with wonderful simplicity to the course of instruction required by their teachers. When they came forward as candidates for baptism, the practice was to keep them back as much as possible, to allow time for proof to appear that the profession made was not merely that of the lips. None were passed, not even the sire of three generations, who did not appear to possess a clear understanding of the grand truths of salvation. The seed had been sown, and, being watered by the showers of heavenly grace, the fields had become white. Who, then, could forbid water that these should not be baptized? The sincerity of the profession made had yet to be seen in the future lives of the new converts; but at this period it might be said that their idols had been cast to the moles and

to the bats, their swords were beaten into ploughshares, and their spears into pruning-hooks—that is, the whole fabric of Native superstitions was gone, whether relating to the living or to the dead, the old priests being as forward to take this step as any others. Their weapons of warfare were laid by, their animosities with distant tribes were given up, and their petty quarrels were being settled by arbitration. The change was apparent to the casual visitor of the Natives. In the absence of more decisive testimony from persons unconnected with the Mission may be given the copy of a paper found at Waiapu, which has been left by the master of a vessel:—

“*Waiapu.*”

“These are to certify that John Brown, of the brig *Martha*, seaman, was unfortunately drowned on the beach, and was buried by the kind assistance of the chiefs and missionaries (Native), who paid every attention by having the rites performed in a proper manner and with good order. Given under my hand at the Pa this 21st day of July, 1840. “*GEORGE POWELL, Master.*”

In addition to the testimony of the homely sailor, we add that of Dr. Sinclair, subsequently Colonial Secretary, who, in 1841, was travelling in New Zealand for scientific purposes:—

By means of the well-directed labours of the missionaries, the Natives have become exemplary Christians, and show an intellectual capacity which strikes with surprise every one who goes among them. I might mention many circumstances to prove how sincere they are and how well they seem to be instructed in religion; but I will state only one which made a deep impression upon me at the time. While staying for a few days in the hut of an Englishman, at a part of the coast very little frequented, where about thirty Natives live, I heard, morning after morning, about daybreak, when, as Captain Cook beautifully observes, the warbling of the small birds in New Zealand appears like the tinkling of little bells, the sound of a person striking an iron bolt. On inquiry, I found this to be the call to morning prayer, and that on a small plot of ground, cleared for the purpose, all the little village assembled beneath the canopy of heaven to offer up in unaffected piety their grateful thanks and prayers to their Great Creator. Their avidity to learn reading and writing, and to possess books, as well as to engage in discussion on religion and other subjects, is very remarkable. From what I have seen of those still unconverted, the state of the whole people before the arrival of the missionaries must have been more degraded and abject than that of any nation I have seen, whether on the coasts of Africa, on the north-west coast of America, the Sandwich Islands, or any other country which I have visited. I have observed myself, as well as heard it remarked by others, the great contrast between the modesty and good sense shown in the conversation of those who have been converted and the ribaldry and indecency of those who still remain in darkness. Frequently have I heard a Christian Native, when asked to buy or sell on the Sunday, or break any other Commandment, make the decided answer, “No! me missionar;” and that in circumstances when the temptation was great, and the means of keeping the secret transaction not difficult.

To these may be appropriately added a further testimony of Bishop Selwyn himself:—

In February, 1843, he wrote, “I held my first confirmation, at which 325 Natives were confirmed; and a more orderly, and, I hope, impressive ceremony, could not have been conducted in any church in England; the Natives coming up in parties to the Communion Table, and audibly repeating the answer, ‘*Ewakoatia ana e ahua*’ (‘I do confess’). It was a most striking sight to see a church filled with Native Christians, ready, at my first invitation, to obey the ordinances of their religion. On the following Sunday, 300 Native Communicants assembled at the Lord’s Table, though the rain was unceasing; and some of them came two days’ journey for this purpose.” On another occasion, “a noble congregation, amounting to at least 1000, assembled amidst the ruins of the chapel (recently

blown down). They came up in the most orderly way, in parties, headed by the Native chiefs and teachers, and took their places on the ground with all the regularity of so many companies of soldiers. We were placed under an awning made of tents, but the congregation sat in the sun. The gathering of this body of people, their attentive manner, and the deep, sonorous uniformity of their responses, was most striking."

If it is not trespassing too much on the patience of our readers, we add yet one further statement supplied by Mr. Swainson, H.M. Attorney-General. It testifies to the pains taken to communicate the rudiments of civilization, as well as spiritual teaching, to the Maories by the missionaries of the Church Missionary Society, as also to the success of these efforts:—

Not only have the New Zealanders become converts to Christianity, but instead of being occupied, as formerly, in a state of constant and destructive warfare, they are now, for the most part, a peaceable and industrious people, occupied in various departments of productive industry, acquiring property to a considerable amount, and the principal producers of the bread-stuffs grown within the colony, and large and increasing consumers of British manufactures.

Large numbers of their children are now receiving religious education, industrial training, and instruction in the English language, and are boarded, lodged, and clothed in schools, which receive aid from the public funds.

For Scripture history, writing, geography, and mental arithmetic, they are found to possess considerable aptitude. Of 104 adult labourers, employed some time ago by the Royal Engineer Department, it was found that all were able to read the New Testament (in their own language), and that all but two could write: a statement which could probably not be made of an equal number of labourers so employed in the most civilized country in the world.

By the English settlers large numbers of the New Zealanders are employed as farm labourers, and experience has proved them to be capable of acquiring considerable skill in various descriptions of useful labour. From a distance of many miles they supply the various settlements with the produce of their industry. They are the owners of numerous small coasting-craft, and flour-mills worked by water power: and that they are deemed trustworthy by the settlers is evidenced by the fact that they have accounts in the books of the tradesmen of a single settlement alone to the amount of several thousand pounds.

Probably no better proof can be given of their progress in industrial pursuits than the fact that the produce brought by them, in the course of a single year, in canoes alone, to one single settlement in the colony, amounted in value to upwards of 10,000*l.* Such is now the condition of a people whose very name, not twenty years ago, was a byword throughout the civilized world.

It is due to the memory of Bishop Selwyn, a man of noble spirit, to record distinctly that, in a spirit of magnanimity similar to that of Bishop Broughton, he was always ready, even in most uncongenial society, to acknowledge freely and heartily the work of the Church Missionary Society in his diocese. When in England, he paid a visit to Mr. Keble at Hursley. Mr. Keble had looked anxiously for a visit from the "great Bishop." After it, however, he records his impressions as follows in a letter:—"I am afraid, though I must confess (will your sister forgive me?) that my courage has a little cooled as to going along with him since he was here. Impossible as it is not to admire and love him, he makes me *shiver* now and then with his Protestantisms, crying up the Church Missionary Society," &c. Even a great man like Sir John Coleridge, who published this testimony of the Bishop,

feared he might be giving pain to the partisans of his school by doing so!!! But whatever may have been Mr. Keble's qualms, we venture to assert that Bishop Selwyn's outspokenness will not give pain to any one capable of truly appreciating the nobleness of the Bishop's character. Perhaps, on more mature consideration, Mr. Tucker will regret that he has not himself reflected the magnanimity of the Bishop rather than the small-mindedness of the ecclesiastical poet.

We must now advert to another matter. Mr. Tucker says:—

In 1838 Bishop Broughton had made an offer to the Church Missionary Society to visit their missions, and to supply the things that were lacking in what, for just a quarter of a century, had been a Church Mission without Episcopacy. The Committee of the Society had grave doubts about the legality and validity of episcopal functions exercised beyond the limits of the empire, and of the area assigned to the Bishop by letters patent; but Bishop Broughton represented that, while undoubtedly he had no legal jurisdiction in New Zealand, his spiritual office might be exercised validly in a country which formed part of no diocese, and on these terms he visited New Zealand and the Society's missions; but had it been sufficient that he should do so, it was impossible that, amid the daily increasing demands of New South Wales, he should ever again find time to repeat so laborious a visitation. The idea of having a resident bishop among them was distasteful to the majority of the Church Missionary clergy, and was loudly condemned by the Secretary at home; but ultimately a grant of 600*l.* per annum was voted by the Society towards the Bishop's income, and an equal sum was expected to be granted from the public moneys (vol. i. p. 63).

It was on Christmas Day of the year 1838 that the Bishop of Australia preached at Paihia, and confirmed there, just twenty-three years from the time of Mr. Marsden's first sermon. He was to have visited New Zealand a year earlier. Ten years elapsed before the first convert was baptized, in 1825. Mr. Tucker is correct in stating that for a quarter of a century the Mission had been without an episcopate, counting from the period when it could not, owing to the indignation caused among the Natives by European barbarism, set foot in the country; but, within twelve years from the first conversion, the services of the episcopate were called into requisition by the Society. With regard to Mr. Tucker's remarks that the Church Missionary Society had doubts about Bishop Broughton's legal power to exercise his episcopal functions "beyond the limits of the empire and of the area assigned to him by the letters patent," this is quite possible. The Church Missionary Society is law-abiding, and its legal advisers may have suggested this difficulty. It is notorious that Bishop Middleton in Calcutta understood that he had no authority to license missionaries, and his interpretation of his authority was probably correct. But if Mr. Tucker would, under a misapprehension, leave the impression that Bishop Broughton's visit to the Missions was distasteful to the Society, we submit to his notice the following statement, not concocted *pro re natá*, but more than "forty years" old, and previous to the revival of "spiritual life," &c.:—

The Right Reverend the Bishop of Australia has, at the request of the Parent Committee, undertaken to visit the Mission in New Zealand. His Lordship, on acceding, though with much personal inconvenience, to this request, writes as follows: "I will do whatever in me lies, through God helping me, to maintain the

Church of New Zealand in the apostles' doctrine and fellowship. It is highly satisfactory to me that our friends at home are taking a view of these things, which proves them to belong, not only to a missionary, but also to a Church Society." His Lordship, having further stated his views as to the principle on which he should visit a Church not within his Diocese, adds, "I should wish to be understood as making the best provision which our circumstances permit, and which can be made without irregularity, until, in God's own appointed time, that infant and struggling Church may be brought, under its own proper superior, to a full participation in the ordinances of the Christian ministry."

His Lordship had also appointed Lord's Day, December 24th, as the occasion of making collections, after sermons preached in the several churches (in Australia), on behalf of the Church Missionary Society (Report, C.M.S., 1838).

The visitation took place, accordingly, in December, 1838. It will be seen, from the following passage from the Report for 1839, that the proposition for the visit of the Bishop of Australia originated with the Committee, and not with his Lordship. Moreover, that, so far from there being unwillingness on the part of the Society to have a resident bishop in New Zealand, the express object of Bishop Broughton's journey was in the full confidence that arrangements might be made for securing to New Zealand the advantages of the episcopal office:—

In the last Report it was stated that the Committee had opened a communication with the Lord Bishop of Australia, with a view to acquire for the Mission, through his Lordship's instrumentality, such an exercise of the episcopal functions as the nature of the case would admit. With the request of the Committee the Lord Bishop most willingly complied, and thus expressed himself in a letter to the Rev. W. Cowper, Secretary of the Corresponding Committee of the Church Missionary Society in Sydney, Dec. 26, 1837:—

"I am preparing to proceed shortly to New Zealand, hoping to set in order the things which are wanting, and to confirm the Native converts in their adherence to the doctrines of that Church whose teaching first conveyed to them the glad tidings of Redemption."

Circumstances prevented the Lord Bishop from fulfilling his intentions at that period. He did not, however, relinquish the intention of visiting the Mission. In September last Mr. Cowper recurs to the subject as follows:—

"Twelve months ago his Lordship had purposed that in January last he would visit the Church Missionary stations in New Zealand, but the Queen's ship, in which he had engaged to proceed, did not return to Sydney at the time expected, and, in consequence, his Lordship's arrangements for other special duties and visitations more immediately connected with his office and charge in Australia would not, even to this moment, allow him to take a voyage to New Zealand, although he anxiously desired to see the progress of Christianity, and to encourage the missionaries on that island in their arduous and holy work. The Bishop now earnestly hopes to be able very soon to accomplish what he has so long designed and sincerely desired—a visit to the Society's Mission in New Zealand."

The Committee are earnestly expecting the Report of the Bishop of Australia's visit to the Mission in the full confidence that it will, in conjunction with previous communications with his Lordship, lead to such an arrangement as may secure to the Mission the advantages of the episcopal office on its behalf.

In what spirit the Church Missionary clergy in New Zealand received Bishop Broughton's visit may be gathered from the following address, which, although it is of some length, we present entire:—

We, the clergy and catechists labouring in connexion with the Church Missionary Society in this part of New Zealand, beg, on the part of ourselves and our brethren, to express to your Lordship our high sense of the favour conferred upon us by your visit to this country. We hail, with much thankfulness, the landing of

the first Protestant Bishop on these shores ; and we trust that your pastoral advice and exhortations, under God, will be made instrumental in promoting the cause of Christianity, both among the European and Native population.

Though dwelling in a country independent of Britain, and which still, for the most part, is in a state of barbarism, we rejoice that the intimacy of union between ourselves and the Church, of which your Lordship is a Prelate, is unimpaired. Nations may draw boundary lines of separation, but the Church knows no distinction between Jew and Greek, Englishman and New Zealander ; and although our civil relations be different from those of members of your Lordship's immediate diocese, yet we are thankful that the way is now open for us to look to your Lordship for all the benefits and privileges belonging to our Church, and which your Lordship has so kindly undertaken to afford. Indeed, contemplating your Lordship's visit at the present juncture, we cannot but recognize the kind Providence of our Heavenly Father, who, when He had removed the respected and beloved founder of this Mission, inclined your Lordship to take a paternal interest in its welfare.

We much regret that your many engagements and other circumstances do not allow your visit to be extended to the whole of our stations, and that the sickness now prevailing will not permit us to place before you satisfactorily the real state of our Mission.

We trust, however, that your visits to this island will be renewed, and that your Lordship may have abundant reason to rejoice in the progress of that work which is now but in its infancy.

Praying that your Lordship may be returned in safety to your family and to your diocese, through the guardian care of our gracious Master, and that an abundant blessing may continue to rest upon your labours, we remain, &c.,

H. WILLIAMS.

J. KING.

J. KEMP.

G. CLARKE.

R. MAUNSELL.

W. COLENSO.

W. WADE.

C. BAKER.

S. H. FORD.

W. WILLIAMS.

In the Bishop's reply the following passage occurs :—

For myself, my brethren, I come among you without other commission or authority than that which, being first lodged in the Apostles, is derived in succession from them unto every one rightly and canonically consecrated to the episcopal charge. Whatsoever directive functions I may exercise here are traced to no other origin than this ; and your acceptance of me in this character is an unconstrained, purely spiritual act. In this I rejoice ; as it may have the effect of rendering more apparent the true Apostolical foundation, constitution, and character of this blessed Church of England, to which we all belong ; which I firmly believe that God has raised up, and am persuaded that He will preserve, if we be but true to our own engagements, to be a counterpoise to those perils on the right hand and on the left, by which—it requires not the gift of prophecy to foretell—every portion of the Church Militant upon earth must expect, sooner or later, to be tried. In connexion with the duty of watching over the Churches more peculiarly under my charge, I trust that time and opportunity may be afforded me, occasionally at least, to set in order the things that may be wanting here. With this assurance let me unite my thanks to you all, for the kindness shown to me since my arrival, and my earnest prayers for the welfare of the flock committed to your charge. On behalf of all connected with this Mission, and especially of yourselves and families, I offer my supplication, that the Lord will bless you and keep you ; the Lord make His face to shine upon you, and be gracious to you in forwarding your work and labour of love ; the Lord lift up the light of His countenance upon you, and give you peace, both now and evermore.

Let me, I beseech you, enjoy the benefit of your continual prayers ; and believe me to remain, my dear brethren and fellow-labourers, your very faithful friend,

WILLIAM G. AUSTRALIA.

What were the views of the Committee regarding the importance of a resident bishop will be apparent from the following :—

It is exceedingly gratifying to the Committee to perceive that the statements of the missionary labourers themselves are so powerfully confirmed and elucidated by the enlarged views of the Bishop, as communicated in his letter. The Committee most cordially concur in the judgment of his Lordship, "that the Church of England requires to be planted in New Zealand, in the full integrity of her system." This consideration induced the Committee to request the Bishop of Australia to visit the Mission, anticipating such information and suggestions as would promote that object. Since the receipt of the Bishop's letter, other steps have been taken by the Committee, directed to the same end. Should it please Divine Providence to favour their views, and to raise up an individual eminently devoted, and thoroughly right-minded, to exercise his paternal authority in the midst of this infant flock, the blessings to be anticipated to New Zealand would be truly great.

In justice to the Church Missionary Society, it is essential thus to prove that the visit of Bishop Broughton to New Zealand was at the instigation of the Society; that it was most acceptable to them and to the missionaries; that the negotiations for it were some years previous to the Colonial Bishops Council in 1841, and that the main object of his visit was to arrange for a resident bishop before Mr. Tucker's "forty years." It must be left to him to reconcile his unguarded and erroneous assertions with the facts of the case.

We can now proceed to enter upon the question of the New Zealand Bishopric. Mr. Tucker states that the "idea of having a resident bishop among them was distasteful to the majority of the Church Missionary clergy." We submit the following counter-statements. Chief among them then, at that time, was Mr. William Williams, subsequently Bishop of Waiapu. In his *Christianity among the New Zealanders* (p. 296), he has recorded his views. "The appointment of a bishop had long been desired by the members of the Mission. The Christian Church had now grown to an extent which made it inexpedient that it should be left under the management of local committees. It needed a presiding authority, to which all could look with confidence, together with the exercise within it of those ecclesiastical functions which are essential to its complete efficiency." Another—the "Patriarch of the Mission"—was Mr. Henry Williams, subsequently Archdeacon of Waimate. In the account of his life, published by Mr. Carleton (1877), it is expressly stated, "Seeing the need of discipline, he had long desired a governor for the country and a bishop for the Mission. Through his own instrumentality both were now to be acquired." He had himself in early life been an officer in H.M. Navy. When the independent diocese was created, and a bishop was designated, the "measure was most welcome to Mr. Williams, in whose views of discipline the idea of a ship without a captain found no place." He had been in New Zealand since 1823. In a letter written to the Parent Society, in 1841, occurs the passage: "Many questions of moment present themselves on which we possess no authority to enter. We must hope that a bishop for this colony will soon make his appearance." Further extracts may be unnecessary. With regard to

the statement that "ultimately a grant of 600*l.* per annum was voted by the Society towards the Bishop's income," if this is meant to imply that it was grudgingly given, we may set over against the insinuation the fact that for some years past the Society had been labouring to accomplish the creation of the Bishopric. As to the loud condemnation of the "Secretary at home," it may be remarked that there are usually several—at that time there were three—and it is not clear which of them is referred to. It is difficult, however, to reconcile the "loud condemnation" with the public approvals which we have already quoted. There would be great want of sagacity, as well as consistency, in officers of a great Society so stultifying themselves; but as to Mr. Tucker's statement, it is possibly susceptible of some explanation which we cannot guess at.

As regards the appointment of Mr. Selwyn, we gather from Mr. Tucker that it was the suggestion of Bishop Blomfield, or rather the result of suggestions made to Bishop Blomfield, and that Mr. Ernest Hawkins, then Secretary of the S.P.G., was concerned in it. If this world were not a very strange one, and if ecclesiastical intrigues were not among its chief complications, it might seem remarkable that when a mission, called into existence and maintained by the Church Missionary Society, was to be superintended by a bishop, and that bishop was to be salaried by the Society, the nomination to the post should be transferred virtually to the officer of a society which had no connexion whatsoever with New Zealand, and which, if Mr. Tucker's "forty years'" theory is to be literally accepted, had hardly, if at all, aroused itself to a sense of responsibility as a missionary organization. Indeed, it could hardly then be said to have had any missions in the proper* sense of the term. The nomination could hardly be said to be encouraging to the Society. It was that of a person who had then no sympathy with the Society, its work, or its views. Mr. Selwyn may not have been a "Tractarian," but his whole relations had hitherto been with those who were in open antagonism to the Church Missionary Society, and who had decried it and opposed its work by every means in their power. It turned out eventually that the innate nobility of the man rose superior to his surroundings;† but it must have been an act of faith, and in a spirit of profound allegiance to their principles as Churchmen, that the Society virtually handed over their flourishing missions to one who had been no partner in their counsels, and who could hardly be expected to understand their difficulties and principles of action.

While in most cases, of late years, a more generous system has been acted upon, and in most cases consultation has been held with the Society as to the appointment of bishops where their missions are con-

* The term Mission, which forty years ago was a term of obloquy, has now assumed so different a character that it is really hard to know what sort of Church work is not a mission. We can remember being told by a young curate that he was "going on a mission." It was intelligence which took us somewhat by surprise. It turned out that he was going to deliver a cottage lecture in a somewhat distant part of a large straggling parish.

† Cf. page 586.

cerned, it may be convenient here to draw attention to the mischief which may result from the non-observance of this reasonable principle. It is not to be disguised or glossed over that there are different "schools of thought," to use the popular phrase, in the Church of England. Is it fair—it might almost be asked, is it honest—to take the money of one school, and to send out for the superintendence of its missions a person who may be a furious partisan of another school? What can the upshot be, in ordinary cases, but discord resulting from oppression? Fortunately these evils were averted in Bishop Selwyn's case, because, with all his faults, he was too great a man not to render justice where it was due. But with an inferior nature the temptation might have been too great. The true principle for the superintendence of missions is that those should be selected for the Episcopate who have practical knowledge and experience of the work, either by being missionaries themselves, or from other familiarity with missions in any given district. So far antiquity was wiser than we are. "Anciently," says Bingham, "it was very much insisted upon that a bishop should be one of the clergy of the same Church over which he was to be made bishop." He adds:—"The ancient bishops of Rome were all of the same mind so long as they thought themselves obliged to walk by the laws of the Church." If "Dr." Samuel Marsden had been still alive when the Episcopate was founded, and primitive practice had had anything in reality to do with the "forty years'" revival, he would have been the first bishop, as he was the "Apostle," of New Zealand. The clergy in the island at that time comprised in its ranks two who were subsequently raised to the Episcopate. Instead of any of them, however, an Eton schoolmaster, barely above the age thought requisite for the Episcopate, was sent forth, with very little ministerial experience of any kind (he had been ordained eight years before on his fellowship), to duties wholly untried, and to a country completely to him unknown. Viewing this appointment in retrospect, it must be a matter of extreme thankfulness that no more harm came from it than there did. This is the truest and the most honourable tribute which can be paid to the memory of Bishop Selwyn. His biography states, evidently with high approval, that when he went out "he had a well-considered system on which he proposed to work," that "his plans were clear as a well-drawn diagram," that "his theories were not theories but principles which had been tested and approved by holy men of old." Again we are told that he was always congratulating himself on the unique position which he occupied "with a power to mould the institutions of the Church from the beginning according to true principles." When we bear in mind that the Bishop was going to a colony whose circumstances, in many most important respects, wholly differed from anything which "holy men of old" had ever had experience of, it would seem that the application of these principles ought to have been susceptible of indefinite modification. In point of fact, when tested, they had in practice to submit to it. "Among his plans" the cathedral centre occupied the chief place. His dream in England, before he set out to his distant diocese, had been a cathedral, with canons and the usual

staff. He was Bishop of New Zealand for twenty-eight years, but his "highest anticipations he never realized. He never even in rudiment had a cathedral church or body." So different is practice from theory. We do not object to bishops having cathedrals, but it is to the credit of Bishop Selwyn that, when he came next his work, he willingly or unwillingly let his dream dissolve, and devoted his attention and abilities to more urgent claims upon them. This first feature in the "diagram" was absolutely a dream.

Filled, however, with the noblest intentions, and stimulated by the most unselfish zeal, the Bishop went forth to his great undertaking. He was heartily welcomed, as Mr. Tucker states, by every one, more especially by the C.M. Society's agents, who, both in Sydney and in New Zealand, placed their homes at his disposal, sparing him large expense, as he most gratefully acknowledged on his first arrival. The period of that arrival was a most critical one. Until that time—though not without drawbacks from lawless Europeans of a most degraded character—New Zealand had been virtually in possession of the Maories, with the missionaries who had converted them to Christianity as their chief friends and advisers. But now all was changed. A Joint-stock Company, called the New Zealand Land Company, was formed in England, and sold the lands of the Natives over their heads in utter ignorance and disregard of the complicated tenure by which they were held by the possessors. In 1840 the sovereignty of the country was assumed in name of the Queen, even before the cession of the island by the Natives at the Treaty of Waitangi was absolutely complete. The complications thence arising were most difficult, giving rise to bloody wars which disturbed the whole period of Bishop Selwyn's episcopate. It would be foreign, however, to our purpose to discuss them here.

Another feature of the "diagram" was the establishment of a college. This was throughout the Bishop's favourite scheme. It engaged a large portion of his time and attention. Even when he was absent cruising among the islands of the Pacific, he was constantly gathering recruits for it from the distant islands. It was first set up on the premises of the Church Missionary Society at Waimate, but was subsequently removed to Auckland. It was here he attempted to carry out, but without one, the ancient theory of a cathedral, from which clergy should be sent forth to evangelize the surrounding country. Unlike the cathedral, an institution actually came into existence as St. John's College. It was founded "on the best precedents of antiquity," but it was throughout a deplorable failure; and, although more than once alluded to, is judiciously not much dwelt upon in Mr. Tucker's "Memoirs." For some years it was given up; subsequently it was converted into a grammar-school. In Bishop Patteson's "Life" the explanation is given. The lads imported from Polynesia were "exotics in New Zealand, and exceedingly fragile. In the very height of summer they had to wear corduroy trowsers, blue serge shirts, red woollen comforters and blue Scotch caps, and the more delicate a thick woollen jersey in addition; with all these pre-

cautions they were continually catching cold or getting disordered." Further on it is stated that "St. John's College was too bleak for creatures used to basking under a vertical sun." The pupils were constantly dying.

We are compelled to refer to this college because it is mixed up with what we deem to be the most fatal blunder which Bishop Selwyn ever committed, and which—not only politically, but in its prejudicial operation on missionary work—was, in the peculiar circumstances of New Zealand, more disastrous than it would have been elsewhere. We refer now to another feature of the "diagram," which from beginning to end was a complete mistake, and worse. A favourite—indeed, ruling—crotchet with the Bishop was, that as the two races were becoming intermixed, every clergyman must be qualified to minister in both languages. In one of his very earliest letters to the Society, he declares that "every clergyman must be prepared, when called upon, to minister to the spiritual wants of both classes of the inhabitants." When applied to by the Society's catechists seeking holy orders, his reply was that he would admit them to deacons' orders "without a knowledge of the original languages of Scripture, but that he could not admit any one to priests' orders without a competent knowledge of the Greek Testament." To compass this, of course, a college was an indispensable requisite. But with what result to the Missions? To a distinguished scholar like Bishop Selwyn, with Eton and Cambridge training and excellent natural gifts, the acquisition of a Native language, or, indeed, of several, would be a trifling matter. But how was the Maori, recently reclaimed from heathenism, to qualify himself to minister in English? how long would it take him to acquire a competent knowledge of the Greek Testament? The consequences were most disastrous. Bishop Selwyn was nine years in New Zealand before the first Native (Rota Waitoa) was ordained deacon! With singular inconsistency, Mr. Tucker says that this "step was taken with small encouragement from the older missionaries" (vol. ii. p. 19), whereas, on the opposite page, he has inserted a letter from Archdeacon Abraham, in which he writes:—"The Governor and one or two of the Church Mission clergy pressed on the Bishop very much the need of making a beginning just now, and mentioned Rota as the fittest person to begin with."

But why should the Bishop have needed pressing? what could be the value of a collegiate system which required ten years to fit a candidate for deacon's work? The real fact was that the requirements were undue and prohibitory. It is idle to suppose that the world would have been evangelized if anything corresponding to this trilingual system had obtained in the primitive or any other Church. We are no advocates for either precipitate baptism or precipitate ordination in missions, but there is a mean to be observed. If Bishop Selwyn had not gone out to the country with preconceived plans, "diagrams," and prejudices, he would not have fallen into this deplorable error. So far his antecedents were unfortunate. There had been an Eton and Cambridge in England—there were to be Eton and

Cambridge at the Antipodes. It was a pure vision. At the time of this ordination there was "a temporary suspension of all proceedings at the college," in consequence of "grave misconduct on the part of the students." The whole system was unwholesome, physically and morally, and was, moreover, absurd. Fortunately, the expense of the college did not devolve upon the Church Missionary Society; it was supported, until its collapse,* chiefly from Eton.

Amongst the other fancies of the Bishop was an attempt to establish a lengthened diaconate. Several of the Society's missionaries were kept in deacons' orders for nearly ten or fourteen years, notwithstanding the entreaties and applications of the Committee. These deacons were in charge of large districts, containing many hundred Native communicants. Not unfrequently an interval of twelve months occurred before the Lord's Supper could be administered by some distant missionary in full orders, and many aged and infirm persons were wholly cut off from this profitable ordinance. No one will suspect us of being what is termed Sacramentarians, or of attaching undue and superstitious importance to rites and ceremonies. But the Lord's Supper is a sacrament appointed by Christ Himself, and, where there is a right reception of it, it is a means of grace and aid to spiritual life. There should in every Christian Church be reasonable facilities for sufficiently frequent participation in it. But, under Bishop Selwyn's *régime* in New Zealand, these facilities were positively withheld. Will Mr. Tucker quarrel with the following appeal from a missionary of many years' experience? Writing to the C.M. Society in 1856, he urges:—

The Lord's Supper ought to be administered in all the respectable chapels in the district, and that every three months. Such is the nature of the times for worldly-mindedness, that our Christian Natives are in the utmost danger of falling away unless we can often, both in the word and sacraments, set the Lord before them. New Zealand indeed, at this time, wants bishops and missionaries who will feel for the souls of the people, and not in any way seek their own glory, but that of the great Shepherd who has laid down His life for the sheep. Neither bishops, priests, nor deacons, are ordained or consecrated to seek anything else but the glory of Christ and the salvation of perishing souls; and what is our duty but to lead our people, the sheep of Christ's flock, into green or budding pastures? We, who are witnesses of the state of things, at least in the north of New Zealand, are fully aware that the present state is far from being a healthy one.

Can he furnish any explanation which will satisfy the Church of Christ that, for any causes, such as we cannot even guess at, Bishop Selwyn was justified in raising up obstacles to the regular administration of Christian ordinances in the Missions? We do not undervalue the importance of a learned ministry, skilled in Latin, Greek, and Hebrew, and familiar with theological controversy, even in nascent missions; but we put it to any Christian man, of any sect or opinion, what is the value of these things when compared with the open proclamation of the Gospel of Christ, even by stammering lips, and the due administration of His sacraments, for the refreshment and strengthening of

* Bishop's College, Calcutta, the pet fancy of Bishop Middleton, a far more splendid and expensive failure throughout its whole career, has in a similar way collapsed, and the buildings have been sold to the Government of India.

believers? The real root of this deplorable mistake of the Bishop's will be found in a letter to the Secretary of the Gospel Propagation Society, dated Nov. 2nd, 1852:—"I find it will be necessary to establish the converse rule, that every missionary to the Natives shall also be able to minister to the English settlers." His ambition was to set up what he fancied was a "sound Church system." It is hardly an exaggeration to say that, by his misjudging acts, he brought the Native Church to the very verge of ruin. It was the merest chimaera that he could educate any sufficient number of Maories up to the point that they could minister effectively and acceptably to Europeans. But were there none who could, without all this paraphernalia of European learning, preach the Gospel to their brethren? As the point is important, we reproduce at length a passage from our volume of 1856, which amply proves that there were abundant elements for a Native pastorate, although not approximating to the European standard of development:—

The Rev. B. Ashwell, of the Middle District, forwarded to us, some few months back, an interesting account of three Christian chiefs, who maintained for many years a consistent profession before their countrymen, and laboured diligently in their day and generation. They were all engaged in the work of evangelization amongst their countrymen. One of them he describes as a devoted fellow-helper, a man whose consistent conduct, cheerful disposition, sterling uprightness, deep humility, unwearied perseverance in doing good, gained the esteem and love of all who knew him. Nor does he hesitate to say that, during twenty years of missionary experience, no brighter display of the grace of God had cheered him in his labours than appeared in the life of this simple-minded believer in Christ, once a New Zealand cannibal.

We have another and more recent instance brought before us, from the Eastern District, of a man who for ten years had acted in the capacity of teacher. By diligence and perseverance he had acquired a very considerable acquaintance with the Scriptures. Ardent in the pursuit of knowledge, quick in perception, and earnest in application to his studies, he was, at the same time, characterized by a deep-wrought piety and singleness of purpose which showed that his desire for improvement arose from no selfish motive, but from anxiety to be useful to his countrymen. The station where he resided is one which, from various circumstances, has been, on several occasions, left without an European missionary—at one time for an entire year. During these intervals the religious instruction of the people devolved entirely on Pita Whakangana. His difficulties in such a position, without orders, and yet in the midst of a professedly Christian people, must have been very great, but he did not prove unequal to the occasion. The regular public services continued to be held, the adult schools and Bible-classes were continued, and his energies were wholly given to the improvement of the people. The missionary of the adjoining district, one who knew him well, mentions these as amongst the chief features of his character—the cleanliness of his person, and comparative neatness of his dress; the order with which he proceeded with his public duties; the superior style of his house and premises; and the commanding respect which he secured from others. Through his influence and exhortation the Natives had commenced the erection of a large and substantial church, and much material had been prepared and brought together. During his illness he witnessed its progress with delight, and contributed towards the support of the Native workmen. This valuable man was removed by death in the May of last year, his end being, like his life, full of faith and hope. When reminded of what Paul said in the prospect of his speedy departure—2 Tim. iv. 7, 8—his answer was, "Yes, that was Paul's experience, but he possessed a large measure of the Holy Spirit. All that I, a poor sinner, can do, is to cast myself on the mercy of Christ." And, later still,

when fast sinking in death, he could raise his head above the waters to say, "I cannot speak much, I am so weak: this is all I have to say—Christ alone! Christ alone! Christ alone!"

Such men are still available. A missionary of many years' experience bears decided testimony on this subject. After a conversation with his Native teacher, he remarks, "We have great reason to be thankful for the help our Native teachers afford; and I am of opinion that many of them are far better instructed in the kingdom of heaven upon earth than we are at all times aware of."

"Many conversations I had with William on the road—sixty miles—led me to reflect on these things; for I found that he was sound in religious principles, and well versed in the New Testament and the Catechism of the Church. He told me of a conversation that he and some of the Ahipara Natives had had with regard to the Apostles' Creed. He said his opinion was that the creed divided the works of creation and redemption between the Sacred Persons of the Trinity, which some were confused about. He asked me if he was right. I told him, 'Yes.' 'Well,' he said, 'I thought so. I take the words, "I believe in God the Father Almighty, Maker of heaven and earth," to belong to the Father, &c., and so on.'

"My opinion is that some of our best and well-tryed Christian teachers, of fifteen or twenty years' standing, should be ordained deacons while we have strength to pursue our work and overlook them, and attend to our work. There should be one ordained Native at Whangape immediately. We cannot personally attend to this district more than a very few times in a year; and a Native teacher without a salary cannot be expected to attend to the duties required, for those duties would engross all his time. The Whangape district is a fine place to try a Native deacon in the ministry. There are a few teachers at Herekino, five miles nearer our settlement; but as they do not attend our meetings but a few times, they are but weak, *i.e.* they do not visit about. It wants one invested with authority to preach, &c. Himeona is the teacher that I should recommend to be ordained if he would consent, for I have not spoken yet to him on this subject, although I have made it known that I wish him to go to Whangape."

Upon these instances the then editor of our periodical remarked,—

Such are some specimens of our New Zealand Christianity, a few from amongst many. They all laboured for many years, faithfully and zealously, among their countrymen, yet received no ordination to the pastorate. Were they not fitted for it? Wherein consisted their unsuitableness? And if none sufficient to justify their exclusion can be alleged, why was the office withheld from them? Has the Native Church suffered no detriment in consequence? We consider that it has to a very large amount indeed, so much so as that it will be difficult to repair it. Had these men been placed in the position for which they were graciously qualified, the influence which they possessed over their countrymen would have been greatly increased, and their usefulness have proved much more extensive. If Pita was enabled to do so much as a lay teacher, what might he not have effected had he been ordained? Not only would his Christian experience have been available for the comfort of the individual believer, but he would have been in a position to deal more effectually with the national profession which surrounded him—to reduce it to order, to draw forth its energies and capabilities in useful and healthful channels—and in some measure, by the blessing of God, to have preserved his people from being carried away by the new excitements which have deceived so many. Had the European missionaries been helped by the co-operation of a Native pastorate throughout the island, the Native Church, in passing through its season of dangerous temptation, might have been much less a sufferer than it has proved to be.

Bishop Selwyn's dream had been of a parochial organization, in which "English and Natives will live side by side," and for the realization of this, with the energy of a Procrustes, he strove to force together most incongruous elements. Even he, however, added ominously in 1852:—"Unless some rupture—which God avert—shall take place between the two races." The rupture

came. But where were those who should have been as middlemen between the conflicting races, ordained ministers of God's Word and ordinances, linked with the Europeans in belief, and invested with ministerial authority among their own people? Mr. Tucker says that, in 1860, "the Bishop prepared for ordination two more of his Maori children." He adds:—"The uniform fidelity of the Native clergy, who in no one instance ever yielded to the temptations which carried away so many of their brethren, was one of the greatest comforts of the Bishop's life." How many had he ordained? And why, in the hour of terrible trial, were there not more than one or two Native clergy to sustain and to inform the Church? The Governor, who pressed the ordination of Natives upon the Bishop, was, in every sense of the word, more wise and prescient than he was; he understood the times better "to know what Israel ought to do." Mr. Tucker speaks of spiritual declension among the Maories. There was this declension:—There was much contagion of evil resulting from intercourse with the less respectable portion of the European settlers who had flooded the country. But there had also, in the pursuit of an ecclesiastical vision, been a deprivation of means of grace needful for the adequate support of Christian life. In TILnevelly the examination of Native pastors is conducted in the vernacular. Why should it have been otherwise in New Zealand? It is all very well to be reminded of Bishop Selwyn's toilsome marches through endless forests in vain endeavours to supplement, by his bodily energy, the lack of those ministrations which it should have been his duty to have supplied vicariously; but he cannot be acquitted of capital error in his office as a Bishop of the Church of Christ. He is a conspicuous instance of the terrible danger of sending forth into the mission-field men imbued with ecclesiastical systems, and encumbered with ecclesiastical prejudices. The temptation is almost irresistible to begin at the end, instead of the beginning. Heavenly wisdom is conspicuous in the meagre instructions to be found in the New Testament, beyond the one great commission for the development and constitution of nascent Churches. Wise master builders gather from it how much is left to their discretion and to the varying needs of the edifices which they have to erect, under conditions perpetually varying. A diagram very suitable for England in the nineteenth century may be wholly inapplicable to New Zealand in its first.

We have now not thoroughly, but we hope sufficiently, fulfilled a somewhat irksome task, and have, we trust, vindicated the Church Missionary Society from unfavourable insinuations interspersed through Mr. Tucker's "Memoirs." There are many other topics which would admit of criticism, but, with all his faults, we venerate the memory of the late Bishop. His mistakes were of the head, not of the heart, and he had noble qualities which command our most cordial respect. It has been truly said of him that he was great in everything—even his faults—and every inch a man. Mr. Tucker's statement concerning him also is most true, that, "however numerous his plans, self found no place in them at any time." This is high honour, and cannot be predicated of every man. But it is

idle to represent him as a great missionary bishop. We leave to others to judge what his claims were to be a great bishop in other departments which do not immediately concern missionary work. Among these was his repudiation of his Letters Patent, and his establishment of synodical action in New Zealand. Mr. Tucker records the first meeting of the Synod at Wellington in 1859. On this occasion Bishop Selwyn, in his address (vol. ii., p. 126), recommended to his Synod, that, "while it gratefully acknowledged the vast benefits which, under Divine Providence, the Church Missionary Society had conferred upon New Zealand, the Society should be communicated with to know whether they would be willing to resign into the hands of the clergy and laity of the district of Wellington their present charge of the Native settlements of that district, and upon what conditions they would assist in forming a fund for the permanent endowment of Native parishes and schools." Mr. Tucker has, however, not stated what reception this recommendation met with by the Bishop's own Synod. We will supply it. Instead of complying with his earnest appeal, the Synod passed Resolutions without a division, in which they declared that (in 1860), "since the colonization of New Zealand, there has never been a period when the Native race more urgently required the undiminished efforts of the Church Missionary Society than at the present moment"! What, then, is the general conclusion which must be come to? It is simply that it was obviously impossible for Mr. Tucker, whatever might be his intention or his wishes, to do justice to the Church Missionary Society if any impression was to be left upon England that Bishop Selwyn was in any way the apostle, or the evangelist, or the pioneer of the Maori Church. To make out, in any shape or way, that he was the apostle or the evangelist of New Zealand, those who were the apostles and evangelists had to be ignored. In attempting this, Mr. Tucker has spoiled his book and really done injustice to his hero. Bishop Selwyn was nothing of the kind. He might have organized the Maori Church subsequent to its creation, had it not been for his principles and his diagrams, but even that he failed in to its most grievous loss and endangerment. It has been said, and truly, of him that "he strained the bow of authority till it broke in his hands, and the shaft fell harmless at his feet."

In justice to the Church Missionary Society, we subjoin two testimonies which help to fill up a void which is painfully felt in the perusal of Mr. Tucker's narrative, and which will help to make clear what is in it most confusing and obscure, as, upon the most undoubted authority, it places the relations both of the Bishop and the Society to the Maori Church in their true aspect. The first, although we have already quoted it in this article, is Bishop Selwyn's own:—

We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater

or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?

The second shall be Sir George Grey's opinion in the following minute, corrected by himself:—

Sir George Grey stated that he had visited nearly every station of the Society, and could speak with confidence of the great and good work accomplished by it in New Zealand; that he believed that out of the Native population, estimated by himself at nearly 100,000, there were not more than 1000 who did not make a profession of Christianity; that though he had heard doubts expressed about the Christian character of individuals, yet no one doubted the effect of Christianity upon the mass of the people, which had been evidenced in their social improvement, their friendly intercourse with Europeans, and their attendance upon Divine worship; that there was in many places a readiness on the part of the Natives to contribute one-tenth of the produce of their labour for the support of their Christian teachers, and to make liberal grants of land for the endowment of the schools; that some of the Native teachers were, and many, by means of the schools, might be, qualified for acting as Native pastors, if admitted to holy orders, and might be trusted, in such a position, to carry on the good work among their countrymen, and even to go out as Native missionaries to other islands of the Pacific; that the great want in the Native Church at present was a consolidation of the work, and its establishment upon a basis of self-support; that it was impossible for a single bishop to accomplish such a work, from the extent and geographical isolation of the different parts of the diocese; that he understood it was the opinion of the Bishop that there should be four bishoprics in the Northern Island, in which opinion he concurred; that the most suitable persons to be appointed to the new sees were those he understood to have been recommended by the Bishop, namely, three of the elder missionaries of the Society, who had commenced the work, and brought it to its present state; that the appointment of these gentlemen would, he believed, give satisfaction; that he believed nothing could induce the missionaries to desert the Natives; that they would rather give up their salaries, and throw themselves upon Native resources; that they possessed the full confidence of the Natives, and were thoroughly acquainted with their character: but that, if the Society were now wholly to withdraw from New Zealand, the work would, he believed, fall to pieces, and the Mission do an injury to Christianity; whereas, if the work should be consolidated and perfected, as he hoped, the conversion of New Zealand would become one of the most encouraging facts in the modern history of Christianity, and a pattern of the way in which it might be established in all other heathen countries.

It will be apparent, we think, what a splendid opportunity there was in New Zealand before a bishop, who should have been wise as well as noble, and who would have aided the development of the Church, not according to preconceived crotchets and fancies, gathered unduly out of the past, but according to its real exigencies in the present and for the future. There was much to do, and large room for improvement, but more thwarting than help arose from the Bishop's intervention. His own cherished schemes were failures; his government of the Native Church was a lamentable failure. His greatness rests purely on his personal qualities, in many important respects so admirable. None are more ready to give the fullest honour to them than those who are compelled, in the interests of truth and justice, and in the vindication of important principles,

“Detrahere———
Hærentem capiti multâ cum laude coronam.”

LETTERS FROM THE NYANZA MISSION.



REFERRING to the brief summary in our last number of the news received from our Nyanza missionaries on the 19th of August, we now present the more important letters. These are almost all from Mr. Mackay. Mr. Wilson gives much the same information up to the time of his leaving Rubaga to meet the Nile party, but in a more condensed form. The letters from Messrs. Pearson, Litchfield, and Felkin, we reserve for a future occasion, when we must find room for a short account of their journey up the Nile, concerning which scarcely anything has yet appeared in these pages. The intelligence from Uganda itself is so much more important that it must have the precedence.

We begin, however, with an account by Mr. Wilson of the wreck of the *Daisy*, which furnishes some particulars not in Mr. Mackay's letters :—

Letter from Rev. C. T. Wilson.

*Camp nr. village of Makongo,
Uzongora, Sept. 23rd, 1878.*

My last letter was written from Kagei, and despatched at the middle of August. On the 23rd, Mackay and I set off for Uganda in the *Daisy*, hoping to arrive in three days; the wind, however, was unfavourable, and we had to put back that afternoon to Kagei. Early next morning we got off with a good breeze, and anchored the same night under the lee of Wiru Island. Early on Sunday morning we came in sight of Alice Island and anchored for the night in the fine bay which there is on the eastern side. Monday was stormy, so we remained at the island, leaving on Tuesday morning. We were anxious to keep near land, and so directed our course to what we thought were some islands away on the horizon to the north-west, but which proved to be the coast of Uzongora; the wind died away in the afternoon, and we took to our oars, finally reaching the coast about four o'clock in the morning, and anchoring about 100 yards from the shore. We were so tired that we lay down and slept for some hours, utterly unconscious of a violent thunder-storm which was raging around us. When we awoke we found there was a heavy sea on, and decided to wait where we were till it got calmer; but, wishing to send a man on shore to buy food, we weighed anchor and went a little nearer. Shortly after the sea got worse, and a heavy surf began to break just where we were anchored, and the

waves began to come over the boat; the wind, too, was on shore, so that we could not get out; the wind, too, was not coming from the same point as the waves, so that the boat was partly sideways to the latter. For some time we managed with poles to keep the *Daisy's* head square to the waves, while Mackay rigged up a breastwork with the supports of the awning, and sails on the weather side; at last, however, as a large wave swept by, the *Daisy* got her bowsprit under the anchor chain and carried away the bowsprit and several feet of gunwale on the port bow. It was useless to attempt to ride out the gale any longer, as every wave came into her, and she must soon have filled and gone down. The Waganda, too, who were with us were quite panic-struck and utterly useless. So we decided to run the *Daisy* on shore and save the cargo, if possible; so we got her head round and beached her, jumping into the water and hauling her up as far as we could, but the shore was steep, and the boat too heavy for us to drag her out of the surf, every wave breaking over her and knocking her about terribly. We then set to work to fish up the cargo, and happily succeeded in rescuing nearly everything—though, of course, many things were damaged by the water. Then we made tents with the masts, oars, and sails, and spread out our things to dry. The news of our shipwreck soon spread, and the Natives came down to stare at us. The next day the king sent down to say

he had heard of our misfortune, and would send men to build huts for us, which he did the following day.

At first we thought the *Daisy* was too much injured for it to be worth repairing, but afterwards we decided to cut up the middle section and use the materials to repair the other two. This we are now at work on. The two end sections have come together very well, and we have strengthened her very much: so that, though shorter by eight feet, she will, I trust, be very useful yet. She has not much more to be done, and we shall, I hope, get her afloat in about a week.

I must, in fairness, say that the wreck was principally my fault, as Mackay was unwilling to go nearer shore. We cannot be too thankful to our heavenly Father that our lives were preserved.

The place we are at is where Stan-

Mr. Mackay's account of the wreck, and of their stay in Uzongora, is subjoined. Those who are following the history of the Mission with care should note that this and the foregoing letter continue the narrative after the despatches printed in the *Intelligencer* of February last:—

Letters from Mr. A. M. Mackay.

Chibuga, Uganda,
17th Nov., 1878.

It was on the 18th of August that Wilson and I sent off letters to England from Kagei. Five days after, we set sail from that place in the *Daisy*, and, in spite of stormy weather, we made a fair run as far as Mkongo, about S. lat. 1°, on the coast of Uzongora, where we were unluckily swamped by a sudden heavy sea. We had anchored near the shore in order to bargain with the Natives about food, of which our supply was finished, when a thunder-storm raised a terrible sea in a moment. One wave carried away the bow gunwale, and the next filled the vessel. We therefore ran ashore to save our goods, and I am happy to say that we succeeded in this, although we had a heavy cargo of machinery and tools on board. The poor *Daisy* was terribly damaged; but, on the whole, we consider it fortunate that she came to grief where and how she did, as we were able to see the weak points in her construction; while, had we been overtaken by a similar storm in mid-lake, we had certainly all been lost. So hopeless did the wreck look at first that Wilson

ley was received with hostile demonstrations, but the Natives are very friendly to us so far, and come daily to our camp to watch us working, and our tools are an unending source of wonder and amusement to them, especially our saws and planes; and the fact that we use so much iron astonishes them beyond anything, and they keep saying "Choma, choma," ("iron, iron,") when they see anything new or strange.

We have had rather a difficulty in getting food, and have had to live chiefly on plantains; but I have shot a few spur-winged geese, which have been a pleasant addition to our fare. The language spoken by the Natives here is somewhat like the language of Uganda, so that I can understand a good many of their words. I am making a vocabulary of all the words I can pick up.

and myself came to the conclusion that the sailing days of our English vessel were ended, except so far as we might be able to utilize any sound planks left, by breaking her up. We endeavoured to get a canoe from the Native chief, Kaitaba, to send word to Mtesa, acquainting him of our loss, and to beg a score or two of canoes to convey ourselves and property to Uganda. But days passed by, and no canoe was forthcoming, so we resolved to try repairing the wreck. There was no wood near, and even had we felled trees at a distance we should have found the green timber worse than valueless. We accordingly condemned the middle section, which was all along very cranky, took its planks asunder, and joined the fore and aft compartments together, using up every square inch of plank of the discarded section to replace the shattered timbers of what we kept whole. You will remember that we cut some six feet of length from the *Daisy* before we left Bagamoyo, so that now, instead of her original length of forty-two feet, she stands to-day a well-proportioned boat—twenty-seven feet long by six-feet beam.

It was on Wednesday, the 28th August, that we were cast ashore at Mkongo, and for eight long weeks we were occupied there in rebuilding the *Daisy*. At length, on the 24th October, we launched and loaded her, and put once more to sea.

The chief of Uzongora did, after many days, furnish a canoe, and with it we sent some of our Waganda and Mufta bearing a letter to Mtesa, and requesting at least six good canoes to carry such small articles as our diminished vessel could not safely convey. The canoes arrived just as we were ready to launch the boat, and started again for the north with a few loads on the same day as we left ourselves.

The unhappy accident which delayed us so long in Uzongora will, nevertheless, I believe, be productive of good. You will doubtless remember that Mkongo is the very place where Stanley made one of those marvellous escapes from massacre which add so tragic an interest to his narrative of the march across the "dark continent." There, as in Uganda, Usukuma, or Ugogo, wherever I find myself on his track—even Ukerewe itself—I find his treatment of the Natives has invariably been such as to win from them the highest respect for the face of a white man. The amount of abuse which the English public has thought good to heap on the head of Mr. Stanley is equally un-Christian and unjust, and it was with joy that I read your admirable letter which appeared in the *Standard* of April 25th, 1878, in which you not only refuted the altogether unfounded charges made by an officer against the members of the Nyanza Mission party, but in which you also showed that the terrible death of the two chief men of our expedition was in no way due to Mr. Stanley's policy.

At Mkongo the Natives behaved towards us in the most friendly way throughout. Seeing our distress, they beat their drums, and assembled the men in numbers, and quickly knocked up a couple of huts of leafy branches, gave us a bullock, and plantains in great quantity. All the time of our stay, we and our goods were quite unprotected, yet no harm was done. Day by day they came in crowds to watch us at work, and were even lost in

astonishment at the amount of our appliances.

We have convinced the Wazongora, at any rate, that we are their friends, and that we are harmless visitors; and thus the way is open for a friendly reception there another time. But we were far from over-comfortable when staying there. We had not calculated on being such a time on the way when we left Kagei, and even although we had, it would have mattered little, as we were entirely out of supplies. Tea, sugar, coffee, we had none of, nor grain of any sort wherewith to make bread. What we missed most of all was salt. Yet feeding on boiled plantains for most of the time kept us going till we set sail again, when we had an occasional change of no food at all, for twenty-four hours at a time.

The voyage to Uganda took us nine days, on account of calms and storms and contrary winds. The six canoes arrived at Ntebbi—at the south-west entrance to Murchison Bay—just before us, and glad enough we were to set foot on shore. We sent word at once to the king, reporting our arrival, while the Natives volunteered to carry our goods to Chibuga, preferring to do so themselves to getting men from Rubaga, who, they said, would plunder their shambas. We hauled the *Daisy* ashore, and scores of willing workers soon built a roof of stakes and plantain-leaves over her.

Our goods took something like a hundred men to carry, and the march from Ntebbi to Chibuga occupied three days. It was on the 6th November that we found ourselves *at home*, and glad enough I was, after wandering about for close on a thousand days on the way from England to Uganda.

Our great distance from the Lake here will be, I fear, a decided obstacle in the way of our building a steamer. I think it will perhaps expedite matters to fit up the little *Daisy* with her old engines, and to use our other engine and boiler to cut wood for house-building. The grass hut we have is too small for even Wilson and myself, while we run a daily risk of losing all by fire. Only the other night a hut close by, in which our servants slept, was reduced to ashes in a few moments. I do not think that the king will object now to our building a proper house, although the Arabs

made him put his veto on it some months ago. Of course, building a good house for ourselves will necessitate our building him one also; but better so than our present condition. When we have our house finished, we will be in a better position to attempt the construction of a good steamer, designs for which I prepared in the evenings at Uzongora—that is, when we could procure a light. Most of the time there we had to sit in darkness after sundown, there being no oil to be had, and even butter a rarity. From Colonel Grant's

Chibuga, from whence Mr. Mackay dates his letters, is, we think, mentioned by him for the first time. It is evidently a place distinct from Rubaga, the king's residence, though it must be close by. He next relates his reception by Mtesa, and the receipt of the papers, &c., from Dr. Emin Effendi:—

Mtesa has been unwell for a twelve-month, and, consequently, is seldom able to hold his court. We were granted an audience two days after arriving. From Stanley's, Colonel Long's, and Lieut. Smith's letters, you have already received most graphic descriptions of how the King of Uganda can receive visitors when he sees them for the first time; and, on comparing notes, I think I may safely say that the reception accorded to Wilson and myself, ten days ago, was in no respect wanting in cordiality or ceremony compared with those with which accounts have made you familiar. We gave him a few presents, and talked with him on many subjects for an hour. He seems particularly suspicious of the movements of Egypt, but we have done our utmost to set his mind at rest on that subject, and I am happy to say we have been so far successful. The king told us that he had been led to suspect the coming of Englishmen to his country as a danger to his throne, but now a year had passed since Lieutenant Smith and Wilson first arrived, and all his intercourse with our party had only tended to raise us in his favour. From hearing Wilson repeatedly talk of me before I came, I find my name a household word in the country, and it will be an easy matter to come up to the expectations of the people, which my good brother has led them to form of me. Mtesa said that his people had told him that we had this time brought mainly tools and machines, and he felt

description of Karagué, I cannot but think the two countries very like each other. Coffee is grown there as here, and we were able to procure a little for part of an old sail. Cloth was rather at a discount in Uzongora, as, although skins are the usual clothing, *mbugu* cloth (the inner bark of a species of fig) is cheaply procured from Uganda, and, having no conception of weaving, the Natives looked on our cotton as another kind of *mbugu*, only white instead of dark, to correspond with our complexion.

confident, therefore, that we had come to work, and to teach his people useful arts. He then presented a huge bundle of papers, which had come from Mruli a month and a half previously, and told us that Gordon had sent him word that some white men wished to reach Uganda by way of Unyoro. Our advice was asked as to whether he (Mtesa) should allow them to come. We told him that Colonel Gordon was friendly disposed to him and to us, and would send no white men this way except in peace, and therefore he should by all means let them come.

On returning to our house—about a mile and a half from the palace—we opened our parcel, and found about a hundred numbers of the *Times*, *Pall Mall*, and *Public Opinion*, up to the first week of June. These had been kindly sent by Dr. Emin Bey (Dr. Schnitzer), one of Colonel Gordon's staff. Accompanying them was a letter from Dr. Emin, dated "Lado, 17th August," in which he gave us the joyful information that you had sent out no less than four excellent men to our aid, and that on the 18th July they had left Berber for Khar-toum—i.e. three of them, one having had to return invalided to England. The names we have are Messrs. Pearson, Litchfield, Felkin, and Hall, but we do not know who of the party had to go back. We received also cuttings from the *Intelligencer* and *Gleaner*, from January to May, besides numerous other interesting papers. We are thus supplied with home news of three

months' later date than we had, and feel most thankful for Dr. Emin Bey's kindness; while the intelligence of your having so promptly sent fresh men of such promise, to fill the places of our dear brethren who were called away at the south end of the Lake, is, indeed, most cheering. I pray that it may ever be so in future here, that God will thus give us two for every one He takes. This is a mighty field, and there is employment for a host of men, and we feel much encouraged to find that the Church Missionary Society have no intention of giving up the work until the whole region of the Victoria Nyanza is traversed by Christian missionaries.

The king has been too unwell for us to see him a second time, but we are promised an audience to-morrow. We daily have some or other of the chiefs calling on us, and I feel strongly the importance of our being on the best of terms with them, as I have reason to believe that Mtesa is by no means absolute, but is much influenced in all matters of moment by their counsel. But it is not all smooth sailing here, and never can be until one link in the devil's chain is broken—I mean Arab influence. That power is doomed, I believe; but it will not perish without a desperate struggle. There are at present no pure Arabs here, only a gang of half-caste traders. These are doing their very utmost to prejudice the king's mind against us, telling him all manner of most untrue statements. So bad has this become, that I sent a message to the king the other day, telling him not to believe their stories. He has replied that he begins to suspect them of un-

truth, but their presence is necessary for trade. I have sent him word that, if he likes, we shall send to England for honest Christian traders, who will buy his ivory for a fair value, and he is so pleased at the idea that he sent a message yesterday, asking if he should expel these Arabs at once from the kingdom. I told him not to do so until English traders should first come.

In such matters I can only venture humbly to make suggestions. It is your own and the Committee's judgment, of course, that my only desire is to follow.

As one cannot well enter Uganda without being sent for, we thought the best way to expedite the arrival of our brethren from Egypt was to ask of the king 200 porters to accompany Wilson to Mruli to fetch them here. In this we have been to a certain extent forestalled, as two days ago some Arabic letters arrived from Mruli. To read these the king summoned one of the Arabs, who read that there were *twelve* white men at Mruli, on the way to this place. Mtesa was alarmed, and sent down a hurried message to ask us who these were, and for what purpose were they coming. We replied that we knew of only *three*, who were of our party, and we asked for men to conduct them here. Further, we said that we knew of no more, and, should he read the letters themselves with his own eyes, probably he would find no mention of twelve. We do not know how the truth stands, but I understand the king has already ordered one of his chiefs to collect the porters at once, and has sent to say that it is a small matter for him to give us these.

Various particulars follow respecting the condition of things in Uganda, and the prospects of the Mission :—

Mtesa promises to send a gang of men to knock up a workshop for me, as I have promised to build him a carriage and to train oxen to draw it. The country is intersected with roads, broad and good, but in a few places too steep to be of use; yet I mean to turn them to account, and it will be no great matter to improve the bad places. For our own use, as well as to relieve the Natives, waggons are a first necessity, as we have to fetch wood and many things from a distance, and at present we can do so only by getting men from

the king to carry the loads, and we do not care to perpetuate the barbarity of men having to undergo brute labour.

I feel sure that nothing will serve so actually to overthrow Arab influence and its concomitant Mohammedanism as our being able to introduce something in the way of real advantages to the country. Uganda seems at present to be ready for the introduction of improvements. There is nothing here of the dead indifference which I have found in all the tribes on the way. The readiness of the people to adopt even

the smattering of religion and civilization introduced by the coast people, who themselves know nothing at all of the religion they profess, except to swear by the name of Allah, while their civilization is a whole millennium behind that of China, compels us to strike while the iron is hot.

Since coming here we have been liberally supplied with food. Ten oxen were sent down one day, and six large fat goats, more than forty loads of plantains, a load of coffee, as also of honey, butter, and tobacco, besides milk and other things. The chiefs send us presents from time to time; but the Arabs only beg from us, and try to thwart us in everything. More than one chief has told me that the Waganda want to be followers of Isa (Jesus) because Englishmen are so, while the Arabs seek only to force circumcision upon them. He that is with us is greater than he that is the dark light of the Mussulmen, and I do not doubt the speedy triumph of the Truth even here. At present, prejudices have to be overcome, and confidence established, and Islam overthrown; but by patience we shall win; and what the Cross has done in other lands will be repeated here.

Wilson has already made considerable progress in the language of Uganda; and, by the time our printing-press arrives, I expect we shall have no little matter ready to throw into type. He is now making up some large type-sheets of letters and easy words to teach the Natives reading. We have spoken to the king about his sending us a number of young fellows, whom we shall teach reading to, part of each day, and instruct in the workshop the rest of the time. We must feel our way in the matter of getting pupils at all on account of the peculiar existing institutions, and we thought it safe, at all events, to begin as I have said.

When our new men come, we shall be able to go in for a better division of labour, and thus accomplish something real and thorough in some direction—a thing impossible as we stand at present.

Some time ago Wilson referred, in one of his letters, to a desire on Mtesa's part to send a small deputation to England, composed of one or two of his sons and chiefs. Since our coming

here, the chiefs have been talking of the matter, and I think the scheme would be productive of much good to this country if carefully carried out.

The king gave orders to his head officer to-day to have 200 porters and a large armed escort ready to-morrow morning to go with Wilson, so that I hope he will be able to start at once, and then our brethren will be saved the risk of a long delay in the swampy neighbourhood of Mruli. I am very glad that the men now on the road are all practical hands. It is just such men as are wanted. For some time at least, wherever we are located, there will be a great deal of physical work to be done. I do not mean by that to confine ourselves to such work only. Far from it. Whatever Uganda needs, there is at least "one thing needful"; and any work we do, if it does not aim at imparting a knowledge of that, and bear right down on it too, will be of comparatively little value. But Wilson and myself are strongly convinced, and in this we are at one with the opinions of our late leader, Lieutenant Smith, that it is not ordained men that will be most useful, for a considerable time at least. It is not to baptize, but to preach the Gospel that we so sorely need men just now. Reverend or lay, our men will most quickly become at home in the language by a term of active life and work among the Natives. For the work we have to do it is not novices that are needed, and men fresh from the classes are the least likely to supply our want. After a term of two or three years of service, by which time they will have become conversant with the language, and familiar with the people—but not till then—when the rough, rough ground will have been broken up, and the needful sowing done, they may go home to be ordained, and return to the field to reap.

Of course we know as yet nothing as to the Instructions you have delivered to Messrs. Pearson and Co.—I mean as to location. But from the last letter I have from your pen—date, March 6th—I infer that you will grant us permission to act in that matter as we find really best. I am inclined to think that we shall gain a firmer footing on the Lake by at first concentrating all our energies on one point. Kagei is in a rather unsafe state at present: the

Ukerewe matter is not yet settled; while Karagué has only recently got another king in room of the late Rumanika. All our men here, for a time, will tend to give us a stronger position, and put us in the way of being self-supporting. Were our road only *vidé* Zanzibar, certainly some men would have to be stationed always at Kagei as well as here; and to do any real good, the station there would have to be fully as well equipped as to numbers and materials as our post here. But there seems good hope now of our finding the

Nile route the easier and less expensive; hence, until we find ourselves thoroughly well established here, I would not recommend dividing our party. From head-quarters in Uganda we can readily advance to other points, and meet an advance party from Mpwapwa—Uyui being planted from there, and Kagei from here. Christian England will not fail in enabling us to accomplish this and much more. The region of the Great Lakes is a large one, but the potential energy of the Church of England larger still.

Mr. Mackay's further letters are written after Mr. Wilson left him to meet the Nile party. The next includes a very interesting account of interviews with Mtesa:—

Chibuga, Uganda,
5th Dec., 1878.

This day week one of my old men turned up from Zanzibar, with your valuable letters of 5th April and 4th May.

It was only to-night that I heard of an opportunity of forwarding letters to Mruli to-morrow morning; hence I can only send a line or two, and must leave proper reply to your letters of injunctions until a later date.

Wilson will forward this from Mruli, where I expect he is by this time, and will give you all his news.

I have had frequent and lengthy interviews with the king during the last few days, and must report to you that my opinion of his intelligence rises daily, while I firmly believe in his anxiety to fall in fully with the objects of our Mission.

The Arabs are a sore hindrance, by word and deed, while the king's perpetual dread of Egyptian invasion makes the security of his throne the foremost concern in his thoughts—naturally enough.

It is, indeed, a most difficult matter to give any clear understanding as to the relations of the C.M.S., the English Government, and ourselves. The best I can make of it is to explain that your letters are from "great men in London."

Our interpreter, Muftáa, has been nearly, if not quite, blind for many days, but is now recovering under treatment, although more thanks to the medicines than to my knowledge of how to administer them. This has prevented my making the king under-

stand so fully as I should like, as he will make an Arab the go-between when Muftáa is absent, and such a repeater of my Suaheli by no means improves the meaning, especially in sacred subjects, while Muftáa explains in Ruganda anything that the king fails to catch in Suaheli.

I got the boy at length so far recovered that he could be present, and I may just sketch, as noted in my log-book, a day's proceedings:—

"Towards noon, messengers arrived, saying that the king (they call him *Kabaka*) wished to see me. I put Mr. Wright's letters in my pocket, and went up. No military performance as usual, the king, great chiefs, and Arabs (half-castes) being seated in Mtesa's own house.

"I told the king that the Society in London had heard of our arrival in Uganda, and had written to thank him for his kind reception of Lieutenant Smith and Mr. Wilson; that they were glad to hear of his desire to know the Word of God and to become a Christian; that all Christian friends in England were praying daily for him that he and his chiefs and his people would get grace from God to follow Jesus Christ; that they did so because to be a Christian in reality was a very different thing from being a Mohammedan; that anybody could be the latter without becoming any better than he was before, while to become a follower of Jesus Christ meant giving up many practices which he now had. The reason was that Islam was a religion in which the pleasing of *self* was the main

matter, while Christianity was the way to please and love God. (This I repeated again, till I saw the king fully comprehended it, when he repeated the same in Suaheli, to make sure he had caught the meaning, and then in Ruganda, for the benefit of the chiefs.)

"I went on to say that the letters stated your desire to take no revenge on Lukongeh, as we were sent here not to fight, but in peace; that we not only wished to forgive the Wakerewe, for they did not know what they were doing when they killed the white men, but, instead, we wished to send two missionaries to Lukongeh to teach him and his people, until every one there should know the Word of God, and that we hoped he (Mtesa) would aid us in doing so. The idea of forgiveness is of course unknown, and took the court by surprise, although I had said as much before; but the latter statement was not looked on so favourably, as Mtesa is most jealous of any one knowing anything except himself and his own people. More teaching will change that; still you see a sort of limit (geographical) on our operations, for a little time at least. But all will be well.

"I said the Arabs of Unyanyembe wished to take vengeance on Lukongeh for Songoro's death, and had asked Mirambo to help them in this, but we hoped the king would prevent any such action. Mtesa willingly assented to this.

"That we should like him to establish terms of friendship with Mirambo, as Mirambo was friendly to us, and thus a stop would be made to that chief's plundering Uganda caravans on the way; that only through peaceful surroundings could an open road be secured, and the prosperity of this country increased. This was also assented to."

Last night Mtesa wished to see a steam-engine. I went up with the one of the *Daisy's* we brought last trip—the first article of the kind ever in this part of the world. The king asked many intelligent questions about it. I took a screw-key with me to show how the parts can be taken asunder, when the king came out with one of what Lieut. Smith aptly called "pretty sayings." He said, "White men's wisdom comes from God. They see the human body is all in pieces—joints and

limbs—and that is why they make such things in pieces too!" I am not sure as to the closeness of the simile.

After much talk he asked how white men came to know so much—did they always know them? I replied that once Englishmen were savages and knew nothing at all, but from the day we became Christians our knowledge grew more and more, and every year we are wiser than we were before.

King—"I guess God will not prosper any man that does not please Him."

Reply—"God is kind to all, but especially to those who love and fear Him."

"Eeh, Eeh" ("Yes, yes").

The king invariably translates into Kiganda for the benefit of the court.

We constantly have friendly intercourse with various chiefs. They come to see us, and we have good opportunity of conversation with them. May we have your prayers that we be able to even sow the good seed, and that it will fall into much good ground!

But those [Mohammedan] coast-men! What a problem to reach their hearts! I am happy to say that I have not yet come across any of their converts among the Waganda. There may be such, but I have seen none. The only trace I can find is the string of beads (rosary), but I have not yet seen an Mganda who knew at all why he carried that any more than a giddy girl knows why a necklace should be called an ornament. I believe Sing Bey brought these rosaries to Uganda!

I am getting two workshops built, and they are now nearly finished. The round orthodox grass hut is now at a discount. Wilson got this house made four square, but with the old Uganda style of roof supported by a forest of poles inside. My workshops are of a more civilized style—oblong, as in Europe, and with no poles inside. Already I see a chief is building himself a house after the pattern. I have no brick yet. Wickerwork, plastered with clay; but bricks we must make next, only the next step must be windows. It is strange that a people like the Waganda, so far in advance of all Central African races in many respects, should be further behind in house-building than their naked brothers in Unyamwezi. If it is the

tropical sun that makes negroes black, Waganda should be white, for never a ray can enter a hut in this land.

I have begun ox-training, and made a yoke—South African type—a short time ago. Two of our bullocks I have broken in, and already they drag about a small sleigh I knocked together. Waganda are very apt, and their present wonder at the idea of traction I expect to see soon turned into reproduction. Of course the wheel is unknown.

I saw the other day a gun-case of

It is pleasant to read this reference to poor Tytherleigh, the young carpenter who died last year while taking bullock-waggons up to Mpwapwa. It will have been an agreeable surprise to Mr. Mackay to find that Copplestone, for whom he asks, had already been sent on to the Lake.

The next letter is one of the most interesting, relating, *inter alia*, Mr. Mackay's successful opposition to the Arab slave-dealers, and its results:—

Chibuga, Uganda,
Dec. 26th, 1878.

I find there is an opportunity of sending letters to Mruli to-morrow morning, and I avail myself of it to let you know how matters continue here.

Ever since Wilson went away to meet our new brethren, I have made a point of being as frequently as possible up at the palace. I have thus had much opportunity of conversation, and of becoming better acquainted with the king and chiefs. The strong suspicions which Mtesa has of late had against our presence are, I believe, now wholly removed. He himself allows so. He has told me a very great deal of absurd nonsense and lies which the Arabs had led him to believe, but now he says he will believe them no more. I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country—bloodshed, slavery, cruelty, and polygamy—and not without effect. The king has issued a decree forbidding all work on the Lord's Day. Every Sunday I have held service in court in Suaheli, without interpreter, and feel

wood made by a Native here. The finish would have been worthy of a European. I can easily see that it must be first-class workmanship only that on our part will even win respect from Waganda. Oh, for Tytherleigh among us! If you cannot get a good carpenter for this place, or a couple of them, perhaps you could get one for Mpwapwa, and thus allow Copplestone to work with us here. If you can find another Tytherleigh in all England, please send him out, but his like is not every day to be met with.

much encouraged at the attention paid and desire to follow intelligently.

Yesterday was Christmas, and I had given notice of the event. The day was duly celebrated accordingly. The great flag was hoisted, as on Sundays, and all the chiefs turned up at court in extra dress. I read the account of the birth of Jesus, as given in St. Luke's Gospel, and explained fully the message of the angels. When I had done I was asked to tell more, and I embraced the opportunity to show the dignity of labour from our Lord's thirty years' life at Nazareth.

I must mention that our greatest hindrance to success is the idle life which the Waganda lead. As with Arabs, work is only for the lowest slaves. Many slaves have slaves themselves. As a rule, only the women do any work. The staple food—plantains—grows with no trouble, hence every man does nothing but go about with a retinue of his slaves.

Here it is where men teaching or preaching will absolutely fail. Unless we succeed in elevating labour, we shall get hearers, but no doers. Hence slavery—domestic, at least—cannot cease, and if slavery does not cease, polygamy will remain. I have caused much astonishment by working myself during spare hours, making a broad road through our shamba. Chiefs

passing by with their followers often stop to give me "a hand," and I hope, little by little, they will learn not to be ashamed to be seen doing something.

As to reading, there has been always an interdict on any coming to be taught. That is now withdrawn, and I have a whole lot of pupils, old and young. Some have made wonderful progress already, for Waganda are most apt, as a rule. I find the slaves, however, generally twice as quick as their masters. I have made a lot of large sheets of easy syllables in big letters for instruction. Of course, that must be done with the brush until our printing apparatus arrives. It would be of the greatest importance if all men sent out would first learn something of the first principles of teaching to read. Graduation or orders do not secure that, yet it should be a first matter. The first principles of education are now too well appreciated in our schools at home to be overlooked in the same abroad. I do not refer to reading merely, but to the whole of what is called in the normal seminaries "Method."

Some time ago an Arab arrived from Unyanyembe with guns and cloth, for which he wanted only slaves. Prices thus:—one red cloth, one slave; one musket, two slaves; 100 percussion caps, one female slave. I entered the lists at once, and told the king, in presence of the court, how these Arabs, who declare themselves subjects of Seyed Burgaah, are transgressing the orders of their king. I told what cruelties are inflicted on the poor creatures on the way to the coast, and of the risk of capture. The king therefore declared he would sell them no slaves, and I witnessed afterwards the sale of their cloth, guns, &c., for *ivory only*. Some days after, I gave some lessons on human physiology. That told better than anything. When all were wondering at the structure of their own bodies, I pointed out the absurdity of Arabs wishing to buy such perfect organisms, which all the wisdom of all the white men could not put together, for a rag of cloth which a man could make in a day. The decree has now gone forth, in consequence, that no one in the kingdom is to sell a slave under pain of death. It will be another matter to see the order faithfully carried out.

Many desires and wants are already

created in Uganda, and these we are expected by the people to be able to supply. My instructions recommend agriculture as the best means of employment. Why, agriculture is here already in perfection, as far as that is required for life. To grow cereals we must introduce our own methods, but the Natives live on plantains, and know far better how to grow these than any European.

I have been promised ten young men to teach ordinary carpentry and iron-work, or anything else I like; and when my workshops are finished, which they are almost, I shall (D.V.) commence in earnest with them. I shall look for far more permanent good by instructing only a few thoroughly to use their hands and head, not forgetting, of course, the highest of all instruction—in the knowledge of the truth—than in any amount of promiscuous teaching and preaching, although that must be done also. As time goes on, and God blesses our efforts, we can enlarge our plans, but I believe in a small beginning.

Islam may be said to have prepared the way here to some extent, but it has done more harm than good. Some knowledge of the true God has been taught, but nothing of the sinner's relation to God. This latter I find it always necessary to point clearly out, as there is no need of redemption in the creed of Arabia. But I feel strongly the impotence of man's words to change the heart. But the power of the Spirit can, and the Word of God is also quick and powerful.

At present I am going through the reading of the Sermon on the Mount. It is certainly new teaching here; the king translating each paragraph from Suaheli into Kiganda for the benefit of all. Mtesa has really a sharp comprehension. He seems never to fail to catch the meaning at once. I know this, as he generally repeats the passage first in Suaheli to see if he has caught the sense, and then translates.

The chiefs and I are great friends. They come, most of them, repeatedly to see me, and send many presents of goats, plantains, &c.

I find no hindrance to buying and selling. Anything I want I buy, unless I get it as a present. The king continues sending a weekly supply of

food, and occasionally sends me a bullock or a goat. I think one is apt to be mistaken at home about the idea of the king giving us food. Plantains really cost nothing—Mtesa sends out of his own superfluous stock. The subjects are in no way taxed in consequence.

I have agitated, however, but only slightly, for our getting a decent piece of ground. Our patch measures less than two acres, and is quite insufficient to grow even plantains enough for ourselves, not to speak of servants. I have been promised much more land, but I have not yet spoken distinctly on the subject. I believe I shall get anything in that way I want, but I do not wish to be too hurried, as I wish to be able to arrange for our getting permanent possession of whatever land we receive. Our present site is rather far from the palace, and has very bad water. But it is hard to say where good water can be had. Much intestinal illness is common among the Natives from bad water, and I have suf-

fered much myself from the same source.

Our cost for maintenance at present, and for some time back, is very trifling. Except a little Indian corn I buy from time to time, I purchase almost nothing. For trifling presents to chiefs or others, we always receive a fair equivalent in the way of goats, or coffee, or plantains, or sugar-cane, &c. This serves also to keep up good feeling between us and the Natives. I have daily to dispense medicine to many people. Sometimes I get a small present in return, sometimes nothing, but I give them to understand that I expect something from those who are able to give it. Strange enough it is oftener the poor people who show gratitude, and bring me a trifling gift. But the glorious Gospel is meant especially for the poor, that the rich may be without excuse. Wonderful Gospel! I have tried to teach that Jesus was a poor man when here, although now He is the King.

The latest letter mentions the despatch of the canoes to Kagei to fetch the new men, whom Mackay supposed to be Sneath, Stokes, and Penrose. Mr. Sneath, however, as our readers are aware, is now at the other end of the world, in Queen Charlotte's Islands, and Mr. Penrose is dead. We hope, however, that the canoes took Stokes and Copplestone across. This letter, like the previous extracts, gives evidence of the evil influence of the Mohammedan traders:—

Uganda, 18th January, 1879.

I am glad to say that matters continue to progress satisfactorily. Every Lord's Day, without exception, there has been Divine service at the palace, and many other opportunities have occurred for giving instruction in sacred matters. These cannot be without effect, and, although I thank God that He gives men the willing ear, I should rejoice more to find real obedience to the Word of God. But here, as elsewhere, we must be like the husbandman, content to sow the seed, and watch its springing up with patience. It will be long, indeed, before we see corn in the ear; but there are unmistakable signs of the first blade appearing. Belief in charms is still prevalent, but is losing ground, notwithstanding the influence of the magic doctors. Only last night I cut, off the wrist of a chief, the charms he has been always putting faith in, while several others

have, of their own accord, laid such folly aside. Observance of Sunday is growing slowly. The music and dancing I found practised at court I have got the king to put a stop to, and now all is quiet. Until the body of the people can read, however, and have something to read, and until their cravings take a higher direction, it will be quite impossible to see an end here to the general levity and desecration of the day of rest.

The coast Moslems, strange to say, turn up in strong force on Sundays, and hear much of the Truth as they never heard before. On several occasions they have opened subjects of controversy on their religion in court, and on each occasion I have been able thoroughly to refute their arguments. Thank God, this is no difficult task, and although I do not care to commence a controversy with them, yet, when the gauntlet is thrown down, I take it up.

and put them to confusion. Mtesa and his chiefs are now, I believe, thoroughly convinced that the system of Mohammed is false throughout, and I hope to have no more need to speak on the subject again in court. I do everything in my power, however, to treat these poor fanatics kindly, and have them often to my house, when I show them every respect and hospitality. The king has again asked me if he should banish them from the country; but I always reply that he should allow them to remain until European traders come.

It is not difficult to see that something material, as well as spiritual, must be done to give Christianity a fair chance in Central Africa. If we allow the presence of thorns and thistles while careful management can remove these, we cannot but expect a very poor crop. All hands must be put on the work, and every detail carefully carried out. I do not say, by any means, that our Mission is to take to buying and selling merely to replace unprincipled traders. The traders will doubtless be replaced, but it is questionable if they, such as they are, are not better than white men who would not be at one with us. It is for this reason that I advocate something being done by so influential a body as the C.M.S. to guard against the entrance of wicked men, by encouraging respectable dealers to bring European merchandise here.

Contrary to the precepts of their religion, these Mussulmen have introduced into Uganda, and carry on, the manufacture of ardent spirits. This they distil from the plantain wine, which itself produces no small amount of drunkenness among the Natives. The old evil is thus increased, and a taste for strong drink established, which will certainly thwart our efforts, and ruin the country if Europeans encourage it, as the Kaffirs and others are being ruined. I have asked Mtesa that, in the event of his opening direct com-

munication with the coast to Mombasa, he should place restrictions on the sort of traffic to be carried on that way.

Mtesa has allowed me fifty canoes to go to Kagei to bring the stuff we have lying there, and to bring here Stokes and Co., should they have arrived there. I have no one whom I can trust to take charge of the goods by the way, and cannot leave this until our new men arrive. I am sending Muftáa, however, as responsible person in charge, and only hope he will act carefully and prudently.

Learning to read is going on apace, and my pupils increase in numbers daily. I find it difficult to make reading-sheets fast enough for them—some are so apt. When we have our printing apparatus to hand, we shall have no more difficulty in this direction. The king himself has, I am sorry to say, made little progress as yet in reading; not for want of ability by any means, but from want of opportunity. I seldom see him, except when he holds his baraza or court, and then there is always much of other matters to take up his attention.

Being alone, I find the climate, and other circumstances, often very trying, and fever creeps now and then into my veins; but I have much reason to be thankful in that respect, although I have had many illnesses since leaving England.

I have got my workshops in order so far, and have done many odd pieces of work for the king and others, but have not yet commenced with pupils in them, although many have been promised me.

My last letters from England are now nearly nine months old, and Felkin gives me to understand that his party is bringing nothing more recent. It is very unlikely that we shall hear soon by way of Kagei. We are therefore considerably out of date in knowing your wishes and plans.

Two extracts omitted above we give here together. They relate to the expedition of Mtesa's fleet to Ukerewe Island, and other places at the south end of the Lake. We shall all unfeignedly rejoice if Mr. Mackay's influence should avail to stop bloodshed and promote peace and order in those regions. On Nov. 17th he writes:—

I mentioned, in my letters from Kagei, that I had made terms of brotherhood with Lukongeh. Hence I am bound to

respect my pledge, and to take care that our dealings with him be for the real good of his country. Accordingly,

I have proposed to Mtesa to retain him as chief of Ukerewe, provided he surrenders the note-books, guns, and other articles seized by his people on the day of the fight; but, on his refusal, not to kill him, but to depose him, and set up a Uganda chief in his place.

The eternal petty feuds around this Lake arise from the endless division of the land among miserable independent tribes. When I was staying at Kagei last June, July, and August, I saw how perpetual warfare militates against missionary work. It was the wide extent of the Roman Empire that tended so much to the furtherance of Christianity in the early centuries of our era. A similar power would have a similar effect here. But the system at present

And on Dec. 26th:—

The fleet has returned from *pacifying* the islanders at Romeh and about Jordan's Nullah. Poor islanders! they are pacified for ever—as the enemies of Julius Cæsar were wont to be. I have strongly condemned such ruthless slaughter. I have advocated a more humane policy, and mean to see my measures carried out.

Lukongeh had invited the admiral to Ukerewe. He surrendered Smith's gun, O'Neill's rifle, and Smith's revolver, but nothing more, except some plates, &c. For this he asked the Waganda to destroy his enemies at Irangara (in the extreme north-west of the island, the very people whom Lukongeh begged Smith to give him poison to kill). Where the Warangara are now, God knows. The fleet went there, and the admiral allows having slain the chief, and *some others*—but I have heard they were all massacred to a man. The chief of Irangara came to Kagei when I was there, and begged my friendship, and I feel deeply in the matter.

Mtesa has fully determined on taking Ukerewe under his protection, and settling a chief of his own there. Usukuma and Muanza, which are always at war, he means to annex also to establish peace. I agree with the policy, as the feuds between these petty states are an unmitigated evil; and once all were under a settled government, the eternal wars will be over. The present state of matters there renders it quite impossible for any mission work to be done among them. But the means in-

in vogue among the Waganda is the same barbarous method used everywhere in the interior, viz., the complete annihilation of the vanquished. We have already remonstrated with the king on the subject, and he seems ready to follow our advice and spare his hand from ruthless slaughter. When his mode of warfare savours less of barbarity, there will remain no other power on the shores of Lake Victoria so well fitted to pursue a bold policy, and include, under one strong but humane Government, the many minor states which can never be redeemed from savagedom until they give up their present hopeless struggle for independence.

tended are force, and therefore bloodshed. The Katikiro, or chief minister in the kingdom, has been entrusted with the carrying out of the undertaking. But, thank God, I have been able to make my own terms in the matter. The king was most anxious to have Lieut. Smith's gun (a fine breach-loading fowling-piece), while the Katikiro offered me any price for O'Neill's rifle. I fixed my price for both. (1) When the Ukerewe state is peacefully settled, and Lukongeh untouched, but allowed to retain his place as Native chief, and when permission is granted for the settlement of two missionaries in Ukerewe, Mtesa shall have the gun. (2) When Kagei and Muanza are reconciled, the chiefs at present there retained in office, and an Mganda chief stationed either at Kagei or at Muanza to preserve peace—and, further, when two Christian missionaries are settled on Muanza hill—then I shall give O'Neill's rifle to the Katikiro. But the first stipulation in both cases is that there shall be no bloodshed, and to ensure that I have volunteered going with the admiral appointed, both to Ukerewe and to Muanza, to see that all be done without slaughter.

I should indeed be sorry to see the Waganda go by themselves to the south end of the Lake to settle matters. But the Katikiro has gladly consented to allow me to accompany them, and, by God's blessing, I hope all will be peacefully brought about.

The establishment of Mission stations

in Ukerewe and Muanza (or Kagei) will be a memorial lasting indeed, and a monument to the names of Smith and O'Neill after their own hearts. It will indeed be no easy matter to get all satisfactorily accomplished, but I do not shrink from the risk incurred, for the end is great, and the cause is God's.

Long ere this, we hope all our seven brethren are in Uganda, viz. the Revs. C. T. Wilson and G. Litchfield, Messrs. Mackay, Pearson, Felkin, Stokes, and Copplestone. This is the exact number first commissioned for the enterprise; but only two of the seven belong to the original party. Of *that* seven it has pleased God to take four to Himself; and one came home invalided. And of the nine subsequently sent out, two also came back ill, and two have fallen. But "none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." *That* has been the motto, from the beginning, of the missionaries of the Church Missionary Society.

THE CLAIMS OF THE VILLAGE POPULATIONS OF INDIA.

BY DR. T. FARQUHAR,

Late of the Indian Army, and Surgeon to the Viceroy of India.



CHRISTIAN Missions in India have now reached a point where it would be well to consider what the Church ought next to attempt in the great Mission-field. Almost every important civil station in that country is now in possession of one or more missionaries. In these stations the governing, judicial, educational, and other Government officials reside, and close by them or continuous with them are the military cantonments with their large bazaars. These station bazaars and the adjoining city are the principal scenes of the daily teaching and preaching of almost all the missionaries. Many and great advantages have been secured by this system of occupying the most convenient and commanding localities in every important district of India. Assisted by Native scholars, the languages of all these districts have been mastered by the missionaries, and the Bible as well as many other books, both religious and educational, composed or translated. Much oral and written information has also been gathered as to the history, customs, and peculiar beliefs and ceremonies of the people in each division of the country.

The people of India have acquired an understanding of the objects and form of operations of our missionaries, and of their social position, and the respect due to them by the governing classes. The Native youth especially have been sensibly influenced by the higher standards of education and the purer faith taught by such earnest men. Substantial property has been acquired in the shape of dwelling-houses, churches, schools, &c. Many teachers have been educated, and some

pastors ordained, in a large proportion of the stations, and in all a greater or less number of converts have been made. These last have cheered the missionary in his work, and much prayer has gone up to the Lord of the harvest that the seed daily sown may in good time yield abundant fruit.

It is easy also to see the personal advantages a missionary has in a civil station where there are always a number of European residents, with Eurasians and their families, and probably a Native Church. He has thus the society and moral and material support of his countrymen and fellow-Christians; his wife and children have the advantage of intercourse with them also; and from some at least he has more or less hearty sympathy with his missionary work. In meeting with these he has great relief from the heavy burden of mixing continually with indifferent or hostile Hindus or actively opposing Mohammedans. He has, too, greater facilities in obtaining the necessaries of civilized life which are with difficulty procurable far away from a European station. More especially he and his family are near a European medical man and all those accessories that are so helpful and comforting in the sudden and oft-recurring sicknesses peculiar to India. He has witnesses there also to the faithfulness and assiduity of his labours who can testify to his friends at home that to no lack of effort on his part is any want of success to be attributed. Many other social advantages and aids in his work might be enumerated which can be fully realized by those only who have, for a shorter or longer period, been obliged to forego civilized Christian society and dwell among the lower orders of heathen and Mohammedan nations.

If we could have patience in such a work as that of spreading the Gospel, we will no doubt in time see more and more Native missionaries, pastors, and teachers educated and sent out from these civil stations into the surrounding districts. No doubt, too, this is the human agency to which the masses of India must principally look for their instruction and evangelization. But the Church at home longs to see more of the heathen soon brought to confess Jesus as their Lord and Saviour; and the burning question at present is, Are there any other human means left at present untried that by God's blessing would render our Missions more effectual?

Our missionaries, as a rule, go out of their stations into the surrounding districts every year during the few cold weather months when it is possible to live in tents and move about from village to village. In almost all their conversations and reports they speak of the satisfaction they have in this work, and of the marked difference between the reception they and their Gospel message receive from the country people as compared with the behaviour of the town population. They regret that they cannot spend more of their time among the village people, who hear them gladly and are so civil to them. They are prevented from remaining longer, however, by several considerations. Among these are the following:—

1. They have educational and other duties in the civil station, the care of which they know cannot for long be delegated to others.

2. They cannot continue in tents during the hot season without such suffering from the heat as either unfits them for any great physical or mental efforts, or invalids them to the hills or home, if it does not prove fatal.

3. They cannot easily go about in the rains, as in most parts the face of the country is flooded for weeks together, and every stream becomes an impassable torrent.

4. Their tents become so soaked as to be too heavy for ordinary carriage, and soon get rotten and torn from the wet and heat combined.

5. There are no rest-houses or hotels where they could find shelter and food, except on railway routes or along military roads.

It must also be remembered that the rural population of India is not, as in England, scattered broad-cast over the country districts, in separate houses or farm-steadings. There, almost no such thing is seen as a farmer's or artisan's house standing alone. The people are, as a rule, collected in villages, which, in populous districts, are usually a mile or two apart. These villages have a population each of from one or two hundreds to as many thousands.

What is required, therefore, to carry the Gospel effectually to them is to put up a Mission-house near a large village in the centre of a group of other villages, and have a European missionary sent to live there permanently. This new Mission-station must have easy access by a good road to the civil station, so that though ten, twenty, or even thirty miles off, it would be at all times possible to communicate with the missionary and his family in case of sickness or any other difficulty. The missionary would, no doubt, miss the advantages and amenities of the civil station, but he would not suffer from some of the drawbacks which are there experienced. In a civil station, something of his time and much of his sympathy are taken up by his fellow-countrymen, who feel themselves benefited by associating with an educated man influenced by strong religious principles. He would be able, when away from these hindrances, to mix a great deal more with the Native population about him, and become daily more familiar with the modes of life, thought, and circumstances of the Natives. The people would have more easy access to him there than to a missionary in a European station where few Natives are seen who are not servants or Government officials, as they feel a shyness in appearing there, and would not be generally welcome to the European population if they came in numbers.

The missionary's daily and home life would be seen by many whose only idea of what a Christian home is like is gathered from what they hear from Native servants. When he comes to know the people familiarly, and be known by them, his power for good will be very great. Like every other educated and honest European, he would become the principal arbiter and adviser in their more important difficulties; and, if the magistrate and he understood each other, he might be a great blessing to the people in saving them from oppression, and forwarding plans for their social benefit. He would promote

all schemes for the much-needed improvement of their villages and their surroundings, and for adding to their salubrity and the consequent health and happiness of the people.

Living thus among the people, the missionary would come to know the characters and true objects of inquirers, and be able to act intelligently towards them. All would soon learn to look on him with trustfulness and kindness, instead of too often shrinking from the missionary as one of the "sahib log." Added to all this, he would be removed from the dissipated and profligate populations that crowd the large cities, and which are so great a power in opposing the spread of the Gospel. His work will not suffer from the bad example, and non-Christian conduct of some professing Christians, who are so often complained of by most missionaries as a great hindrance to the success of their work.

A missionary should not, however, be sent out to live in village stations among the people till he had been at least for two years in the adjoining civil station, where he should busy himself in learning their language by study and by teaching in the Mission schools, &c. He should make himself conversant with the mode of Government, the peculiar customs of the civil courts, and become personally acquainted with the magistrates and other authorities of the district. The trades, agriculture, and commerce of the country should engage his attention, as well as the peculiar religious tenets and ceremonies of the different castes of the district. This would occupy his two years very fully, and then he would enter on his duties as a skilled labourer, and find full occupation for his every talent among the people.

If three, four, or more such men, with a few Native Christian assistants, were located near each other in one district, having their Master's work at heart, and placed at different village centres, they would soon become a felt power among the people, and we might expect to hear of abundant fruits of their labours. The presence of a few missionaries and their Native Christian assistants in one district would be a strong nucleus for a Christian Church, and be a rallying body for those timid ones who are the rule and not the exception in all Hindu communities. It is fear of excommunication from all human sympathy and society that is such a drawback to the would-be convert to Christianity. But if he found near him a ready and willing body of Christians who would receive him into fellowship on his renouncing heathenism, the dreaded consequences of baptism would lose much of their terrors.

We see in some districts of India, especially among the Tamil-speaking people, the Santhals, Karens, &c., how successful a Mission may be when the missionaries are away from English stations and mingle with and make their home among the people. We have, therefore, good reason to wish that we might see the experiment tried elsewhere in India. The houses built for the missionaries should not be expensive at first, so that, if the locality proved unhealthy or otherwise unfavourable, it would not prove a great sacrifice of the Mission funds to leave it and move to another village.

If through God's blessing the experiment succeeded in one district, the Christian people might be handed over to Native pastors, and new ground broken in a neighbouring district by the European Mission staff. An able, experienced, and zealous man should always fill the post of missionary at the civil station now occupied, who would support the village missionaries in the front rank of the fight, and in a well-appointed school educate any Christian converts likely to assist the missionaries, and be the future pastors of the Native Church. There, too, if possible, should be a well-qualified medical missionary who should ever hold himself in readiness to attend professionally any sickness-struck missionary or his family at any out-station. Comfortable rooms should also be available in the civil station where the sick missionary or his family might be conveyed and nursed through any severe illness. To this medical missionary's Native hospital important medical and surgical cases might be sent in from the district, and thus great assistance given to the Christian efforts of the Mission.

FIRSTFRUITS AT KAGOSHIMA.

Letter from the Rev. H. Maundrell.

[The article on "The Satsuma Rebellion," in our July number, gave an interesting notice of Kagoshima, the capital of Kiushiu, and the head-quarters of the rebellion. With special thankfulness we print the following account of the first visit to the place of our missionary, Mr. Maundrell, and of the infant Christian Church which it has pleased God to call out there. Mr. Maundrell's route will be easily traced in the new map of Japan in the *C. M. Atlas*.]

*On board the "Yoshi-no-Maru," off Kumamoto,
April 21st, 1879.*



LEFT Nagasaki at daylight this morning, bound for Kagoshima. My object in leaving home for a short time is to see what sort of opening exists at that city, where, judging from the letters of two or three members of our Church who are there, not a few persons are anxious for Christian teaching. I regret that, being alone all last year, I have not been able to visit Kagoshima before. Three weeks ago, however, I sent down Stephen Koba to open a preaching place, and to instruct those who are wishing for baptism.

Wednesday, April 23rd.—Our ship weighed anchor yesterday afternoon at 2.30. It was a beautifully fine day, so that the views on either side, as we steamed away from Kumamoto roadstead down, or rather across, the Shimabara Gulf, were most engaging. On one side were the high peaks of the now extinct volcano of Shimabara, with its rugged slopes and deep ravines running down to the sea, and in one place were distinctly visible the traces of the tremendous catastrophe which took place at this mountain about a hundred years ago, when one side of it, convulsed by a fearful earthquake, after being loosed probably by heavy rains, slipped away into the sea, destroying hundreds of houses and their inhabitants. On the other side was the beautifully picturesque coast of the fine island of Amakusa, and beyond it the hills of Higo. Not far from the foot of Shimabara are the remains of the castle of the Daimio who used to reign over the district in which this mountain is situated. It was about this region that so many Roman converts were put to death for complicity in the struggles of the country,

more than two hundred years ago. Many others escaped to the island of Amakusa and the other islands off the entrance to Nagasaki, and this accounts for the fact that the Romish priests of the present day find so many adherents to their Church in this part of Japan.

By 7.30 this morning the *Yoshi-no-Maru* had rounded the cape at the mouth of the Gulf of Kagoshima, and was making her way up the gulf towards the town. The still slightly smoking volcano of Sakurashima was right ahead of us, the outlines of its summits coming out more distinctly as we approached, till we arrived off Kagoshima, quite at its foot, when it was on our right, and Kagoshima on our left. Stephen and Nagai San kindly came off to meet us, Yoshii sending a boat; and in a few minutes, before the middle of the day, we were comfortably lodged in a small two-storied house that Stephen has been occupying. Kawashiri and Yoshii soon came in, making up our number to seven—quite a little Church in this extreme end of Japan, where no Christian minister has been allowed to labour for 200 years. From all I hear, the present seems particularly favourable. The chief sect of Buddhism was banished from Satsuma some 200 years ago, and the temples destroyed, because a Buddhist priest acted as spy against the Daimio of those days. It is only now that the Buddhist priests of this sect have dared to appear in the province, and, since the rebellion of the year before last, they have begun to build afresh their temples. This sect is now putting up a fine one in one of the nicest parts of Kagoshima, where, also, the Government are erecting handsome law-courts, and an equally handsome Government House, after European models. There is, of course, a very large proportion of the inhabitants who, faithful to their chief's feelings, have still the intensest hatred of Buddhism, and, with the exception of reading Confucius's works and praying at the tombs of their ancestors, and perhaps in some cases worshipping the sun, are religionless.

Stephen has been doing well. On his arrival here he hired this house, and has had preaching every night at 7.30. This evening about thirty persons were present, to whom I preached from Matt. xxviii. 19, 20. I was more than pleased to find how well I was understood. There really seems to be no difficulty in being understood in any part of Japan, provided you use easy language and speak deliberately.

In the afternoon I walked out with the students and our two Nagasaki friends, Kawashiri and Nagai, to see the town. It is built on a flat area, with hills at the back, of 300 or 400 feet in height, which quite shut out from view the country in the interior. At the foot of these hills are the enclosed grounds in which were formerly the castle and palaces of Shimadzu, the Daimio, but which are now, like the castle grounds at Kumamoto, turned into barracks for the Imperial troops. One of the hills is called *Shiroyama*. It was on it that poor Saigo, after being repeatedly beaten at Kumamoto and in the interior of Kiushiu, took up his last position, with his few remaining followers, and fought so bravely, and where, at the last, when he saw that every hope of success was gone, he committed *harakiri*, in the teeth, as it were, of the Imperial troops, and thus tragically brought to a close the war which cost Japan so dear. During this war the inhabitants of Kagoshima suffered severely. Not only were hundreds and thousands deprived of their husbands, fathers, or brothers, or other relatives on whom they depended, but the greater portion of their houses were burnt. The whole town now consists of lightly-built wooden houses, that have been temporarily run up (to last, I suppose, until the owners have acquired means to build more substantial ones), with the exception of here and there a stone building, or

plastered one, that resisted the conflagration. There is one of these close to the house in which I am lodging, but, though it escaped fire, its sides are full of holes, showing how sharp was the rifle-shooting between the contending parties. At present the sparrows are busily making their nests in these holes, which are just large enough to admit them!

The streets of Kagoshima are much wider than those of Nagasaki, and better kept. There are some tidal canals running through the town, which must help to keep it healthy; though here, as in most Japanese towns, the drains are in a filthy state. The shore at each end of the town is hilly and wooded, and the air, blowing up the gulf, or across Sakurashima and the hills, delightfully pure. The gulf, the island, and volcano of Sakurashima, and the hilly coast-line, bending round like a half-circle north and south of the town, give to the inhabitants an ever-pleasing look-out.

Thursday, 24th.—The students—Kawashiri, Nagai, and Yoshii—came to prayers at eight o'clock. Afterwards we consulted as to what can best be done for Kagoshima. They all agree that the present opportunity ought not to be lost, and that, as Yoshii is too busy to have time for anything beyond his personal influence, and an occasional word for the work, Stephen had better be left here for a time.

Friday, 25th.—Walked with the students to Shimadzu's spinning-mill, where, to my surprise, I found all the modern machinery at work. You might have thought yourself in the north of England. The machinery has been purchased from Manchester and Oldham.

A friend, a native of Kagoshima, whose acquaintance I made on the steamer, called during the day to say that he and his wife wished to become Christians. He came again in the evening to hear the preaching, and wished to know if, by becoming a Christian, he would be expected not to attend to his steambot on Sundays. He has lately purchased a small steamer, which is to run between here and Nagasaki. Another man, a doctor, who has been thinking of Christianity for the past two years, and heard of it first at Hakodate, wishes to become a Christian himself, and to bring his wife and children and relatives, ten in number, who are now in the country, to be instructed for baptism. A crowded room again in the evening. After the preaching, those who were interested again adjourned with us to the second floor for further talk.

Saturday, 26th.—The doctor called in the afternoon to say that he was exceedingly sorry not to be able to stay for baptism, as he had received a letter from his friends in the country compelling him to go to them at once, but that he would await my second visit to Kagoshima. After some talk with him I found that, if I did not disapprove, he would like to be baptized at once. I thought of Philip and the Ethiopian eunuch, and of St. Paul and the Philippian jailor, and finding that his appointment is at the Kagoshima hospital, that he is a friend of Yoshii's, and that he will soon be returning from the country, and then enjoy the privilege of attending Stephen's services, I baptized him—the first convert of our Church in Kagoshima. He was most devout, and expressed himself thankful for not being put off. I don't remember baptizing any one at so short a notice, and I do not think the Japanese character would justify its being often repeated, except under similarly peculiar circumstances. I would not have done so in this case had not the man been already influenced by the teaching received from others, first by the missionaries at Hakodate, and then more recently by Native preachers here. I say preachers, for, besides Stephen's preaching, he has frequently heard, during the last four or five months, two Native preachers

who were sent down by Messrs. Davison and Stout, of the American "Episcopal Methodist" and "Dutch Reformed Church" Missions

Sunday, 27th.—Had a morning service on the second floor of our house. As it was possible that this might be my only Sunday in Kagoshima, after the sermon I administered the Holy Communion to Yoshii, Stephen, and the other two students. We were a small number, and in an "upper chamber." Many were the thoughts that came into my mind as I contrasted this with the past, and tried to realize what, with God's blessing, may yet be accomplished for our blessed Redeemer in this part of His vineyard.

In the evening, Yoshidomi and I both preached to a full room. Eleven persons adjourned after the preaching to the "upper chamber," and in a few minutes it was delightful to see them naturally divide into parties to be instructed in the Creed, the Lord's Prayer, and Ten Commandments. While Stephen and Yoshidomi were instructing others, I had an aged man, a young man, and two young women—all of one family—and in a short time the aged man was taking my place as teacher. He understood more fully than the rest what I had been saying about the sufferings of the Saviour, and in purely Kagoshima idioms he explained it to them. I found that though I was generally understood, yet there is a considerable difference between the pure Japanese and the Kagoshima dialect. All seemed to be interested in the truth, and athirst for it. It is the first time that I have witnessed in Japan anything approaching to the earnest desire for Christianity which one so frequently witnessed in Madagascar. Let us hope and pray that soon throughout Japan the Holy Spirit may create this desire, and make it abound more and more. One cannot help feeling much for the poor people of Kagoshima. How many of them are widows! how many fatherless! how many poor! Within the last eight or ten years their city has been burnt down five times—once by the British fleet, once by the government army which fought against Saigo, and three times by accident.

Thursday, May 1st.—Since Sunday we have had preaching every evening from 7.30 to 9, and in the afternoon, and, after the preaching, candidates for baptism have been instructed. Not being certain that my ship would remain over Sunday, I fixed to-day for the baptism of those persons whose names Stephen has had on his list longest, though there are several other persons who have asked for baptism, some of whom I hope to baptize on Sunday next. It being St. Philip and St. James' day, I had a shortened morning service at eleven o'clock on the second floor, and afterwards the following six persons were baptized:—Yoshii San's wife, and their little boy, seven months old; Yoshii San's brother, and shopman; a barber, a man about forty years of age; and a young man, the brother of the owner of this house.

Nagasaki, May 6th.

My visit to Kagoshima lasted till yesterday morning, eleven o'clock, when I returned by a small steamer to Nagasaki. The day before I left, Sunday, I had the pleasure of admitting twelve other persons into the Church—six adults and six children. They are made up of two families: one consisting of father and mother, and a little boy seven years old. The father is the friend I met on board the steamer that took me to Kagoshima. The other family consists of a grandfather, sixty years of age, whom, regarding as a patriarch, I baptized by the name Abraham; his two sons and a daughter-in-law, his two youngest children, and three grandchildren. We have, therefore, now a little Church at Kagoshima, consisting of fourteen adults and six children. There are also several persons who have given in their

names to Stephen as desirous of becoming Christians. Under these circumstances I felt that much as I regret that Stephen's course at the college should be broken in upon, yet there was no alternative but to leave him behind for the present. An older and more experienced man would have done better, but, in the absence of such a person, the only thing that I could do was to make use of the means already at hand. Allow me to beg your prayers both for Stephen and the little flock committed to his charge, that he may so conduct himself that no man shall despise his youth, and that the Christians may grow in faith and godliness.

Kagoshima is a very important post. The city is larger considerably than Nagasaki, and is the government head-quarters of three provinces, i.e. of all the lower portion of Kiushiu. There are thousands of Shimadzu's retainers there who are hating Buddhism. It may be that many of them may be led to embrace Christianity.

I will not close without mentioning two or three points that were more especially impressed on my mind by this visit to Kagoshima.

1. It is really wonderful how much the preaching of the Gospel at the open ports has spread the knowledge of Christianity far beyond these ports. The Japanese, many of them, are frequently travelling, either on government service, or for commercial purposes; and though, when at the open ports, they may hear the truth but once or twice only, they carry what they do hear to their homes and neighbours in other and remote parts of the country. Thus a preparatory work is going on, and there is not a doubt that, as soon as the country is more thoroughly opened, large numbers will be ready to accept joyfully the religion of Jesus.

2. Another point is the really great work that lies before us at such important centres as Kagoshima, Kumamoto, Saga, and other similar towns, and therefore the necessity and wisdom of increasing the staff of missionaries at Nagasaki, if possible at once, so as to have men ready for these centres as soon as foreigners are allowed to settle in them, or so as to be able to visit them frequently, by special passports, if these can be obtained.

3. I have been impressed more than ever with the extreme importance of paying all possible attention to the training and securing of efficient Native catechists and a Native ministry. The little Church at Kagoshima is mainly the result of Native agency. What could not be done, even now, if men of the right character, and in sufficient numbers, were forthcoming? May He, whose harvest it is, soon raise up the labourers to gather it in!

THE CEYLON CONTROVERSY.



WE deeply regret to say that the difficulties in Ceylon seem further from settlement than ever. We are not about to present letters which have yet to be considered by the Committee; but we may say generally that the Bishop is taking a line with respect to the terms and limits of licences to which it is quite impossible for the missionaries to agree, as it would cut them off at once from access to a large number of the converts God has been pleased to give them. Moreover, his willingness to grant any licences at all applies only to men already at work. He positively refuses to give them on any terms to the three new men

sent out last year, and reiterates his intention to ordain no one who is "dependent on or controlled by" the Church Missionary Society. And for this there is absolutely no fresh cause whatever.

Our present object is merely to print in our pages two important letters, from Canon Hoare and Sir John Kennaway, which appeared in the *Guardian* of Sept. 3rd. They were written with reference to an article in that paper on Aug. 20th, in which the C.M.S. missionaries were severely censured for their "indefensible conduct" in refusing to attend the Bishop's Communion Service. After briefly narrating the circumstances, the *Guardian* went on :—

The Bishop, in the first natural feeling of indignation against this obviously schismatical spirit, resolved to exclude them from the Visitation and Conference, and declined to accept certain candidates for ordination, whom they were about to present to him. On further consideration, however, he determined to rescind this resolution, which was certainly undesirable. He admitted them freely to the Visitation, Synod, and Conference, although they still persisted in their most unwarrantable refusal to join with him and the other clergy at the opening celebration; and on the second morning he allowed one of the missionaries (the Rev. J. Ireland Jones) to be the celebrant, and received the Holy Communion, with the other clergy, at his hands. It is impossible, we think, to conceive more forbearing and generous treatment of those who had assumed an utterly false position than this. If it be found hereafter that the Bishop and the missionaries of the Church Missionary Society cannot work together, we shall know where the fault lies. But it is not a hopeful sign for the future to observe that this termination of a most unhappy breach of unity is chronicled in the *Church Missionary Intelligencer* for July, without one word of grateful acknowledgment of the charity and forbearance of the Bishop, or one expression of regret for the indefensible conduct of the missionaries.

Still, in spite of the misgivings as to the future which these events naturally create, we cannot but hope, from the line taken in the Bishop's Charge, and from the records of the Synod and the Conference, that all will go well. . . .

On one point the Bishop is firm, and we think he will carry every one with him, except the missionaries and the Committee of the Church Missionary Society. He desires to see a complete union of the English and Native members of the Church of Ceylon. He objects utterly to that division of races which the Society desires to perpetuate, and hopes to substitute, in process of time, a parochial system for the "race-division and virtual Congregationalism" which still prevails. It is difficult to understand how this position of his can be assailed. The former condition of things may have been for a time unavoidable, and even useful. But it is clearly only fit to be provisional; and, except from a desire to keep the Native congregations in the hands of the Society, it would be impossible to imagine how it could be defended as a normal condition of the Church.

The letters from Canon Hoare and Sir John Kennaway are as follows :—

SIR,—In your article of August 20th you have spoken very strongly of "the indefensible conduct of the missionaries" of the Church Missionary Society, and, as those missionaries are far away, I trust you will allow me to say one word in their defence. In your account of their refusal to attend the Lord's Supper before the Conference, you have not alluded to the real cause of their final objection. This was, that in his letter of the 18th October the Bishop declared the Eastward position to be "of the highest value as an exponent of doctrine." The missionaries believed that the doctrine of which it was supposed to be an exponent was that of a sacrificial offering for sin in the sacrament of the Lord's Supper, and as they believed that doctrine to be contrary both to Scripture and to the authoritative documents of the Church of England, they were placed by that declaration

of the Bishop in a most painful and difficult position. By attending the Holy Communion on those terms they would have given a tacit consent to that which they did not believe to be true; and by staying away they were certain to incur the reproach of schism and obstinacy. I can deeply feel for men in so painful a position, and I must acknowledge that I am truly thankful that God gave them grace to bear the reproach, and to act faithfully for the truth. I may add also my thankfulness that the Bishop showed so conciliatory a spirit as to enable all parties to unite in the Holy Communion on the following day. May that Holy Communion be the commencement of a new era in the relationship between the Bishop and these devoted men! But I confess the latter part of your article is very discouraging, as you state that the Bishop is firm in his desire "to substitute a parochial system for the race division and virtual congregationalism" which still prevails; and you consider that in this "he will carry every one with him except the missionaries and the Committee of the Church Missionary Society." But is not this very strong opinion the result rather of theory than of the calm consideration of fact?

We all heartily agree in the theory of the parochial system; but in dealing with different classes we all find in practice that it is absolutely necessary to modify it.

In India the chaplain has no control over the missionary that may be labouring in the same station as himself; and at home the rector of a parish has no control over the chaplain of a hospital, of a union, of a barrack, or of a prison, or over the various clergy connected with our public schools and Universities, even though they reside within his parish. They have independent work, and they move in independent spheres. But if modification is necessary anywhere, it is surely so in a country like Ceylon, where there are three independent races, the Singhalese, the Tamils, and the English.

We cannot get rid of the difference of race, and are therefore compelled to take that difference into consideration in the arrangement of Church work. It is perfectly clear, *e.g.*, that the Church services must be conducted in the three different languages, and therefore by clergymen speaking those languages. There may be a few who can preach in two, or even all, of the three; but the great object to be attained is that the ministry of the Native congregations should be entirely supplied by Native clergymen, and there is no reason why they should speak any language but their own. But what is to become of these Native clergy if the proposed parochial system is rigidly and exclusively adopted? Are they, or are they not, to be rectors of the proposed parishes? If not, are they to be subordinated for ever to English chaplains who are employed to minister to the English, and many of whom know nothing either of their language or their work? Or, if they are to be rectors, are the English chaplains to be subordinated to them? Or are there to be no English chaplains in such parishes, so that nothing but a Tamil or Singhalese service, by a Tamil or Singhalese clergyman, should be provided for the English laity? Surely, as long as there are three distinct races, there must be three distinct organizations. This system of distinct organizations worked very happily and harmoniously under Bishops Chapman, Cloughton, and Jermyn, and there is no wish on the part of the Church Missionary Committee to disturb it. If only the Bishop can be induced to adhere to the arrangements of his predecessors, I am sure that both the Committee and the missionaries are perfectly ready, notwithstanding all that has passed, to give him their hearty and loyal co-operation. But if there must be a reconstruction of the whole system, I believe it must be in exactly the opposite direction to that which the Bishop proposes. Instead of endeavouring to force the different races into one parochial organization, I would venture to suggest that the real remedy is the formation of two missionary bishoprics—one for the Tamils, and one for the Singhalese. The races are quite as distinct as if they lived in different countries, and why should they not have a distinct Episcopacy? If one were recommended by the Society for the Propagation of the Gospel, and one by the Church Missionary Society, there would be no appearance of partisanship in the arrangement; and, if the Bishop of Colombo were Metropolitan, the visible unity of the Church would be preserved. If this arrangement were adopted, every difficulty might be solved.

The Natives would not be made rectors over the English, or the English over the Natives; but all might work side by side; not fused, but united; not fastened together by an artificial chain, but acting harmoniously in the unity of the spirit and the bond of peace.

Tunbridge Wells, August 29, 1879.

E. HOARE.

SIR,—In forming our judgment upon the divisions unhappily existing in the Church in Ceylon, to which you refer in your issue of August 20, I am sure we shall be ready to give both sides a hearing, and shall all wish to avoid the danger of allowing our sympathies to override our judgment.

My purpose, however, in writing is not to justify the conduct of the missionaries, or to argue whether or not they ought to have responded more readily to the concessions made by the Bishop. They evidently believed that great principles were at stake, and that they ought not to yield.

But I do ask that allowance should be made for the difficulty of their position ever since the day when Bishop Copleston landed in the island, and proceeded at once to carry out with a high hand his preconceived ideas of the proper method of the administration of his diocese. The Church Missionary Society asked, and still asks, nothing more than to be allowed quietly to carry on its work as under former bishops; but this did not satisfy Bishop Copleston. He proceeded to enforce his views and to exert his authority by withdrawing their licences from all the missionaries of the Society, and this before he had been six months in the country. Nor was this an isolated action. *The Bishop still declines to license three new men sent out to the Mission last autumn, and protests against their remaining in the diocese. He further refuses to admit to holy orders any one who is a member of the Church Missionary Society.*

I have a great regard for Bishop Copleston's earnestness and devotion to the missionary cause; the charm of his personal presence no one can fail to recognize who has been intimate with him; but in justice to the Church Missionary Society, and to the work which has been carried on now for sixty years by its missionaries in Ceylon, when it is intimated that in this controversy the faults are all on one side, it is essential that the above facts should be clearly understood.

Escot, August 29, 1879.

JOHN H. KENNAWAT.

These letters, of course, were written on the sole responsibility of the writers, and do not in any way pledge the Committee; but they are sufficiently important to have a permanent place in the *Intelligencer*.

We only wish to add one word with regard to the *Guardian's* charge against ourselves of having chronicled the "termination of a most unhappy breach of unity" "without one word of grateful acknowledgment of the charity and forbearance of the Bishop." If the Bishop's concessions with regard to the Communion Service and the Conference had been tokens of a general withdrawal on his part from what we look upon as an utterly "indefensible position" towards the Church Missionary Society, his generosity would undoubtedly have deserved ungrudging appreciation. But we knew, what the *Guardian* apparently did not know, that this was not the case. The Bishop's refusal to license or ordain any member of the C.M.S.—a resolution which the *Guardian* itself characterizes as "certainly undesirable"—remained exactly where it was; and, deeply as we regret to say it, it does seem as if the Bishop's sole object in his "concessions" was to exhibit for the nonce before the Ceylon public the appearance of an "united" Church.

RECORDS OF THE MISSIONS.

WEST AFRICA MISSION.



SINCE our last general review of this Mission, in May and June 1877, the transference of the settled pastoral work in the Colony of Sierra Leone from the Society to the independent Native Church has been completed. No congregation now remains in direct connexion with the Society. An important work, however, is still before the Mission in the superintendence of the higher educational establishments; besides which, it has a special agency for evangelistic work among the Mohammedan residents and visitors, and also the outlying station at Port Lokkoh. The Sherbro Mission has not been actually handed over to the Native Church yet, but the Committee have no intention of carrying it on at the expense of the General Fund.

At the same time, a step has been taken this year tending to rivet again a broken link between the Society and the Sierra Leone Church. Ever since 1862, the names of the Native pastors then transferred have not appeared in our Annual Reports, and year by year one or more additional names have dropped out, as station after station was handed over. In other parts of the world besides West Africa, however, and notably in South India and New Zealand, the local organization has been gradually becoming, in one form or another, more complete and independent, without the names of the Native clergy on the list being disturbed; and it is apparent that distinctions between what is and what is not "connexion with the Society" will be exceedingly hard to draw. If the dividing-line be the Society's grant-in-aid to local Church funds, then the connexion with the Sierra Leone Church still exists, although the grant to it (300*l.* a year) is relatively small in amount. Under all the circumstances, it has been determined to restore the West African clergy to their old place in the Society's list; and even, for the sake of completeness, to include the three Native Government chaplains. It must be borne in mind that all these are the children of the Society, so to speak. It educated them and their fathers, and it is now educating some of their sons. By the reappearance of their names, therefore, in the Annual Report, its real work in the past can be better appreciated; and we doubt not the pastors themselves will be glad to be thus recognized. We append the names also here, with the dates of ordination:—

CLERGY OF SIERRA LEONE NATIVE CHURCH.

Freetown: Trinity Church.—Rev. Daniel G. Williams, 1863.
Christ Ch.—Rev. Moses Pearce, 1866.
Kissey.—Rev. Charles Davies, 1861.
Regent.—Rev. James Robbin, 1859.
Gloucester-cum-Leicester.—Rev. Thomas C. Nylander, 1864.
Bathurst.—Rev. Nicholas J. Cole, 1875.
Wellington.—Rev. G. J. M'Caulay, 1863.

Hastings.—Rev. John E. Taylor, 1873.
Waterloo.—Rev. Moses Taylor, 1861.
Kent.—Rev. William Quaker, 1859.
York.—Rev. John H. Davies, 1861.
Wilberforce.—Rev. Samuel Mousa, 1864.
Bullom.—Rev. Samuel G. Hazely, 1868.
British Quiah.—Rev. Nathaniel Bull.

NATIVE COLONIAL CHAPLAINS.

Bathurst, Gambia.—Rev. G. Nicol, 1849.
Cape Coast.—Rev. Thos. Maxwell, 1849.
S. Leone.—Rev. John Campbell, 1856.

The Society's own staff comprises the following Native clergy:—The Rev. J. Quaker, the respected Principal of the Grammar School; the Rev.

Obadiah Moore, his Assistant Tutor; and the Rev. J. B. Bowen, in charge of the Sherbro Mission, presently to be transferred. These make a total of twenty ordained Africans, besides two who are not now engaged in ministerial work; and twenty-one others are labouring in the Yoruba and Niger Missions.

The European missionaries at present engaged in the Society's "West Africa Mission" are:—The Rev. J. A. Lamb, who has lately taken the place of Mr. Nicholson (now at home) as Secretary; the Rev. Metcalfe Sunter, Principal of the Fourah Bay College (also now in England); the Rev. C. A. L. Reichardt, who assists in the College; Mr. and Mrs. D. W. Burton, appointed at the beginning of this year to the charge of the Annie Walsh Memorial Female Institution, Miss Caspari's ill-health having compelled her to relinquish the work she did so well; Miss Mary Shoard, also attached to the Female Institution, but who, we fear, will be also returning home invalided; the Rev. Archdall Burtchaell (ordained by Bishop Cheetham on May 11th), and Mr. J. A. Alley, missionaries at Port Lokkoh.

STATISTICS, 1878.

Native Church.

	Clergy.	Baptisms.			Communi- cants.	Native Christians.	Schools.	Children in Schools.	
		Adult.	Infant.	Total.					
Pademba Road.....	1	3	23	26	428	About 14,000.		516	
Kissey Road.....	1	15	80	95	650			3	651
Kissey.....	1	...	64	64	590				382
Regent.....	1	...	11	11	308				147
Gloucester and Leicester.....	1	...	18	18	180				349
Bathurst and Charlotte.....	1	...	18	18	349				173
Wellington.....	1	...	37	37	417				252
Hastings.....	1	2	29	31	418				349
Waterloo.....	1	8	62	70	583				215
Kent.....	1	...	27	27	185				410
Bananas.....	1	1	19	20	139				294
York.....	1	1	15	16	103				117
Wilberforce.....	1	18	33	51	307				89
Bullom.....	1	...	38	38	162				227
Quiah.....	1	5	36	41	42		174		
	14	53	510	563	4874		38	4607	

C.M.S. Mission.

	Clergy.	Native Agents.	Baptisms.			Communi- cants.	Native Christians.	Schools.	Children in Schools.
			Adults.	Children.	Total.				
Sierra Leone.....	2	1	1	9	10	46	56	1	100
Sherbro and Port Lokkoh.....	1	12	2	58	60	190	204	7	200
	3	13	3	67	70	236	260	8	300

Sierra Leone.

We have no recent Report of the Native Pastorate itself. The Sierra Leone Church Missions, which took over the Society's missionary stations and clergy in the Bullom and Quiah districts three or four years ago,

celebrated its anniversary in January. The sermon was preached at St. George's Cathedral by the Rev. W. Quaker, Pastor of Kent. At the meeting, the Annual Report, read by the Rev. J. Quaker, gave encouraging accounts of the progress of evangelization in both Bullom and Quiah, the number of attendants on public worship being 526, the communicants 227, and the children in the schools 266. The funds raised during the year amounted to 667*l*. This Association regularly presents its reports, and the journals of its agents, to the Sierra Leone Christian public through the medium of two excellent periodicals—*The Ethiopian*, edited by the Rev. J. Quaker, and *The Missionary Friend*, edited by Mr. N. H. Boston. Mr. Boston, who has completed his term as a student in the Fourah Bay College, has been engaged by the Native Church Missionary Committee as assistant secretary. A part of his duties will be to visit, report upon, and raise funds for the Missions worked by the Native Church.

The higher educational establishments, which are still in direct connexion with the Society, are the Fourah Bay College, the Grammar School, and the Female Institution.

The Rev. Metcalfe Sunter has continued his laborious efforts in the interests of "young Africa" at the COLLEGE, assisted by the Rev. C. A. L. Reichardt and Native Tutors. The tangible results of the work, in the shape of degrees conferred on the students by the University of Durham, have already been reported in our pages (March and June numbers).

The GRAMMAR SCHOOL, in the thirty-third year of its existence, is still privileged to have at its head the Rev. J. Quaker, who has been Principal for nearly the whole of that period, during which time nearly a thousand youths have received their mental and spiritual instruction at his hands. At the close of the year 1878 there were eighty-nine pupils on the rolls of this institution, of whom forty were boarders. The Grammar School fees are one guinea per quarter. A Wesleyan High School was opened some three years ago, the fees of which were half a guinea. This, it was thought, together with the fact that the new school occupies a very central and prominent position, and has the privilege of using a large adjacent lawn as a recreation-ground, would interfere with the Grammar School. Such, however, has not been the result, the only perceptible difference being that a spirit of healthy rivalry animates both schools.

From Report of Rev. J. Quaker.

I rejoice to state, and you will be glad to learn, that the Lord has been graciously pleased to let us see at least some of the results of our persevering labours in the satisfactory manner the boys acquitted themselves in the last public examination of the school.

The curriculum of studies pursued during the year has been mainly the same as that in years past, with the addition of French, Homer's Iliad in Greek, and Virgil in Latin, &c. The principal subjects of the upper or senior school have been the Book of Genesis and the Gospel of St. Matthew; Trollope on the Liturgy; the Geography of Europe and Africa; Fair's and Ince's Histories of England; Arnold's Greece;

Pinnock's Rome; Baker's "Circle of Knowledge"; Owen's Natural History; Political Economy; Morell's and Allen and Cornwell's English Grammar and Composition; Vulgar and Decimal Fractions and Interest in Colenso's Arithmetic; Elements of Euclid, Books i., ii., and iii.; Superfices and Conic Sections in the Commissioner's Mensuration; Simple and Quadratic Equations; Indices and Surds in Colenso's Algebra; Greek Grammar; Greek Delectus; Arnold's First Greek Book; Xenophon's Anabasis, Book i.; Homer, Book i.; Latin Grammar; Latin Delectus; Arnold's Second Latin Book; Cæsar's Commentaries, Book i. (The Gallic War); Charles XII., Book ii. in

French; Virgil's *Æneid*, Book i.; a few chapters in Livy, and a few chapters in the Greek Testament; St. Matthew's Gospel; also Mapping, and Vocal and Instrumental Music, &c.

The principal subjects of the lower or juvenile school have been—the Second Book of Samuel, and Laurie's Bible Readings; the Geography of America; Baker's "Circle of Knowledge"; Laurie's England; Bartlet's Guide to Science; Grammar and Composition; Simple and Compound Proportion in Laurie's Arithmetic; Moody's Latin Grammar, Latin Delectus; Euclid, Book i. in part, and Reading, Writing, Dictation, Object Lessons, Lineal Drawing, Notation and Numeration, and Vocal Music, &c.

At the beginning of the year our number of pupils was seventy-three. Since then sixteen have left, and thirty-two admitted in lieu thereof. Hence our present number is eighty-nine, of whom forty are boarders, including one parlour boarder.

The financial receipts for the year have been very good, considering our present comparatively small number. I am using a portion of the accumulated balance in hand in improving the dormi-

tories, and enlarging the playground, which is very small.

The weekly Friday evening prayer-meeting, with religious lectures, conducted by the tutors alternately, at the close of which the self-examination questions, and the domestic and other regulations of the school are read; also the Tuesday class of inquirers' prayer-meetings, conducted by the senior pupils alternately, and our juvenile monthly missionary meetings have all been kept up.

Besides our usual morning expositions of Holy Scripture, attended by both boarders and daily pupils, and the Sunday afternoon Bible-class, which I conduct alternately with the resident tutor (attended sometimes by soldiers from the garrison and others), I meet the communicants exclusively once a month for Bible-reading, exposition, and prayer. Four of the senior pupils are teachers at Sunday-schools in the Pademba Road (Christ Church) district.

The pupils have, on the whole, given me every satisfaction in regard to their moral behaviour. I trust there are not a few among them with whom is the secret (of safety) of the Lord, because they fear Him.

The ANNIE WALSH MEMORIAL FEMALE INSTITUTION has lost the valuable services of Miss Caspari, who had for so many years worked it successfully; also a younger recruit, Miss Cartman; and we regret much that Miss Shoard also fears she will be obliged to leave West Africa. The present head of the Institution is Mrs. Burton, whose husband acts as Industrial Superintendent on the coast, in the place of Mr. J. H. Ashcroft, transferred to the Niger Mission. Miss Quaker, daughter of the Rev. J. Quaker, is a most efficient teacher. The school building has been repaired and enlarged, and will now give accommodation to 80 boarders and 150 day-scholars. The consistency of those who were formerly inmates or day-scholars of the Institution, but who are now scattered all along the coast, gives cause for thankfulness. Their difference from those who have not been under its influence is apparent in many ways, the devotion of the married to their home duties, their cleanliness and methodical habits, being amongst the most striking. "I was told," wrote Miss Caspari, just before leaving Africa, "of an amusing instance the other day with regard to our young girls being easily distinguished from the town girls. Two persons were talking together, when they saw a young girl pass. 'Oh,' said one, 'that is one of the Institution young ladies.' 'By no means,' answered the other; 'you would never see an Institution young lady walk in that affected way.' So you see how the people judge us, even by our walk."

The MISSION to THE MOHAMMEDANS at Sierra Leone, begun in 1875 by the Rev. A. Schapira, was, on the return of Mr. Schapira to England, in July, 1877, taken up by Mr. (now the Rev.) A. Burtchaell, who carried

on the work with much vigour and earnestness until his removal to Port Lokkoh last January. Since then it has devolved upon three Native teachers—Mr. N. S. Davis, Tutor in Fourah Bay College, Mr. N. H. Boston, and Mr. Morgan—and is regarded as a Mission attached to the College. The work consists of preaching at different wharves, visiting, and week-day and Sunday schools. There are two day-schools for Mohammedan children, one situated in the Upper Kiskey Road, and the other at Cline Town. Mr. Lamb writes favourably of this effort.

Previously to leaving Sierra Leone for Port Lokkoh, Mr. Burtchaell sent home a Report of his work, from which we give the following extracts:—

From Report of Rev. A. Burtchaell.

The opening of the year found me, I trust, more at home in my work amongst the Mohammedans of Sierra Leone; and, from that time up to the present, there is much cause for thankfulness for the many opportunities afforded to me for preaching Christ to the Mohammedans, both at their homes and in their religious assemblies.

On Sunday seven Mussulmans came for religious instruction in the Bible. I noticed amongst the number a venerable-looking man, who had lately arrived in the colony from some distant place. He said that ever since he came to Sierra Leone he had been longing to see the missionary. When our Bible lesson was over, he came up to me, and earnestly asked for a Bible. I told him, if he came regularly, and was in earnest, he should get one after a time. He did so, and I was only too glad to fulfil my promise. As long as he remained in town he came regularly, bringing his Bible with him, to read it and hear it explained. One morning, when we had finished our reading, he said, "Jesus is in our midst as we read His Word, and He will bless us." This venerable-looking Mohammedan has gone back to his country, bearing with him the Word of God; and may we not hope and pray that the Holy Spirit may guide him into the way of peace? Another Mussulman, from Fulah, also received an Arabic Bible, and, while journeying home, wrote me a letter, in which he says, "That book (the Bible) which I have—I read it every time—that is my word." In another letter to me he writes thus:—"This letter is a few words about the Prophet of God, Jesus Christ, Son of Mary. God grant Him peace! Amen. Assist us for His sake, and all who live in the world. Jesus raised the dead, for He has power. He is a wonderful man in every way,

and the people believe Him; you must increase in loving Him every day and night, because Jesus has power as God Himself has power. Every one that follows Jesus must be placed in the centre of heaven, without being examined, and without trouble. Jesus has saved the world by His blood: that blood cometh out of His side—the Messiah. He is the Sun: nothing can cover the Sun: His light shall not grow dark. He is a faithful guide, and does not get angry. He is a rope, and cannot be cut: a lantern that cannot be broken. He is the way to lead you to God. He is a doctor to those who trust in Him in every place. There is none like Him in truth, first and last. We live in His love by day and night, in walking, standing, sitting down, eating and drinking—all are in His hands. Oh, God of praise and glory, assist us for Jesus Christ's sake, the Son of Mary!" I have given the above as it was translated from Arabic into English by my interpreter.

During the great fast of Ramadhân, the Mohammedans of different tribes met every night for their service of prayer. I am thankful to our Father that I was allowed to address them after their service. The tutor of Fourah Bay College accompanied me. The first night we went to the Fulahs. The priest was glad to see us, and gave me leave to speak to the assembly present, when he had finished his sermon. They were addressed from Ps. li. 10, and I must say our night open-air congregations were very attentive. When I had finished, the Alfa called me to him, and, taking my hand in his, thanked me publicly for my discourse, and asked me to come again.

Our Mohammedan school still goes on doing a silent but we trust a good work. One could wish that the children

would attend more regularly. The school was examined in September by Mr. Davis, tutor of the College.

The Committee have now appointed me to another station; but I sincerely trust that this Mission will never be given up. There are many open doors;

the people in most cases willingly listen to the missionary; and the promise is, "My Word shall not return to Me void." I feel more convinced than ever, that, by patient, prayerful labour, many a Moslem shall be brought to the foot of the Cross.

Port Lokkoh.

The work at Port Lokkoh, in the Timne Country, among the Mohammedans, appears to be promising. In our number for September, 1877, we gave a short history of the Mission, and also some account of Mr. Schapira's encouraging visits to this place. Since Mr. Schapira's departure from Africa, the Rev. A. Burtchaell and Mr. J. A. Alley have been appointed to carry on the work. They are assisted by the Native catechist, Mr. H. A. Taylor. Interesting descriptions of the country, people, and work have been received, from which we give extracts:—

From Letter of Mr. J. A. Alley.

May 2, 1879.

I feel sure you will be glad to hear something about Mission-work at Port Lokkoh. By referring to the missionary map, you will see that Port Lokkoh lies to the N.E. of Sierra Leone, between fifty and sixty miles. It is one of the chief towns of the Temnes. The Temnes drove out the Loko people, who were the former inhabitants, and took possession of the country. The Temnes are governed by an Alikali king, who is chief judge, and other under-chiefs. The chiefs and some of the people profess the Mohammedan faith; but it is only a modified heathenism. They still retain many of their ancient customs and traditions and superstitions.

The Temnes are a harmless tribe. They always listen to us when we speak about God's Word. They have no idea about keeping the Sabbath holy; but they go to work on that day, as on any other day; and when we tell them they ought not to work on the Sabbath, they tell us they do not know when it is the Sabbath. We are constantly hearing this, and we cannot get many of them to come to church, unless we go round every Sunday and invite them to come; and then our little church (bamboo shed) is nearly full. If all came who might, and whom we hope to get in time, our church would be too strait for us; and as it is only a temporary shed, I ask our Christian friends at home if they will help us to build a good substantial church. A church is

a real necessity. The present one will not keep out the rain, and I am afraid we shall have to resort to some other place for worship in the rainy season. The C.M.S. have built us a good house to live in, and therefore we cannot trespass any more on their kindness, and the Sierra Leone traders are really too poor to assist us very much.

I see more and more, every day, the importance of Port Lokkoh being occupied by ambassadors for Christ. Mohammedanism seems tottering to its foundation. Then we have strangers continually stopping and passing through Port Lokkoh from the interior for trading purposes. Now in time, when the Gospel has been made the power of God unto salvation, by the working of the Holy Spirit upon the Temnes, they will tell the good news to the strangers, and thus the Gospel will be sounded in the regions beyond.

Having the Scriptures translated, we can now carry forth the Word of Life to the people in their own tongue. We have service in our little church twice on Sunday. In the morning we have it partly in English and partly in Temne; in the afternoon, it is an English service for the Sierra Leone people. The morning services are attended the best.

In the evening we have open-air preaching, and we generally get a good congregation. We have a small week-day and Sunday-school in connexion with the Mission. Mr. Thompson, a

Native catechist, superintends these. He also takes part in the other services. In the week-day evenings we visit the surrounding villages, and generally meet with a hearty reception.

One incident deserves notice. When exhorting the people at a little village the other day to give up making Sadka to the devil, and to trust in Jesus, God's great Sadka, also to keep holy God's day, one old man said he had been doubting Krifi [the chief god] some

time, and now he would give up the worship. He sent for some small stones, and selected four from them. I asked him why he did this. He replied that the four stones were to remind him when it would be Sunday; for we had told them that it was Wednesday, and four days from that day it would be Sunday again; now he wished to keep Sunday holy, and this is why he had chosen four stones.

Account of Journey in the Timneh Country, by the Rev. A. Burtchaell.

Jan. 17, 1879.

Accompanied by the catechist of Old Port Lokkoh, I left Port Lokkoh on Friday morning about 5.30 a.m., as the dew was falling heavily.

Our way lay through a long, shady path, trees and shrubs on either side, looking so green and fresh. My hammock-bearers left the right path, and the others had gone on, so we missed our way. After a wet walk we came to a town called Mac-Wane: it was about 7 a.m. As usual, few of the people were at home; all had gone to farm. We shook hands and passed on. We trudged on, and soon reached another town—a small one, Ro Ma-patey; but here, to our joy, we found nearly all the people at home.

The good news of the Gospel was declared to them; they listened very attentively. The people were grave and silent, as the headman had recently died. Commending them to the care of Almighty God, we left them.

Ro Kambia was the next town we came to. The headman gave us a warm welcome; he conducted us to his house. While breakfast was being prepared, we had conversation with many of the inhabitants who came to see the white man. While we were at breakfast a calabash of fruit was sent us as a present. Breakfast over, as many as were at home were collected together, and the Gospel was proclaimed.

After a stay in the town of three hours, we bade them good-bye, and set out for the next town. We were not long on the tramp when we reached the village—Ro Marig-gnata. The people were glad to see us. I rested in the *barri*, while Taylor gave them a truly Gospel and stirring address.

As the shades of evening were coming

on, we were anxious to set out for the next town, where we intended to pass the night. We had not gone far when we came on the village, Ro Bankero. This is a small village, with poorly-built mud huts. We entered the headman's compound, and shook hands. The baggage was put down, and preparation made for dinner. After dinner, as it was then dark, all the people had returned from their farms; hearing that the missionary had come, most of the people congregated in the chief compound. A log fire was made, and the men, women, and children squatted round it (a strange sight to see a fire in Africa). We sang that beautiful prayer-hymn, "Abide with me"; we then knelt in prayer, after which we spoke to them.

Eagerly the people listened to the good news. In answer to the question, "Do you want to be saved?" "Tuo" ("yes") was the answer of many.

When the meeting broke up, the headman conducted us to his hut, where we were to pass the night. It was a little circular-shaped room, 12 ft. by 12 ft.; the walls were adorned with medicines of various kinds. My hammock was slung, and I turned in. I had some sleep; but soon the mosquitoes found me out, and I had no rest. It was about 4 a.m. Muffling myself up, I turned out, and joined the party who were sitting round a fire. Early the next morning we were on the move; got our things packed, and said good-bye to the headman and people.

Soon we came upon a nice and clean village—Ro Gbulla. We went into the *barri*. Our arrival was soon noised abroad, and the people came together. They were surprised to see us. We told them why we had come, and then delivered our message of peace and love.

We charged them to attend to what they had heard. We bade them good-bye, and set out for the next village. As we were passing out of the town, our attention was drawn to a large Krifi house, full of stones sprinkled with flour and rum, as offerings to the Krifis. After an hour's walk, we reached a village named Elesanda; all the people were away. We then descended, and came to Tongro, the next town to Mangay; the river Little Scarcies divides the two towns. A canoe was got for us, and we crossed over to Mangay. When we reached Mangay, we went at once to the king. I was quite surprised to see his house; the outside has quite an English appearance. We waited a short time, when the king, Bey Senkey, made his appearance and welcomed us. The king is a very pleasant man; he gave us in charge to the Alimami, so off we went. We had been on foot since 6 a.m., and it was now twelve o'clock, so we were very glad to get a rest and have breakfast. The king sent me, as a present, a calabash of rice and a sheep. As it was Saturday, we began to make arrangements for service on Sunday. At Mangay there are many Sierra Leone traders. The king gave us permission to hold the services in his piazza. In the evening we strolled round the town. Near to our resting-place was a mosque. Five times a day did the white-turbanned Muezzin (Mohammedan crier) ascend the minaret of the mosque and chant the *adgâee*, "Allah akbar! Allah akbar!" &c. "God is great," repeated twice, loud. "No God except God," said very softly. "Come ye to the prayer. Come ye, that ye may live," &c. In the town there were but few Mohammedans; the king is a follower of the false prophet. Before returning, we paid the king a visit, and held conversation with him respecting missionary work being begun here. He said, "I fear you would interfere with our slaves." Slavery is Africa's greatest curse. The master, when in pecuniary difficulty, brought on by a palaver, sells a slave or two to free himself. Often has my heart bled at seeing groups of such poor creatures

in chains—men, women, and even poor little children. Before we retired to rest we had prayers, in which the Alimami and his wives joined.

The Alimami said to me, "Keep to what you say about the missionary coming here; I will stand behind and back you up."

The Sabbath morning dawned on us; the shrill cry of the Muezzin awoke me.

At 10 a.m. the *tábálee*, or drum, was beaten, to call the people to pray. The king's throne is latticed off from the people, and there we read prayers and preached peace. Bey Senkey was present, also many heathen and Sierra Leone traders. Many of the prayers and lessons were in Temne; the sermon was interpreted. After the service the king thanked me.

Again, at 4 p.m., the *tábálee* sounded, and many flocked to the piazza; the king was present. Taylor, the Native catechist, gave a most impressive address from the words, "I have a message to thee." He pleaded hard for the reception of the Gospel. It was a happy sight, to see one of Africa's sons preaching the blessed Gospel to his brethren.

Monday morning we had a prayer-meeting for Sierra Leone people. As I was anxious to visit a village on the Little Scarcies, a canoe was lent me. My hammock-bearers rowed. On the way down, we passed a large sand-bank. At the back of the bank is a famous resort of hippopotami. We landed, hoping to get a look at them, but only their huge track in the sand, as well as the alligators', was to be seen. After a three hours' row, we reached Ka-tori-ya, a small, shady, clean village. This village reminded me of the village of Solihull, near Birmingham. We went to the *barri*, which was beautifully shaded by the fan-palm.

The next morning was up early, as we were to leave Mangay that morn. and trace our steps to the Alikali of Port Lokkoh. Paid the king a visit to say good-bye. He thanked me much for coming, and promised to bear in mind what I had said to him about permitting his people to be taught to know God.

THE MONTH.



WE have much pleasure in announcing that the Committee have appointed to the office of Central Secretary, vacant by the death of the Rev. S. Hasell, the Rev. Henry Sutton, M.A., Vicar of St. Cleopas, Liverpool. Mr. Sutton was Association Secretary for Lancashire in 1861-64, and indeed was the predecessor of Mr. Hasell himself in that post. He is well-known to many friends of the Society as a preacher and speaker on its behalf; and they will, we are sure, support him in the arduous duties he has undertaken by their hearty and prayerful co-operation.

By the death of Bishop Baring the Church Missionary Society loses a true and tried friend. He was a liberal contributor to its funds, and during his Episcopate the amount raised in the Diocese of Durham increased largely. His son is a valued honorary missionary of the Society in the Punjab. His speech at the anniversary meeting in 1875, and still more his memorable sermon at St. Bride's in 1877, will long live in the recollections of those who had the privilege of hearing them. The Church of England could have no greater earthly blessing than a succession of such faithful chief pastors as Charles Baring.

WE regret to say that the Judge of the Consular Court in China has decided the Fuh-chow case substantially against the C.M.S. We cannot better explain the matter than by inserting a letter from the Hon. Clerical Secretary which appeared in the *Times* of Sept. 20th, in reply to an account of the case sent to that paper by its Shanghai correspondent:—

SIR,—As the account of the Wu-shih-shan case at Foochow, which appeared in *The Times* of the 11th inst., from the pen of your Shanghai Correspondent, is likely to convey to those unacquainted with the circumstances an erroneous impression of the conduct of the missionaries and of the feelings towards them on the Chinese population generally, I should be much obliged if you will allow me to make known the following facts:—

1. Before commencing the erection of the Mission College, which was destroyed immediately upon its completion in the disgraceful riot of August 30, 1878, the plan was submitted to her Majesty's Consul and his written sanction obtained.

2. During the three months that the college was in building, numbers of people in the neighbourhood watched the work progressing; but no one of them raised any objection to its erection. Among the visitors who came to see it were the priests of the three temples near it. The members of the Literati Club, which is situate just above it on the hill, could observe all that went on from the beginning. Yet not one murmur was heard against the building or the missionaries until the arrival from Canton of a notorious leader of the anti-foreign policy, named Lin Ying Lin. This man at once set to work to create a disturbance. By dint of great exertions, and the employment of a hired band of ruffians from the country, he accomplished the destruction of the newly-built college.

3. That the missionaries are not disliked by the people generally is clear from the fact that those residing in the neighbourhood of the Mission station took no part in the destruction of the Mission property; but rather showed, by word and deed, their disapproval of it. It is further clear from the fact that the only places in the city where foreigners are greeted pleasantly and politely are in the neighbourhood of the missionary houses. "There," says one of the missionaries, "they

invite us into their houses, give us tea to drink, and come to see our houses, and when we preach, listen in numbers, quietly standing in the streets." There is no question that the mass of the Chinese have learnt to regard the missionaries with friendliness, so that if it were not for the existence of an anti-foreign party among the lower class of gentry, no such outrages as the Wu-shih-shan riot would ever be likely to occur. Nothing would be more detrimental to the object the missionaries have at heart, and nothing is further from their thoughts, than to offend unnecessarily the religious or social susceptibilities of the people.

4. It is quite true that there are British residents at Foochow, as elsewhere, who afford the missionaries neither sympathy nor support; but such, happily, is not the case with all, nor, indeed, with the larger number. This is evident from the fact that, after the Wu-shih-shan riot, a public meeting of the British residents was held at Foochow, at which it is stated by the *Foochow Herald* of September 5, 1878, there was a large and influential attendance, including her Britannic Majesty's Consul and the Consul for France. At that meeting the following resolution was proposed and carried without dissent:—"That the foreign community of Foochow hereby expresses its sincere regret and indignation that the recent outrage at Wu-shih-shan should have been allowed to take place; it desires to condole with the members of the Church Missionary Society in their troubles, and to assure them of its hearty sympathy."

A further resolution was also proposed and carried as follows:—"That a committee of five residents, appointed by this meeting, be authorized to frame a petition to the Secretary of State for Foreign Affairs, setting forth the deep concern with which the British community of the port view the recent outrage at Wu-shih-shan, and praying that measures may be adopted by the Home Government to prevent, if possible, the recurrence of similar outrages, and to bring about a better observance, on the part of the Native authorities, of treaty stipulations, more especially as regards Arts. 11 and 12 of the Tientsin Treaty."

5. In order to cover the disgraceful and unjustifiable character of the outrage committed on the Mission, the Chinese brought against the missionaries the charges of illegal occupation and wrongful encroachment. The case was tried before G. French, Esq., Chief Justice of her Majesty's Supreme Court for China and Japan. The judgment just delivered entirely absolves the missionaries from these charges. At the same time, it gives to the lessors of the land the right, under certain conditions, to eject, on three months' notice, the missionaries from property which they have held for nearly thirty years, on a tenure which till now every one regarded as equivalent to a perpetual lease. So many doubts are entertained by those competent to form an opinion of the correctness of the judgment in this particular, and such important issues depend upon it in connexion with the tenure of property in China by merchants as well as missionaries, that an appeal will probably be made on this point to the Privy Council.

I remain faithfully yours,

HENRY WRIGHT, Hon. Sec. C.M.S.

Church Missionary House, Salisbury Square, E.C., Sept. 17.

It is an anxious time for our brethren on the spot, and for the converts. We can but commend them to the Great Ruler of all, in full confidence that He will not forsake the work of His own hands, but rather overrule all things for the furtherance of His own kingdom.

THE Native schoolmaster at Bonny, Mr. Boyle, writes in a most encouraging strain of affairs there. "Bonny," he says, "has become a Bethel." Both the churches are crowded every Sunday, chiefs attending as well as their people. Some are carrying the Gospel to their countrymen in other villages. The principal idol of the late chief, "Captain Hart," has been sent to England; and "many of his household, men, women, and children, now come with great joy to the house of God." A rich and influential woman named

Orumbi, who was alluded to (though not named) by Archdeacon Crowther in our March number, has avowed herself a Christian. More than a hundred converts belonging to her own and neighbouring households meet in her house morning and evening for family prayer; and "Mr. Edward Hart, who since the death of Capt. Hart has become free to follow his religious profession, has attended several times to expound the Scriptures." (This Edward Hart is evidently one of the late chief's clan, which bears the name he assumed. It will be remembered that the two martyrs were Joshua and Aseniebega Hart.) The head juju priest is also inquiring the way to Zion, though as yet but hesitatingly; but, says Mr. Boyle, he could not, even under present circumstances in Bonny, renounce his profession without endangering his life. For, naturally, there is yet an opposition party; and Chief Hart's destroyed idols have been replaced by two chiefs who still support the juju priests.

THE Rev. T. R. Wade writes from Kashmir on July 10th that, "bad as things are" there, they are "looking somewhat brighter." "People are still dying of starvation, and some of cholera; the only wonder is, considering that large numbers live almost entirely upon wild herbs and fruit, that more do not die." The Maharajah had promised to give 500 *mans* of grain (a *man* = 80 lbs.), and to sell Mr. Wade Rs. 1000 worth more, directly the harvest was gathered in, for the sick and poor. We are much concerned to hear that Dr. Downes's health has suffered from overwork; and he and Mrs. Downes had gone to Gulnang in the hills to recruit. Meanwhile the hospital and orphanage are both full to overflowing.

KANNIT is the southernmost station of the C.M.S. in Travancore, and the head-quarters of the "Six-Years' Schism." The seceders tried to appropriate the church, but without success. Just then the foundations gave way, and the building had to be pulled down, and their "prophets" declared it would never be built again. Its re-erection became, therefore, a matter of importance to the truth, and Mr. Caley has worked hard to collect the necessary funds, and to accomplish the work. The foundation stone was laid on April 30th, 1878, and a few months ago (the date is not mentioned, but apparently it was Christmas Day) it was opened for public worship.

The Rev. K. Kiruwella preached on Hag. ii. 9. A missionary meeting was afterwards held, and addressed by the Revs. J. Caley, P. Wirghese, and P. P. Joseph, and Mr. Koshi, inspector of schools. In the evening there was a magic lantern entertainment. The Native Pastor, Mr. Joseph, writes, "A more substantial and beautiful church now stands before their face as a living proof of the falsity and worthlessness of their so-called prophecies."

THE Annual Report of our Western India Mission for 1878, printed in Bombay, which has lately come to hand, refers sadly to the weakness of the Mission. "Last year saw the European staff reduced to a state of weakness that has, in all probability, been unequalled during the past fifty years." Out of eleven on the list, only five remained in India at the end of the year; one has since gone back, and another is on the point of sailing. "While the Mission," continues the Report, "has been thus weakened by the death of some of its members and the return to Europe of others, it has not been reinforced by the addition of a single new missionary. . . . May the knowledge of this weakness lead the Parent Committee to make a special effort

to grant us the reinforcements we so greatly need." Two of this year's Islington men were designated to Western India, but only one is going out, the other being one of the seven kept back for lack of funds. What will our brethren in the field say?

SINCE the Rev. J. Sharp's return to England, the Rev. E. Noel Hodges, M.A., of Queen's College, Oxford, formerly tutor at the Church Missionary College, has been acting as Principal of the Noble High School at Masulipatam. The following extracts from his first Report give an interesting view of the work as it is still carried on upon Robert Noble's plans and in Robert Noble's spirit:—

Masulipatam, Jan. 9th, 1879.

After only one year's experience of missionary school-work, perhaps I ought not to say more (I certainly cannot say less) than this, that my interest in it increases daily, and that I am more and more convinced of the necessity of *Mission* schools, if we are to effect the conversion of the upper classes of Hindu society. No one who has not lived among this people can rightly appreciate the utter separation which caste has produced between high and low; and even if the Government schools were sufficient in other respects, the disastrous effects produced by a purely secular education upon the religious instincts of the upper classes would compel us to make some effort in the name of God and religion. I am fully alive to the difficulties of this work, and to the special objections made against it. But unless it can be proved a positive evil, or unless a more excellent way can be shown whereby we may work for Christ among the upper classes of Hindu society, the difficulties should only speed us on to greater efforts; and the objections, if not fatal, should remind me that at best we are but earthen vessels, who need constantly to be replenished with the oil of grace. It is the man who makes his work, and our only fear and shame need be, not that the fire should try our work, but that it should burn it up. The great day alone will declare that, and then "every man shall receive his *own* reward, according to his *own* labour." As far as Bible-teaching goes, we have much more freedom than in England. We are not hampered by conscience clauses, or limited to the beginning or end of the day in giving religious instruction; though it is true the Government demand four hours' secular work a day as a condition for

receiving a grant-in-aid. Happily English literature, such as we teach, is so steeped with Christianity and allusions to the Bible, that the secular work alone would afford one abundant opportunity of teaching Christianity and Bible truth.

The English subjects for the Matriculation and F.A. classes are prescribed by the University of Madras, such as Scott, Longfellow, Tennyson, Milton, Shakspeare. In the Bible I have read this year a great part of the history of David, the latter part of the Gospel of St. Mark, the Acts, and the Romans. In reading the latter, several of the boys borrowed Commentaries from the library, which shows that they took more than ordinary interest in it. In the examination which I gave on the Acts, several got half-marks, and the senior boy, who has taken a prize for Non-Christian students in the Peter Cator Examination for the whole Presidency, got 78 marks out of 100.

Many of the F.A. boys come from the Hindu school, and know positively nothing of the Bible or Christianity, save the false representations of the enemy; and I have been very much impressed with the eagerness with which they listen and read the true story of Jesus Christ and the foundation of His Church on earth.

We have no actual conversions or baptisms to record this year, but we have not been without tokens that the leaven of God's Word is steadily working; among the mass. Four of our pupils have been under special instruction, but as yet, from various causes, none have come out and confessed Christ.

To expect an equal or proportionate number of converts from schoolboys as from adults seems unreasonable. Their minds are as yet unformed;

parental authority and family ties are stronger than with us. Their very instincts, as well as the natural prejudice against a foreign religion, and, above all, the terrible social ban of excommunication, are all so many mountain-barriers against the reception of Christianity. And those who know anything of school-work in England know how potent an influence for good or ill is that of the home, which has much more to do in forming the character than the school. If we succeed in gaining a convert from our pupils, the parents and friends regard us as their bitterest foes, and our Lord's words are literally fulfilled, "A man's foes shall be they of his own household." Happily we can point to one here and another there who are living examples of what, a few years ago, would have been considered an impossibility—a Brahmin Christian. We can show that they are no less filial in their feelings than before, though they have been cast out by parents and kindred and friends, and treated as a tainted thing that would pollute the house. We have three Christian Brahmins as teachers, who, of course, mingle freely with the other masters, and to whom the boys pay equal respect as to the others.

We often have animated discussions in the Bible-class. Very few care to defend Hinduism, but they are ready enough to raise objections; these, however, would generally apply equally to any religion whatever.

When taxed with idolatry, they assert that they worship only the one true God; but on this point, which is the very point at issue between us and them, they cannot agree together. I had an occasion of pointing this out at the annual procession of Siva Gunga. I rode close up to the elephant on which the idol goddess was being carried to see with my own eyes what I had so often read and heard of. It was after sunset, but a band of men, bearing flaming torches, illuminated the gorgeous trappings of the elephant and the Rajah, who was seated on its neck.

The goddess had been placed aloft in the howdah, and was attended by two or three half-naked Brahmins, whose

duty was to fan the idol and keep the flies away. The whole thing presented a ludicrous sight, albeit a painful one, and I could not but think of Ps. cxv. 8. Seeing two of my pupils in the crowd, I addressed myself to them, pointing out the folly of idolatry. One of the bystanders said they did not worship the idol, but the true God. I asked the name of the true God, and, upon his replying "Siva," his neighbour denied it; whereupon I remarked that, until they could agree as to which was the true God, they could not possibly worship Him. There is many an altar erected in the hearts of educated Hindus "to the unknown God!" What a privilege to take up St. Paul's text, and say to this people, "Whom ye ignorantly worship, Him declare I unto you!"

We have had several deaths among our boys. Only last month one of the senior F.A. class, who was justified in anticipating a high place in this year's class list, was, I grieve to say, cut off by fever during the examination, and an assistant master at our Branch School died the same day. I visited both two days before they died. Had it not been for the presence of several of his school-fellows, I doubt if I should have gained admittance in the first case. A chair had been set for me outside the miserable hut where the dying lad lay, but it was at once put inside when I arrived. I did not sit down, but by degrees got nearer and nearer, till I was close to the cot, where I knelt down, and took his hand in mine, while the father-in-law was holding the other. He was apparently unconscious, but, when I spoke, seemed to wake up as from a dream. I then repeated Ps. xxiii., and prayed, amid the sobs of his school-fellows around the bed. I do not doubt that he understood, for he tried to sit up and speak, but had not strength enough, and sank back exhausted. It was sad to think of one whom I loved, and whose earthly hopes were so bright, going thus into eternity without a word as to his hope for the life to come; but, happily, we can hope where we are not called to judge. Oh, that his death might prove life to many who are dead while they live!

THE death of Dr. Mullens, the able Foreign Secretary of the London Missionary Society, is a heavy blow to the missionary enterprise of our

common Christianity; and the circumstances render the case a peculiarly touching one. The London Missionary Society undertook Lake Tanganika as its field of labour about the same time as the C.M.S. determined on a Mission to the Victoria Nyanza; and it will be remembered that Mr. Mackay, as well as others of our own men who have gone into the interior since, profited not a little by the discovery by the L.M.S. exploring agent, Mr. Roger Price, of the Saadani route to Mpwapwa. Their expedition was ultimately organized some time after ours, but it safely reached Ujiji, on Lake Tanganika, in the summer of last year. The Rev. J. B. Thomson, the senior missionary, died; and subsequently one of the other men, who was bringing up a caravan from the coast, got into difficulties near Unyanyembe, about the same time that our agent, Mr. Penrose, was robbed and murdered. Under these circumstances Dr. Mullens, who had planned and organized the Mission from the first, volunteered to go out himself and put matters straight. The L.M.S. Directors consented with great reluctance, knowing the value of his life and health to the Society; but his courage and hopefulness prevailed, and he sailed to Zanzibar in the same steamer which took Mr. Menzies to Frere Town. Proceeding into the interior with two other English missionaries, he had nearly reached the C.M.S. station at Mpwapwa, when it pleased God to take him to Himself, after only a day or two's illness.

We are thankful that our excellent medical missionary, Dr. Baxter, was able to minister to our departed friend in his last hours, and that his remains lie buried on the C.M.S. mission-ground at Mpwapwa.

Dr. Baxter writes that, being on his way down to Zanzibar on business, he met Dr. Mullens and his party on Saturday, July 5th, forty-three miles from Mpwapwa. He spent the Sunday with them at Robeho; and on that day Dr. Mullens was attacked by fever. On the Tuesday he was better, and they went on to the village of Ohakombe, Dr. Baxter returning with them; and at that place, writes the latter, "the Doctor gradually sank from peritonitis, until early on Thursday morning the frail thread was broken, and his spirit went home." "We at once," continues Dr. Baxter, "prepared to take the corpse to Mpwapwa, where on Saturday morning the remains of this devoted labourer in the Lord's vineyard were interred in a portion of the mission premises which we have now set apart for this purpose."

Dr. Mullens was in his 59th year, and had spent thirty-six years in the service of the London Missionary Society. He was long a leading missionary at Calcutta; but in 1865 he was called to England to undertake the Secretaryship. In this capacity he not only directed the Society's missionary operations from home with conspicuous ability, but even travelled to Madagascar; and the success of that enterprise no doubt led him to contemplate the journey to Central Africa.

We unfeignedly sympathize with the London Missionary Society in the loss of a man so useful and devoted in every way. We can ourselves truly say that to know him was to admire him. But he has fallen in the noblest of services; he has left an honoured name, and a rare example of well-directed energy; and he has assuredly received, from the Divine lips of the Master to Whose cause his life was devoted, the "Well done!" that awaits every good and faithful servant.

We regret much to observe also that another member of the same Mission, Mr. Dodgshun, has died at Ujiji.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the brighter prospects at Bonny. Prayer that like fruit may be reaped at the other Niger stations (p. 634).

Thanksgiving for the firstfruits at Kagoshima (p. 617). Prayer for Japan, and the spread of the Gospel there.

Renewed thanksgiving for all God's work in past years at Sierra Leone. Prayer for the Native Church and the outlying Missions (p. 625).

Prayer for the Fuh-Kien Mission under its present trying circumstances (p. 633).

Prayer for Western India (p. 635), Ceylon (p. 621), and the Noble School at Masulipatam (p. 636).

Contribution List.

In the following list of receipts from Aug. 11th to Sept. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Blunham	4 19 9	Cubitt Town: St. John's	4 13 0
Woburn	1 0 0	Harefield	14 13 0
Berkshire: Greyfriars	47 2 0	Harrow Weald	34 11 6
Wantage	7 9 6	Paddington	7 17 2
Winkfield	11 6 0	Regent's Park: St. Mark's	21 12 4
Bristol	100 0 0	St. Marylebone: St. Mary's and	
Buckinghamshire: Claydon	70 3 0	Quebec Chapel	3 0 0
Gerrard's Cross	13 11 1	Northamptonshire: Cransley	3 0 0
Cambridgeshire: Cambridge, &c.	142 10 3	Towcester	14 6
Cheshire: Crewe Green	1 0 0	Northumberland:	
Davenham	60 0 0	Newcastle and South Northumberland	250 0 0
Ongthrington	67 3 7	Oxfordshire:	
Witton	4 14 0	Banbury and North Oxfordshire	12 10 0
Cornwall: Flushing and Mylor	10 0 0	Stanton: St. John	1 0 9
Liskeard	16 12 1	Shropshire:	
Cumberland: Keswick: St. John's	48 16 2	Chetton, Glazeley, and Deuxhill	3 3 6
Silloth: Christ Church	10 8 1	The Clive	6 6 4
Threlkeld	1 6 10	Somersetshire: Brompton Ralph	1 17 3
Wythburn	2 10 6	Castle Cary	4 8 0
Derbyshire: Breaston	3 10 0	Minehead	33 18 9
Chesterfield, &c.	100 0 0	Staffordshire: Burton-on-Trent: Holy	
Devonshire: Devon and Exeter	66 19 0	Trinity Juvenile Association	6 1 8
Dorsetshire: Beaminster	3 0 0	Suffolk: Lowestoft, &c.	46 0 0
Haselbury Bryan	8 2 11	Saxmundham	4 6 6
Litton Cheney	2 0 0	Woodbridge	60 0 0
Durham	700 0 0	Surrey: Abinger	2 7 10
Borough of Sunderland	40 0 0	Brixton: St. Matthew's	30 0 0
Essex: West Ham, &c.	5 2 6	Brockham	35 0 0
Ongar District	35 0 0	Mickleham	19 0 2
Gloucestershire: Forest of Dean	31 3 11	Sussex: Petworth	25 0 0
Fairford: Ladies' Association	25 3 0	Warwickshire: Brailes	6 9 7
Littledean	17 6 2	Warwick, &c.: St. Mary's	24 16 0
Longborough	5 0 0	Wiltshire: Fosbury	6 1 6
Hampshire: Bentley	10 0 5	Steeple Ashton	3 13 6
Hinton	1 10 0	Yorkshire: North Cave, &c.	5 0 0
Ramsdale	2 0 0	Doncaster	60 0 0
Ile of Wight: Shanklin: Old Church ..	17 1 8	Edstone	4 0 0
Totland Bay: Christ Church	12 12 3	Finghall and Constable Burton	2 0 2
Channel Islands: Guernsey	60 0 0	Giggleswick	7 10 8
Kent: Bickley	17 4 0	Langlife	9 14 3
Eythorne	6 0 2	Guseley	12 1 9
Temple Ewell	1 3 6	Rathmel	3 8 6
Tunbridge Wells, &c.	300 0 0	Romaldkirk	2 6 8
Lancashire:		Thornton-le-Street	13 12 6
Manchester and East Lancashire	51 14 5	Whitby	150 0 0
Barrowford	12 4 8	Wressell	11 10 3
Littledale	1 10 0		
Leicestershire:			
Hinckley and Neighbourhood	32 6 0		
Lincolnsire: Louth	200 0 0		
Bemperingham	10 8		
Middlesex: Upper Chelsea: St. Jude's ..	7 6 7		

ASSOCIATIONS IN WALES.

Denbighshire: Llanrwst	9 1 0
Wrexham	31 16 8
Flintshire: St. Asaph	16 5 0

BENEFACTIONS.		DEFICIENCY FUND.	
A. D.....	40 0 0	Bayley, Mrs Hamilton, S. Kennington...	1 0 0
Anonymous, by Rev. J. M. West.....	50 0 0	B. J. S.....	10 0 0
Carpenter, J. H., Esq., Cheltenham.....	10 0 0	Brewster, Rev. E. J., Leyton.....	10 0 0
Giberne, Major Chas., Eastbourne.....	10 10 0	Bristol Association.....	39 3 5
G. X.....	10 0 0	Bynon, Miss, per Rev. G. B. Bennett.....	5 0 0
Hadden, Miss J. F., Guildford.....	50 0 0	Cambridge, &c.....	107 3 0
In Memoriam, August 12.....	5 0 0	Crabb, Miss, Chelmsford.....	5 0 0
Kemble, Mrs. Henry, Camberwell.....	300 0 0	Davies, Rev. E., Himley.....	5 0 0
Margetts, Miss Margaret, Huntingdon.....	100 0 0	Davies, Mrs., Cunningham Place.....	1 0 0
Newnham, Rev. G. W.....	5 0 0	Devon and Exeter Association.....	13 1 0
Noble, Lieut.-Col. W. H., R.E., Woolwich.....	5 0 0	Friend.....	10 0 0
Pelham, Lady Henrietta J.....	40 0 0	Friend at Fairford.....	1 1 0
Phillimore, Capt. H. B., R.N., Devonport.....	5 0 0	Gorham, Mrs., Ockbrook.....	5 0 0
Sandoz, Mrs., St. Leonard's.....	10 10 0	Hardman, Rev. R. P., Wicken.....	1 0 0
Savory, Miss A. M., Hampsthwaite.....	50 0 0	Heath, Major-Gen. A. H., Dover.....	10 0 0
T. G.....	5 13 0	Holme, Capt. B., Bath.....	2 0 0
Thankoffering, the Sender.....	5 0 0	In Memoriam, Aug. 29, 1878.....	1 0 0
Thankoffering, M. B. C.....	100 0 0	Jerram, Rev. James, Fleet.....	3 0 0
Thankoffering from a Friend.....	10 0 0	J. P. N.....	10 6
Z. Y. X.....	100 0 0	Lowestoft, &c., Suffolk.....	5 0 0
COLLECTIONS.		Maude, Capt. Hon. Francis, R.N.....	10 0 0
Clements, G. and F., Lewisham.....	16 3	Merry, Rev. J. W.....	10 6
Mountfort, Mr. T., Missionary Box.....	17 3	Nicholson, Miss L. A., Edinburgh.....	5 0 0
Shap Church Sunday-school, by Miss K. D. Penning.....	16 3	Norman, Rev. M. O., Harby.....	5 0 0
Workington Sunday-school, by Rev. E. M. Rice.....	11 4	Sheldon, Rev. R. W. and Mrs., Bishop's Fonthill.....	10 10 0
LEGACIES.		Sydenham, Oxon: Working Party, by Miss A. Browne.....	2 10 0
Bainbrigg, late Mrs. L. A., of Lowestoft: Exor., Robert Dashwood, Esq. (100 <i>l.</i> less duty).....	90 0 0	Thame, Oxon.....	9 2 6
Batley, late Miss Mary, of Hastings: Exor., Rev. W. Batley (50 <i>l.</i> + Interest).....	51 5 0	Thankoffering for an Income undiminished by Commercial Depression.....	150 0 0
Beavan, late Miss Ann, of Hereford: Exor., Philip Beavan, Esq.....	19 19 0	Thankoffering.....	7 18 7
Bishop, late Mr. S., of St. Helen's: Exors. and Extrix, Messrs. S. R. and C. H. Bishop, and Miss Ellen Bishop (100 <i>l.</i> less duty).....	90 0 0	Thankoffering, Clifton.....	5 5 0
Nicholas, late E. R., Esq. of Wribbenhall: Exors and Extrix., R. Nicholas, Esq., Jno. Nicholas, Esq., and Mrs. Eleanor Nicholas.....	100 0 0	Tucker, Miss, Hampstead.....	2 3 0
Palmer, late Mrs. Anne, of Gingerland, Bradmirch: Exors., H. and J. W. Palmer.....	19 19 0	Way, Miss Jessie, Shorwell, Isle of Wight.....	1 0 0
Tudor, late William, Esq.: Exors., Samuel Watson, Esq., Surgeon, Rev. T. P. Richardson, and Rev. E. L. Horsley.....	100 0 0	Wilkinson, Robert, Esq., Penrith.....	25 0 0
FOREIGN CONTRIBUTIONS.		W. V.....	100 0 0
North America: Canada: London: Cronyee Memorial Church: Ladies' Association.....	10 0 0	Young, Rev. F. and Mrs., Walton.....	5 0 0
France: Croix.....	5 12 0	FRANCES RIDLEY HAVERGAL MEMORIAL FUND.	
AFGHAN MISSION FUND.		Bromley, Rev. Thomas.....	1 0 0
Farrer, Miss G., Stoke Ferry.....	10 0 0	Clark, Mr. J. Penn.....	1 1 0
Friend.....	30 0 0	Riddell, Mrs.....	1 1 0
NINGPO COLLEGE FUND.		Taylor, Miss.....	10 0
N. C. W.....	5 0 0	Ibbetson, Rev. J., Darlington.....	1 1 0
Smith, G. J. Phillip, Esq.....	10 0 0	"Indiana".....	25 0 0
PUNJAUB GIRLS' SCHOOL FUND.		Jenks, Mrs., Clapham Road.....	1 0 0
N. C. W.....	5 0 0	Jerram, Rev. James.....	1 0 0
Robinson, Mrs. Disney, Torquay, by Lieut.-Col. W. J. Martin.....	5 0 0	Paske, Miss, Leamington, by Rev. T. Bromley.....	5 0 0
TAUPO INDUSTRIAL SCHOOL FUND.		Rowlandson, Col. M. T., Bournemouth.....	3 3 0
Joy, Miss Isabella, Tamworth..... (coll.)	5 0 0	Streatham: Immanuel Church.....	4 11 6

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

SOME RESULTS OF THE LAST THREE YEARS IN THE
CEYLON MISSION.



SEVERAL articles have appeared in the *Church Missionary Intelligencer*, explanatory of the differences that have arisen between the Society and the Bishop of Colombo. In this article it is proposed to review the events of the last three years in Ceylon, in reference to the prospects of the Mission and to the advance of the Native Church.

During the ten or twelve years previous to 1876 there had been, in the Ceylon Mission, a steady and evident, though not large and rapid, progress in every respect. The number of communicants in 1866 was 742; in 1876, 1288. There had been advance also in the indications of spiritual life among the Native Christians there, and in the number and capability of the Native agents. The most striking onward movement, however, had been in the strength and independence of the Native Church. During the last three years the extension and growth of the Native Church has been still more marked.

The question had often been asked, What is to be the ultimate form of the Native Christian Church in Ceylon?

Many doubtless may have thought—some certainly did think—that a Native Church in Ceylon ought to be, and would be, permanently organized as part and parcel of the Church of England. Others, on the contrary, not denying that there might be something attractive in this prospect, regarded it as, on the whole, not only more desirable in other respects, but also more honourable to the English Church itself, that it should be the mother of self-ruling daughters, than that it should be the mistress of submissive dependents. Under any view of the case, all whole-hearted supporters of the Society would feel that, in the constitution of the Native Church, the utmost care should be taken for the preservation of pure doctrine, and simple worship, and spiritual freedom. The Church of England would naturally be taken as a model, even if an independent community should be formed. Now, it so happens that some portions of the existing *status* of the Church of England, which in England check and limit episcopal power, are wanting, to a great extent, among the Native Christians connected with the Society, both in Ceylon and in India. We refer to a powerful and independent press—independent Native laymen capable of meeting the Bishop on terms of social equality—and, lastly and chiefly, lay patrons, or the rights of lay patrons, excepting in so far as such rights may be recognized as residing in the Church Missionary Society. Hence an incautious attempt to reproduce in Ceylon the ecclesiastical

status of England might very probably tend to give the Bishop far more power than is possessed by bishops in this country, and, indeed, almost to make him despotic. It has to be borne in mind also that, for the Singhalese Christians at least, the Bishop of Colombo would, until an independent Church were formed, be the only source from which episcopal ordination could be obtained—a fact which of course greatly increases the power of the individual holder of the See. There can be little doubt that the desire to increase clerical and episcopal power was one of the chief sources of those errors and corruptions which so early arose in the Christian Church, and which, at the time of the Reformation, had become almost universal. The same causes would in the present day evidently and powerfully promote ritualism and sacerdotalism and spiritual slavery. There was, moreover, another consideration which had weight with the Committee of the Church Missionary Society. They believed in the great power, and in the power for good, of *Nationality*. (See “Valedictory Instructions,” delivered by the Rev. H. Venn, printed in the *Church Missionary Intelligencer* for October, 1868.) As early, therefore, as 1861 the Committee had adopted a minute respecting the organization of Native Churches, which was the root of the Society’s regulations on that subject now adopted for India and Ceylon, and in which occur these not-to-be-forgotten words:—“It is expedient that the arrangement which can be made in the Missions should from the first have reference to the ultimate settlement of the Native Church upon the ecclesiastical basis of an indigenous episcopate, *independent of foreign aid or superintendence.*”

On these principles an organization was set on foot for the Native Christian congregations, which, though its immediate object was the administration of Church Funds, yet served the purpose also of giving a corporate unity to the Native Christians connected with the Society, and of bringing this corporate life into practical connexion with every adult communicant. For each congregation, or group of small neighbouring congregations, a Church Committee was formed, elected by the adult communicants. The Church Committees were to elect lay delegates, who, in conjunction with the Native pastors, formed District Church Councils. The District Councils in their turn elect lay delegates for the Provincial Council, to which belong, besides these delegates, all Native presbyters connected with the District Councils. Each Council has also its chairman, appointed by the Parent Committee or by the local representatives of the Parent Committee. The administration of the funds, with all the directive and coercive power necessarily connected therewith, has been left in the hands of the District Councils, it being justifiably presumed, however, that resolutions of the larger body would be regarded by the others as possessing paramount authority. All the ecclesiastical expenses of the community are regulated by the District Councils, who receive contributions for this purpose from the Native Christians generally, as well as an annually diminishing grant-in-aid from the Society.

This organization was only partially established in Ceylon at the time

of Bishop Copleston's appointment; but the importance of completing it, and so of enabling the Native Christians to act for themselves, should an attack be made on their religious liberty or on the purity of their spiritual teaching, soon became apparent. Hitherto the Bishops of the Church of England appointed to Colombo had (whatever their own personal views might be) regarded themselves as constitutional rulers, acknowledging the Society as possessing rights analogous to those of lay patrons, and allowing to all members of the Church liberty to carry on the work of Christ according to their own consciences, provided they kept within the limits prescribed by the Church itself. It was otherwise, however, with Bishop Copleston. In him was found to be one who not only held, but regarded as of prime importance, so as to be bound to press them at all hazards, opinions diametrically opposed to the Society's cherished and distinctive principles. Two points of divergence may be mentioned. The Society places its spiritual principles above its ecclesiastical principles, and regards unity, based on the former, as incomparably more momentous than that which is based on the latter. It believes, for instance, that its unity with such men as McCheyne and Moffat is, in strictest language, *infinitely* deeper and stronger than its unity with those members of the Church of England, however devout and well-intentioned, who, by interposing a "medium," defeat or depreciate the immediate communion "between the soul and God." (See Dr. Pusey's words, quoted in the *Intelligencer* for August, 1879, p. 410.) Infinitely stronger we say, because the distinctive element of the one belongs to things eternal, and that of the other to things temporal. But it was the latter and not the former unity which the Bishop, in his first interview with the Parent Committee, avowed that he regarded as the principal object to be aimed at. Again, turning to a lower but still important subject, the Society (in accordance with the judgment of the Privy Council in the case of "Long v. the Bishop of Cape Town") holds that "the oath of canonical obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey all such commands as the Bishop by law is authorized to impose." Bishop Copleston holds "that the Bishop has authority of which the law takes no account, and is bound to make demands of spiritual persons which he cannot legally enforce." Without going further into detail, it may be remarked that the Society's missionaries in Ceylon soon discovered that the Bishop's doctrinal views were thoroughly inconsistent with the well-known spiritual principles of the Church Missionary Society. It is not, therefore, surprising that, almost immediately after landing in Ceylon, the Bishop commenced his attack.

Here begins, then, the three years' period referred to in the heading of this article. We believe that, on the whole, through the overruling goodness of God, it has been a period fraught with blessing to the Mission and the Native Church, and that it will still prove to be so. Some lamentable results have indeed ensued. Extreme pain has been occasioned to the missionaries, whose dignified, noble, and

forbearing conduct, throughout the prolonged crisis, might justly astonish any one not well read in the Society's annals. Embarrassment, perplexity, and, to some extent, loss of spiritual privileges, have been endured by the Native Christians. Friends have been distressed at home, who dislike even the appearance of hostility with the ecclesiastical authorities, but who would recoil with far greater horror from any steps that would either deprive Native Christian congregations of a pure Gospel, or force upon them a superstitious ritual. No permanent injury will, however, have been done to the Mission or the Native Church, provided only the Committee continue to be sufficiently loyal to the Church of England to resist with firmness all claims to episcopal despotism.

The Bishop did not deny that the Society's efforts had done good in the conversion of the heathen, but he declared that the time was now come for an alteration. He expressed his wish that the missionaries should carry on their work under the sanction of the chaplains, that they should be, as it were, in the position of curates, the chaplains standing to them in the relation of rectors. These proposals, however, though not definitely withdrawn, have not been repeated subsequently. What the Bishop more definitely demanded, and still demands, is that he should have authority over the Native Christian congregations, so as to determine the place in which they should worship, the mode of worship, and the person by whom public worship is to be conducted.

Authority of this kind had never been exercised by any previous bishop. Every ordained missionary and every Native clergyman had applied to the Bishop for a licence; but no episcopal licence had ever been solicited or given as regards the lay agents or the buildings.

The Committee were, however, bound by the Society's fundamental rules—rules which the Society, of course, had power to alter—to allow none of their missionaries to exercise his spiritual functions in any diocese without the Bishop's licence, and they had "recognized the uncontrolled discretion of the Bishop to grant or to withhold his licence." In the document which contained this rule, words were quoted from a letter of the Bishop of Calcutta (Wilson), stating what the checks and safeguards would be against the undue exercise of this discretionary power of the Bishop. "We are not to take for granted," said the Bishop of Calcutta, among other remarks, "that discretionary power will be abused." The wisdom of this observation may fairly be defended by the fact that for thirty-nine years after the date of that letter no such abuse took place. The extraordinary power, however, which this regulation gave to the Bishop had often been noticed. The document was drawn up at a critical time, under a peculiar combination of circumstances, which at once rendered acceptance of the rule desirable, and at the same time made it extremely improbable that the rule itself would, for the time at least, prove injurious.

The Bishop of Colombo seized the advantage thus given to him with extreme alacrity. Finding on one occasion that an order issued by

himself directly to a lay catechist had not been obeyed, and that this non-compliance had taken place under instructions from the missionary, the Bishop visited the missionaries when assembled at their usual half-yearly Conference, asked them whether they approved of the step taken by their colleague, and, on being told that they did, produced a paper, ready prepared, simply requiring his own signature and the writing in ink of the names of the missionaries previously written in pencil, in which paper he revoked, or professed to revoke, at the time and on the spot, the licences of twelve of their number, being the whole of those who were present on the occasion. After a few days, in consequence of a letter received from the Bishop of Madras—the then Acting Metropolitan of India—the alleged revocation was cancelled with respect to eleven of the missionaries; Mr. Clark, under whose instructions the catechist referred to had acted, being, however, excepted from the retractation.

Correspondence at once ensued between the Bishop and the Parent Committee. But, meanwhile, the Native Church, as was anticipated, took action; and, though they did not confine that action to the modes of organization above described, there is no doubt that their having been thus now for some years accustomed to act for themselves gave strength to the steps they took. Manly and vigorous letters, couched in language evidently their own, came from the studious and culture-loving Tamulians of Jaffna, the cool-headed and practical Singhalese of the Cotta and Kurunégala districts, and the fervent and simple-minded Cooly Christians on the coffee estates, declaring with accordant voice their fixed resolution not to submit to the Bishop's plans, and in one or two cases asking that a missionary bishop, independent of the Bishop of Colombo, might be obtained for them. One of these letters stated that while a happy experience had taught the Native Christians to value much the form of church government as carried on in the Church of England, they esteemed the blessed truths of the Gospel more, and that they could not allow their character as Protestant Christians to be compromised. In another communication the Bishop's movements were characterized as an attack upon "the liberties of the Native Church." This last remark, so far from being suggested to them by the European missionaries, rather seemed to take up ground which the missionaries at that time altogether avoided. Thus, through the blessing of God, when circumstances arose which required the Native Christians to act for themselves, the preparation previously made for such an emergency answered its purpose.

This may be regarded as the first great result of the—in many respects—unhappy three years' strife.

Let us return, however, to the correspondence between the Committee and the Bishop. The Committee declined to recognize the direct authority which the Bishop claimed over the lay agents of the Society, over the Native congregations, and over the buildings in which these congregations worshipped. They at the same time urged the Bishop to check the ritualistic extravagancies by which the Native Christians had been alarmed. Their letters, conveying these Resolu-

tions, never received any direct reply. By a communication from the Bishop of Calcutta, early in the following year (1877), the Committee were informed that Bishop Copleston excused himself from replying to their letter until after a meeting of the Indian Bishops, which was to take place in March of that year.

All this time the Bishop's alleged revocation of the Rev. W. Clark's licence continued. The Committee were legally advised that the revocation was null and void. They abstained, however, from pressing this view until after the meeting of the Indian Bishops, hoping that some peaceable settlement might then be arrived at. In other respects the Mission proceeded as before, with the single exception that the vigour, and Protestant spirit, of the Native Christians had received a wholesome and effectual stimulus. The meeting of the Bishops took place, according to previous arrangement, on the 7th and 8th of March, 1877. The Resolutions then passed by the Indian Bishops, and the Memorandum on those Resolutions adopted by the Committee, are well known, and are printed at length in Appendix B. of the *Annual Report* for 1876-77. The effect of the Resolutions and the Memorandum was greatly to elucidate and strengthen the Society's position. The rights of the Society's self-controlling action in matters external to the constitutional powers of the Bishop, and the rights of the Native Christian congregations to take up for themselves a position independent of the Church of England, were frankly asserted in these documents. The assertion also was very widely accepted, and cannot be said to have been seriously controverted in any quarter.

This, then, is a second great advantage resulting from the conflict.

Mr. Clark's position remaining unaltered, the Committee instructed him to inform the Bishop that he had been legally advised that the so-called revocation of his licence was void, not having been accompanied with the usual legal formalities, and that he therefore intended to resume his ministerial duties. Had the revocation been effected in due form, there would have been no doubt of an appeal being possible, whereas the actual circumstances, according to the Indian Metropolitan's legal advisers, had given no room for appeal. After some hesitation, Mr. Clark complied with the Committee's instructions; and the Bishop, almost immediately after the receipt of his letter, entered into negotiations with Mr. Oakley and Mr. Clark himself to bring about an amicable settlement. The attempt, though promising well at first, was ultimately unsuccessful, owing to causes which it is unnecessary here to describe. During the negotiations, Mr. Clark had withdrawn the letter referred to, and, though he remained in the island several months longer, never resumed his ministerial functions. The Bishop, however, has not subsequently withdrawn the licence of any of the Society's missionaries, nor does it seem probable that he will do so.

The contest, however, against the Society's position and principles was by no means abandoned. The particular attacks had been repulsed and defeated, but other modes of carrying on the hostility were left, and these the Bishop felt himself bound to make use of. Though the power to revoke licences was dubious, or at least difficult to exercise, he

might be able perhaps to refuse licences to new missionaries, and to refuse such alterations in the old licences as would permit of missionaries moving from one part of the island to another. At all events, he could refuse to ordain any Native clergy. The Native Church would thus be starved into submission, and the Society itself gradually forced out of the island. The triumph of the Bishop's theological and ecclesiastical views would be complete. Those holding the distinctive spiritual principles of the Society, those who look upon the Sacraments as they are looked upon by the great mass of the Society's supporters in this country, would not perhaps be entirely silenced, but would be reduced to such weak, submissive, and precarious position, as the Bishop might think proper to allow them.

The Committee took measures accordingly.

In the first place, the Native Church was brought up to that state of development above described. Sympathy was expressed with the action which the Native Christians had already taken. They were thus encouraged to stand firm and to strike boldly for truth and freedom. Their attachment to Protestant truth was well known; though their outspoken boldness even in this respect surpassed expectation. Still greater surprise was felt by many on finding that the Ceylon Native Christians did not shrink from the prospect of forming an independent sister Native Church, distinct from the Church of England, though animated by feelings of gratitude towards it. The Ceylon Provincial Native Church Council, in 1877, passed a Resolution to the effect that such separation was desirable. This Resolution was disapproved of by the Society's missionaries, who were then assembled in Conference, and in that disapproval the Native Christians for the time acquiesced. The subject was again more fully discussed at the Provincial Council of 1878, when the Native members present expressed views to the same effect; but no distinct Resolution was passed. It should be added that, at the former of these two meetings, no European was present, and the missionaries seemed to have thought (erroneously, as it was afterwards discovered) that the Resolution had been adopted under a misconception, and did not really express the feelings of the Native Christians. The answer of the Conference, however wise the caution by which it was dictated, was, of course, a rebuff; but, notwithstanding this rebuff, it was found at the subsequent meeting, when two European missionaries were present, and to the great surprise of those missionaries, that the desire for an independent Native Church was genuine, intelligent, and widely diffused.

The existence and the expression of this desire (abstractedly from the lamentable circumstances that have brought it about, and from the peculiar form which those circumstances have given to it) is another great advantage that has been reaped from the Bishop's attack upon the Society.

In the second place, the fundamental rule which gave to the bishops the extraordinary power, above referred to, was struck out, the document which contained it being set aside as no longer binding on the Society, and the rule henceforward being not that no missionary

can officiate until the bishop's licence has been *obtained*, but simply that it is the practice of the Society, before the missionary is appointed, to *ask* for the bishop's licence. The advantage of this change is obvious. By the former rule, the Society had placed itself in a position which, with a hostile or unreasonable bishop, would necessarily be altogether insufferable. This alteration in the Society's fundamental rules received the approval of the Archbishop of Canterbury and the Bishop of London. The evident improvement thus effected in the Society's position is another advantageous result of the three years' conflict.

The only other event to which attention may here be called is the controversial correspondence, between the Bishop and the missionaries of the Church Missionary Society in Ceylon, on the Sacrificial Aspect of the Lord's Supper and (as connected therewith) on the "Eastward position." A portion of this correspondence, which took place in the early months of the present year, has been printed and published by the Society. It indicates very distinctly the wide doctrinal divergence between the Bishop of Colombo on the one hand, and the missionaries and, speaking generally, the members of the Church Missionary Society on the other.

The differences of opinion just referred to exist in the Church of England at home. Neither here nor in Ceylon do they prevent the courteousness and kindness of personal intercourse. There have been dioceses in England where the upholders of evangelical principles have found that their bishop was, in respect of those principles, their most energetic, though conscientious, and, it may be, kindly and courteous, opponent. The efforts of such a bishop to crush out what he regarded as error, have been prevented mainly by the rights of incumbents and of lay patrons. In the document of 1839 the Society, by its own action, placed itself in a position where no such safeguards existed. That voluntary surrender has now been withdrawn.

It was no act of solemn trifling when the Society, after prolonged deliberations on the part of its Committee, accompanied with humble prayer for Divine guidance, adopted the alterations referred to. The meaning of this step was that henceforth it should not be in the power of an individual bishop to exclude the Society from his diocese at his own discretion. That power, be it remembered, had been given by the Society's own action, not by the constitution of the Church of England. In England a clergyman, though holding no benefice, may labour for the spiritual good of his fellow-countrymen as an educationist or as a writer of theological books, notwithstanding any inhibition or prohibition which the bishop of the diocese may issue, provided only he does not offend against good morals or sound doctrine. (Let these instances serve as illustrations, if they are not accepted as arguments.) A similar position may, if necessary, be, provisionally at least, taken up for missionary work among the heathen. As regards the Native Christian congregations, we maintain that they have a right to form an independent Church for themselves; that in doing so they are not in any way opposing the Church of England; and that a

clergyman of the Church of England in their neighbourhood may, with perfect loyalty to the Church of England, countenance the effort, even though the bishop of the diocese should oppose it.

We believe that the Native Christians now attached to the Society in Ceylon could supply from among themselves, and support from their own resources, an episcopate as well as a pastorate, fairly efficient and complete, if the necessity should arise. But the change to such a state of things from that which now exists—a change not likely to be very far off—is one which would require bold and at the same time careful handling, and in which the aid of the European missionaries would be extremely desirable, nay, even humanly speaking, indispensable. The time will come when from amongst Singhalese and Tamil Christians there will be raised up doctors of theology and learned expositors of Holy Scripture. We rejoice in this prospect. But it is still future; and the Society must, for some years yet, continue to supply the Divinity College and the Training Institution, as it does in Sierra Leone. Our Native brethren in Ceylon labour for the evangelization of their heathen countrymen. But in this task European help and advice are certainly needed. Such is still the case in Sierra Leone. The pastors and leading laymen of our Tamil and Singhalese congregations are firmly attached to a pure Gospel and to spiritual worship. But new dangers are now impending. Blandishments, rebukes, elaborate arguments, and powerful social influence will be perseveringly brought to bear for the purpose of leading them away from what we believe to be the simplicity of scriptural truth. This is not the time when the Society should deprive them of its help.

We rejoice in the hope that every year may make our assistance less imperatively desirable. As this proves to be the case, we may thankfully, though not without some natural regret, transfer our efforts to less favoured lands. But, until that time arrives, it must be evident that any serious or sudden curtailment of the Society's operations in Ceylon would be not only a base abandonment of those that have a claim to our help, and a cowardly submission to unfounded claims, but also an act of treason against the truth of God. Of this the Church Missionary Society is fully aware; and we may rest assured that it will act accordingly. C.

ALEXANDER DUFF.



HE publication of the first volume of Dr. George Smith's exceedingly interesting and well-written "Life of Alexander Duff, D.D., LL.D.," must, of course, not pass unobserved in the pages of the *Church Missionary Intelligencer*. The best notice will probably be a brief review of some of those salient points in the character and work of this distinguished missionary, which developed themselves during that portion of his life which the volume referred to has set before the public.

ALEXANDER DUFF was born in a Highland district, in the county of

Perth, in the year 1806. Nothing is said by Dr. Smith of his ancestry, whether it were purely Gaelic, or with some Teutonic admixture; but in Duff's mental constitution we see that striking combination of Celtic fire with Saxon steadiness by which so many great Scotchmen have been conspicuously characterized. Divine grace does not destroy, but uses, in its instruments, peculiarities of natural character, be these traceable to race characteristics, to individual idiosyncrasy, or to the surroundings of early life.

What may be called, however, the spiritual lineage of Alexander Duff, is of special interest to the supporters of the Church Missionary Society. Charles Simeon, one of the warmest friends the Society ever possessed, was, in the year 1796, travelling in the Highlands of Scotland. By what seemed to be an accident, he was led to preach one Sunday evening in the parish church of Moulin. The incumbent of Moulin, Dr. Stewart—a man of high repute for amiability and learning—was at that time in a condition of religious uncertainty and inquiry. He had, in fact, some months previously, publicly stated this to his own congregation, had asked them to unite with him in prayer that spiritual light might be given to him, and had assured them that, as soon as he received the blessing, he would do his utmost to make them partakers of it also. Week after week, however, passed away, and the new spiritual perception he was longing for was still wanting. But when, on that Sabbath evening, Simeon stood in his pulpit, some sentences about the middle of the sermon appeared to his Scottish host like a revelation from heaven. "It seemed as if the dense cloud canopy which had hitherto interposed between his soul and the vision of God in Christ, reconciling a guilty world to Himself, had suddenly burst asunder, and through the chink a stream of light had come down direct from heaven into his soul, displacing the darkness which had hitherto brooded over it, filling it with light, and enabling him to rejoice with exceeding great joy." The light which he thus received, and which never afterwards wholly left him, he at once began to communicate to others. His sermons on the Lord's Day assumed a totally new character. Many from his own and from neighbouring parishes were soon enabled to receive the same great truth, and to lay firm hold on the light and liberty of the Gospel. Among these was Alexander Duff's father, who became a man of deep and marked piety, and to whom, as an instrument in God's hand, his illustrious son owed the first formation of those religious principles which in after-years were the strength and substratum of his character and energies.

Young Duff was naturally a lad of vigorous intellect; and, owing to the well-known Scotch educational system, his humble circumstances did not prevent him from becoming, at the age of fifteen, *dux* of the Perth Grammar School, and proceeding from thence to St. Andrew's University. His eight years' course at that seat of learning included in it the five years' residence there, as Professor of Moral Philosophy, of Dr. Chalmers. It was probably from that truly great and illustrious man, that Duff imbibed his firm and noble belief in the inseparable unity of truth, and his immovable conviction that all true science pointed

the way to revealed theology. In the spring of 1829, when just twenty-three years of age, Alexander Duff, M.A., was licensed by the Presbyter of St. Andrew's "to preach the Gospel of Christ, and to exercise his gifts as a probationer of the holy ministry." He had stood very high in the college, carrying off many of the first prizes in every department, literary and scientific, as well as theological.

He was one also who had yielded himself to God. This was evidently thoroughly understood by his parents and by all that knew him, though no account is given of any particular crisis in his life at which the self-surrender took place.

Such was the man. A robust frame, warm affections, an intellect which, naturally vigorous, and still further strengthened by diligent and conscientious self-culture, had been enlarged and ennobled, not only by contact with the genius of Chalmers, but by reception of the sublime theology of Divine Revelation—these secular endowments were elevated and sanctified by the power of the *INDWELLING SPIRIT*.—Such was the instrument. What was the work for which the Great Master had destined him?

Protestant Missions in India began in the 17th century. The labourers, until the close of the 18th century, were Germans. The names of Fabricius, Schwarz, and others will never be forgotten. Nor was their success small. But, as regards any lasting fruit, this success was entirely confined to South India. In 1827, just two years before the time when Duff was finally designated to Indian Mission-work by the Church of Scotland, the number of Native Protestant Christians in Calcutta seems not to have exceeded sixteen. Nor are there records of any large increase in the interim. Moreover, the few who had been brought out appear to have had no influence on those who remained behind. Missionary effort, so far as could be seen, had produced no effect on the general mass. Even in South India the successes had been almost exclusively in the country districts. Small Christian communities had indeed been formed; and these were growing in strength, and exercised an attractive power on such heathen villagers around them as belonged to the same class of society with themselves. For the most part, however (though not entirely, as is sometimes supposed), they belonged not to the purely Hindu population, but to the Hinduized aborigines. Whether in North or South India, the leading classes were untouched; and in North India, still more than in the South, the influence of the upper classes on the thoughts and beliefs of their countrymen is incalculably great. In order, then, that the Gospel might be freely made known to all, and that the prejudices which stopped its publication might be removed, it was of the utmost importance that these classes should themselves be influenced, and that their opposition to the Gospel should be at least so far diminished as to loosen the chains that bind Hinduism together and thus to render it easier for inquiring minds to attach themselves to the Christian teacher. If the leaders of Native belief could be brought to see that Hinduism is false and mischievous, and that Christianity is a faith that liberates, elevates, and purifies the spirit of man—and if a national move-

ment could thus be set on foot, a widespread desire for some higher and purer spiritual knowledge, and a general conviction that the teaching of Jesus is at once deeper and nobler than any of the developments of Hinduism that have yet been brought to light—the preparatory work thus effected would be of inestimable importance. And if (as might certainly be expected) some few only of those dislodged from their former moorings were to find refuge in the haven of the Christian Church, and were to become, by word and deed, preachers of the truth to their countrymen, the task achieved would be more than mere preparation; there would not only be seed sown, but sheaves gathered in.

This was the work to which Duff was called, to which he set himself, and which, by the mercy of God, he, in a certain important sense, may be said to have accomplished.

In speaking, however, of human instrumentality, the name of Dr. Inglis must not be forgotten. A leading Presbyterian of the Scotch National Church, he had, in the year 1817, been appointed to preach the annual sermon for an incorporated society belonging to that Church, which by its name should have attempted missionary work among the heathen, but which, in this respect at least, seems to have fallen into a condition of inactivity and slumber. The discourse delivered on that occasion entered with enthusiasm into the nature and certain ultimate triumph of the great missionary enterprise, and referred to education as one of the divinely-appointed agencies by which the future universal extension of the Gospel would be brought about. Dr. Inglis never afterwards lost sight of the subject. He formed his scheme, and perseveringly plodded on towards its fulfilment. In 1825 he induced the General Assembly to draw up a plan for founding in India a central seminary of education, with branch schools in the surrounding country, for the children of the Native population, and to issue a letter to the "People of Scotland," inviting contributions in aid of the project. In point of fact, it was this letter that led Alexander Duff finally to form the resolution, if God willed it, to proceed to India as a missionary of the Scottish Church; and this also was the plan to carry out which he was ultimately sent out. It should be added that the scheme had the full approbation of Dr. Chalmers.

On reaching Calcutta, in 1830, the young Highland missionary (he was then only twenty-four) found that, with one single exception—the aged Carey—the whole missionary body regarded the task on which he was sent with disfavour and alarm. There were, on the one side, the instructions of his Home Committee, men of great intelligence, no doubt, but unacquainted with local circumstances; and, on the other side, the united voice of the missionary body, men of devoted spirit, and some of them of unquestioned ability and long experience. Duff, however, was not a man to be guided in his opinions by mere authority. He at once began to inquire, to investigate, and to think the matter out for himself. He listened patiently to all who had a claim to be heard, and speedily, though after much thought, came to the conclusion that the plan devised at home was, in its essential principles,

the course that ought to be adopted. On one point only had his advisers in Scotland given way to representations from Bengal, and on that one point their missionary quickly persuaded them that they were mistaken. They had laid down that the seminary should not be in the Indian metropolis. He showed them that its location in Calcutta was essential to its success.

It may seem to some strange and exceptional that in a question of missionary strategy, where different views were taken by a Board of Directors in Scotland, and by able missionaries on the spot, the former should be right, and the latter wrong. For such was evidently the subsequent verdict of events. But, in truth, this was exactly one of those larger questions—those questions of *change of plan*, of the *discovery or application of principles* not previously thought of—in which committees at home have, from their position, great advantages over those actively engaged in the field. In the particular case before us, the Calcutta missionaries saw that in many cases those Natives who had learnt English—without which higher education was impossible—were injured by it, or, at least, put the knowledge they obtained to a very bad use. No books, for instance, were more eagerly read by English-speaking Natives than the works of Tom Paine. From such noxious knowledge the Native Christians already under the instruction of the Calcutta missionaries, were effectually shielded by their ignorance of English. In the new system, this useful barrier would be removed. “You will deluge Calcutta,” said one of these excellent men, “with rogues and villains.” The missionaries saw clearly the immediate difficulties and inconveniences. They did not see the absolute necessity that these difficulties should be overcome and these inconveniences disregarded, nor did they see the new forces about to be called in, by means of which this task would be facilitated and accomplished.

The source and the beginning of a great movement in the Native mind had, in fact, come into existence before Duff's arrival. The advantages of becoming acquainted with the English language—advantages of every kind—were so great and so obvious that increasing numbers of the Natives of India were resolutely bent on obtaining them, for themselves or their children. The local British Government had, for reasons which it is unnecessary here to attempt to explain, discouraged the effort, endeavouring to foster in preference the study of Persian and Sanskrit. In 1817, however, there had been founded, under joint European and Native management, “The Hindu College of Calcutta,” in which the English language, English literature, and some of the rudiments, at least, of Western science, were the subjects of study. In 1830, when Duff appeared on the scene, the College numbered its one hundred students. A few months previously the teaching of a clever though somewhat self-conceited Eurasian, named Derozio, had begun to undermine the faith of the students in the Hindu College in all religious principles whatever. The result of this soon showed itself in the open refusal of several young Brahmin students to pay any further attention to religious observances. Much excite-

ment followed, which, after continuing for nearly two years, led to Derozio's dismissal from his post.

This ferment was at its full height when Duff landed at Calcutta. But another movement of a more favourable kind was also on foot, from which the missionary derived very important assistance. That remarkable man, Rammohun Roy, was now nearing the close of his interesting, though in some respects melancholy, career. The son of a Brahman landholder, he had been led by Sanskrit and Arabic studies to renounce idolatry at the early age of sixteen. Taking employment under the British Government, he conducted himself in their service with conspicuous rectitude; but on reaching the age of fifty he resigned office, and entered once again on a course of philosophic inquiry. In 1814 he formed the Brahmo Sobha, in order to teach and to practise the worship of one supreme, undivided, and eternal God. He professed, and seems to have felt, the sincerest reverence for the teaching of the Lord Jesus, though he never recognized His divinity. Rammohun Roy was one of the first persons whom the young Scotch missionary consulted. He expressed a decided approval of Duff's plans, of his own accord recommended the daily use, in the school, of the Lord's Prayer, obtained for him a suitable building in which to commence operations, and assisted him in finding eligible pupils.

It was on the 13th of July, 1830, that Alexander Duff, first missionary of the Church of Scotland in India, opened his College. The Indian Reformer was himself present. The Christian missionary, standing up, with Rammohun Roy, while all the lads showed the same respect, prayed the Lord's Prayer, slowly, in Bengali. "Then came the more critical act." We quote Dr. George Smith. "Himself putting a copy of the Gospels into their hands, the missionary requested some of the older pupils to read. There was murmuring among the Brahmans among them, and this found voice in the Bengali protest of a leader:—'This is the Christian Shaster. We are not Christians: how then can we read it? It may make us Christians, and our friends will drive us out of caste.' Now was the time for Rammohun Roy, who explained to his young countrymen that they were mistaken. 'Christians, like Dr. Horace Hayman Wilson, have studied the Hindu Shasters, and you know that he has not become a Hindu. I myself have read all the Koran again and again, and has that made me a Mussulman? Nay, I have studied the whole Bible, and you know I am not a Christian. Read and judge for yourself. Not compulsion, but enlightened persuasion, which you may resist if you choose, constitutes you yourselves judges of the contents of the book.' Most of the remonstrants seemed satisfied." The Hindu Reformer visited the school daily for the next month, while the other Christian missionaries, perhaps all the more for that very reason, stood aloof.

Duff threw himself into the work with the utmost enthusiasm. The force, the energy, the intelligence, with which he proclaimed the everlasting Gospel, manifested itself also when he taught the English alphabet and words of two letters. The electric spark communicated

itself to his pupils, who, when they went out into the street, shouted with delight "Ox," "Ox," on seeing one of the useful animals whose English name had just been graphically explained to them. In teaching every subject, not only was knowledge imparted, but the thinking faculties and the powers of observation were skilfully stimulated and exercised and directed. The school soon acquired extensive popularity. Increased accommodation was required and secured. It was also announced that none would henceforth be allowed to learn English who could not read with ease their own vernacular. The Bengali department was created in a bamboo-shed, with tiled roof, erected in the back court. The English-learning classes were also required to attend it for one hour every day. "Thus passed the first twelve months. The school became famous in the Native city, and the missionary had come to be loved with that mixture of affection and awe which his lofty enthusiasm and scorn of inefficiency ever excited in the Oriental."

At the end of the year a public examination was held in the Calcutta Freemasons' College, Archdeacon Corrie having been secured as president on the occasion. The extent and accuracy of the boys' secular knowledge and of their acquaintance with English grammar and idiom, and the readiness with which they brought their knowledge out, surprised the audience exceedingly. What produced still greater astonishment was the ease and freedom with which these Hindu lads read the Bible, and the readiness and accuracy with which they answered questions, not merely on its historical parts, but on the doctrines and principles of the Christian faith and morals.

In 1831 the Church of Scotland sent to the help of Mr. Duff one with whom he ever afterwards worked in loving harmony—the Rev. W. S. Mackay. Mr. Mackay was a man of remarkable attainments in literature, science, and theology. "A lofty and intense spirituality," Dr. Smith adds, "marked all his work, and only a robust physique was wanting to him."

Meanwhile, the varied but co-operating impulses which Duff had set on foot continued. Applications for admission to the College were numerous and urgent. A certain number only were selected for admission, fees not being demanded. The interest felt by the students in the Scripture lessons was greater than ever, the beauty of Christian morality as set forth in St. Paul's description of Charity, and in the Sermon on the Mount, making a wonderful impression. Lessons in secular truth produced the effect it was foreseen they would effect. The explanation of the word "rain," and still more of the causes of solar and lunar eclipses, proved to the students that Hinduism, at least as they had been taught it, was incompatible with true science, and thus gave a fatal blow to the unquestioning reverence they had previously entertained towards their Hindu religious teachers. In vain did the organ of the orthodox party fulminate threats against all who attended the Christian College. For a single day, indeed, the classrooms were emptied, but speedily became more crowded than ever. A course of public lectures was also proposed, in which Archdeacon Dealtry and others were to take part, on the evidences and doctrines

of Christianity. One of these only was delivered, the excitement that followed being so great that it was thought advisable, for a time, to abandon the project.

Contemporaneously, moreover, with Duff's work, and to some extent independently of it, increased acquaintance with English literature, and the consequent diffusion of western knowledge, and thought, and sentiment, were making themselves felt in other quarters. A band of liberal inquirers had been formed, consisting chiefly of students of the "Hindu College," already referred to. One of its leaders was Krishna Mohun Banerjea, now an Anglican clergyman in Calcutta. An act of indiscretion, in which defiance of caste was combined with gratuitous insult towards a well-known Brahman, was committed by Banerjea's comrades at his family residence, though he himself was not present at the time. This led to his being called upon either formally to proclaim his belief in the Hindu faith, or instantly to leave the home of his youth. He chose the latter, and found shelter for a time in the house of an acquaintance. Duff now obtained an interview with him, and induced him to do what, strange as it may seem, he never yet had done, inquire into the claims of Christianity. The consequence was that a weekly meeting, attended by Banerjea and his friends, was held at the missionary's house for religious discussion. This continued during the cold season of 1831-2. From forty to sixty young men were present on each occasion. What was the ultimate course of the majority of these, Dr. Smith's pages do not inform us. In the next sixteen months, however, four of their number openly confessed Christianity by receiving baptism; Banerjea himself, the second in order of time, being admitted into the Christian Church in December, 1831.

In the missionary institution itself, the work went steadily forward until the patient labours of Duff and Mackay had developed the school into "a complete Arts College, including the thorough study of the Bible, as well as the evidences and doctrines of natural and revealed religion." The annual examination of the classes in the town-hall became one of the most notable events of the year, there being assembled at it the representatives of all society, European and Native, from the Governor-General, and the learned son of the founder of the orthodox Dharma Sobha, down to the ordinary Babu, or middle-class Bengali.

Some contemporary secular events aided Duff's great enterprise, and were in turn promoted or affected by it. Lord William Bentinck's celebrated decree of 7th March, 1835, which finally laid it down that the British Government should promote to the utmost European literature and science among the Natives of India, threw, once for all, the whole influence of local British rule on the side of a movement which, so long as it continues, must inevitably disintegrate Hinduism and ultimately overthrow completely the whole system, at least in its present form. Similar results have also followed from the order issued a few weeks previously, in which a college was created for the instruction of a certain number of Native youths in the various branches of medical

science according to the European system. Each of these steps was warmly supported by Duff, and the second of the two would probably have been postponed, or only partially adopted, had not his own science class of students, several of whom were Brahmans, when visited by the Government Commissioners of inquiry, expressed their approval of the scheme, and their willingness to take part in it. This profession some of them afterwards carried into practice when the medical class was formed.

In July, 1834, Mr. Duff was compelled, by failure of health, to revisit Great Britain. Since he left Scotland, Dr. Inglis had been removed. Dr. Chalmers was still in full vigour, but, strong as his interest ever was in missionary effort, he was deeply engrossed in other work. Dr. Inglis had left no successor; the Missionary Home Committee had virtually ceased to exist; and the missionary spirit in the Church seemed to be languishing. Duff's work, during his nearly five years' stay in the British Isles, was not only to revive this spirit, but to give to his Scottish fellow-Christians and fellow-Churchmen an intelligent view of the nature and prospects of the work on which the Scottish Church had entered in India. In achieving this task—for, by the grace of God, he did achieve it—he developed powers of oratory which he was not before known to possess. He saw clearly what ought to be done; he saw the home resources that might be called out; he saw the vastness and strength of India's claims; he saw the energy of action that was required; he saw how little there was of real depth and intensity of feeling on this subject, even among Christian men—all this he clearly saw—all this, too, he deeply and intensely felt—and, with much effort, we doubt not with much prayer, and with much waiting upon God for help, he set himself laboriously, patiently, and with the utmost tension of mental and spiritual endeavour, to bring it home to the consciences, convictions, and deepest emotions of those of his fellow-countrymen whom he believed to be animated with the only adequate motive—the constraining sense of the Redeemer's love. The help he sought for was given. Such missionary speeches had never before been delivered; and those who heard him came away saying, not so much (according to an old story) like the hearers of Cicero, "What a great orator!"—but, like those of Demosthenes, "Let us go and fight against the enemy." We have no space here for extracts; but those who will read in Dr. Smith's "Life," pp. 355-6, and again, pp. 358-61, will scarcely be surprised that the Scottish Christians took up Duff's plans with a holy and generous enthusiasm; and that at this day the Scotch Free Church, which, from causes that need not here be stated, has mainly inherited the fruits of his labours, sends forth to educational missionary work its ablest and greatest men to a degree which may well make many other Churches, especially our own beloved Church of England, blush with sorrowful humiliation.

Duff returned to Calcutta in 1840. Two great disappointments awaited him. It should be borne in mind that Dr. Duff—he had, while in Scotland, received the degree of Doctor of Divinity from Marischal College, Aberdeen—had urged and carried forward the highest secular instruc-

tion of the Natives of the leading classes, because, on the one hand, he intended to accompany it with that theological teaching to which, in his hands, secular truth would point the way, and because, on the other hand, he hoped to make use of the minds thus enlightened for the mental and spiritual enlightenment of the masses. But he did not believe that either of these results could be expected, so to speak, to come of itself. He was therefore deeply concerned, and lifted up his manly, though, alas! unavailing protest, when the Indian Government entered on that course to which it has adhered until the present day, and which has resulted, to use Dr. Smith's words, in "the fact that it stands alone of all the world in the suicidal attempt to support, by public taxation, an official system of education which jealously excludes religion of every kind and the sanctions of morality." Similar was his regret when Lord William Bentinck's plans for promoting elementary schools were set aside, thus throwing back the educational elevation of the great body of the people, in Bengal at least, for more than a generation.

Dr. Smith's deeply interesting volume carries on its readers to the close of 1842, about three years after Duff's return to India. Even at the earlier of these two dates, not a little of Dr. Duff's projected work had been actually effected. The first object that caught his eye on landing was a signboard, on which was marked in large characters, "Ram Lochun Sen and Co., Surgeons and Druggists." "Not six years had passed," writes Dr. Smith, "since the pseudo-orientalists had declared that no Hindu would be found to study even the rudiments of the healing art through anatomy." Several shops of duly educated practitioners and apothecaries were by this time scattered over the native town. "After passing the Medical College," wrote Dr. Duff in a letter to his Home Committee, referring to the same occasion, "the next novel object which, in point of fact, attracted my attention was a handsome Christian church, with its Gothic tower and buttresses, and contiguous manse or parsonage. And who was the first ordained pastor thereof? The Rev. Krishna Mohun Banerjea, once a Koolin Brahman of the highest caste; then, through the scheme of Government education, an educated atheist, and editor of the *Enquirer* newspaper; next brought to a saving knowledge of the truth as it is in Jesus, and admitted into the Christian Church by baptism, through the unworthy instrumentality of him who now addresses you; and, last of all, ordained as a minister of the everlasting Gospel by the Bishop of Calcutta, and now appointed to discharge the evangelical and pastoral duties of the new Christian temple which was erected for himself." Dr. Duff then goes on, in the letter we quote from, to eulogize, in a most kindly spirit, the work of one whose ecclesiastical severance from himself might, in a less large-hearted man, have checked the generous outflow. "After passing the new church," Dr. Duff continues, "I came in full view of the Assembly's new Institution and Mission-house, on the opposite side of Cornwallis Square." (Our limits compel us to condense his glowing words.) "What a change, indeed, in the short space of ten years! Then the precise line of operations to be adopted was not

only unknown, but seemed for a while incapable of being discovered—now there stood before me a visible pledge that one grand line of operation had been ascertained and cleared of innumerable obstacles, and persevered in with a steadfastness of march which looked most promisingly towards the destined goal. Then it was a matter of delicate and painful uncertainty whether any respectable Native would attend for the sake of being initiated into a compound course of literary, scientific, and Christian instruction—now 600 or 700, pursuing such a course, were ready to hail me with welcome congratulation. Then the whole scheme was not merely ridiculed as chimerical by the worldly-minded, but as unmissionary, if not unchristian, in its principles and tendencies, by the pious conductors of other evangelizing measures—now the missionaries of all denominations resident in Calcutta, not only approve of the scope, design, and texture of the scheme, but have for some years been strenuously and not unsuccessfully attempting to imitate it to the utmost extent of the means at their disposal.”

Here we must conclude; but not without giving our cordial testimony to the merits of Dr. Smith's work. It is a book the perusal of which, and the addition of which to libraries, we cannot too strongly recommend. In its preparation there must have been patient and careful research. Its recognition of the spiritual and the Divine is true and deep. In tone and spirit it is generous and large-hearted. Its grouping of facts is skilful and effective. Its style is lucid and forcible. In short, it is a noble portrait of a noble man; it is a brilliant and successful representation of a brilliant and successful enterprise.

C. C. F.

THE TRIBES ON THE ROAD TO MPWAPWA.

[*The following is the account by our missionary at Mpwapwa, Mr. J. T. Last, for which there was not space in our September number. See page 538 of that number. It came accompanied by a comparative vocabulary of specimen words in the different languages or dialects, to which reference is made in the opening sentence. The Map of the Route to the Victoria Nyanza, in the new Church Missionary Atlas, will be found helpful in reading Mr. Last's account, though it does not contain all the names he mentions.*]

Mpwapwa, East Africa,
June 2nd, 1879.

I must give you a short account of the people speaking the languages from which these specimens are taken, and their relative position to each other geographically. The tribes are the Swahili, the Waseguhha, Wanguru, Wakamba, Wakwafi, Wakaguru, and the Wagogo. Of the Waswahili I need not say anything, as you are all well acquainted with them and their ways. The coast line opposite Zanzibar and inland for two days' march, about twenty miles, is called Mrima. The people are called Warima. They are chiefly Waswahili, or descended from Waswahili. Their language is the same

as the Zanzibar Swahili, excepting a few slight dialectic differences, so it was not worth while to send a list.

The next tribe we come to are the Waseguhha. This is a strong tribe, inhabiting a large country. It extends from the Pangani River, on the north, nearly to Bagamoyo, on the south, and from Mkange, the second station from the coast on the road to Mpwapwa, to Kidudwe, a large village at the foot of the Nguru hills. From Mkange to Kidudwe is probably about 100 miles, certainly not less. The people are decidedly agriculturists. They do not often engage in the chase, though that part of their country which is most inland is well stocked with game, even

the larger kinds of the lion, elephant, rhinoceros, &c. It is not a very uncommon thing for two or three lions to make an attack upon a village and carry off some of the people. When I first came up to Mpwapwa, I stayed one night in a village of the Wanguru, situated in the middle of a forest bordering on the Useguhha country. Afterwards, returning to the coast, I passed through the same village, but every house was deserted, and, on inquiring at the next village the cause, I was told that a few nights ago some lions came and carried off four people, and that a short time previous the lions had attacked and carried off two men from a Wanyamwezi caravan encamped by the river-side.

The Waseguhha have no real religion. They acknowledge there is a God, or Great Being, called "Mlungu," but their notions are the vaguest as to His attributes. There is also a being called "Muzimu," of whom they profess to have the greatest dread. They have great faith in "dawa" medicines or charms, and they were quite sure that, if I wished to do so, I could give them some "dawa" which would either keep the lions away, or else enable the people to kill them. Of course, this gave me an opportunity of telling them of One who was both able and willing to help them in many ways.

From what I have seen of this tribe, I may say that, on the whole, they are respectable, very decent in habits. (I have never seen anything really indecent amongst them, though I have often read and heard a great deal about the indecency of East African tribes.) The Waseguhha dress very well; that is, when compared with other neighbouring tribes. I have invariably found them hospitable and good-natured to those who were willing to be on friendly terms with them. They have always been very kind to me when passing through their country, always giving me houses for myself and men to sleep in, and a place to stow away whatever goods I might be taking up. Some of the men are quite clever, carving little boxes with a variety of devices, also in smelting iron and forging spears and arrow-heads, and hoes for the garden. They may be said to be an industrious people, for they always grow much more corn than they need for their own use, and then,

during the season when there is little or no work to be done in the gardens, they go down in parties of twelve to twenty men, carrying their corn to sell. By this means they get cloth and a variety of things such as they need at home. On the point of industry, I think the Waseguhha are superior to many of the tribes which are more inland.

The whole of the tribe of the Waseguhha is under the power of Said Bargash, Sultan of Zanzibar, and he has appointed two men as deputy rulers. One lives at Bagamoyo, and his jurisdiction extends along the southern portion, but the chief part of the tribe is under the jurisdiction of Bwana Kheri bin Juma. This man lives at Saadani, a town on the mainland coast, just opposite Zanzibar. He is a very intelligent man, much trusted by the Sultan, and very kind to all Europeans who are willing to accept kindnesses from him. I have been in and out of Saadani five different times, and every time Bwana Kheri has made me very welcome at his house, giving me a room to use as I wished, and room below for all who were with me, at the same time providing us with nearly all we wanted. Bwana Kheri is a Mohammedan by profession, but not of such a strict type as the Zanzibar Arabs. I have often conversed with him about Jesus the Messiah, and always found him willing to listen, and ready to express an opinion when asked.

Though there is much that may be well spoken of about the Waseguhha, yet there are some things one cannot but look upon with pain; more especially may be mentioned polygamy, and the cruelty with which a kind of justice (?) is administered. I think it may be said that most men keep as many wives as they can manage to get by a kind of purchase, the fact being that the more wives a man has, the larger and better gardens he gets, and, as a matter of course, the better his position amongst his fellow-men. Some few men have only one wife, but generally the number is two or three, the sultans, or headmen of the villages, having five to eight wives. Bwana Kheri bin Juma differs from those who are under his rule in having only one wife. I have not seen any of the judicial deeds of the Waseguhha in the act of being carried out, but I have learnt something of

their cruelty, both from the conversations with the headmen of villages, and also from what I have seen on the road.

The following was told me by Msemangombe, the headman of a large district called Kwasemangombe, after his own name:—About four years ago, one of the wives of Msemangombe was suspected of being guilty of adultery. There was a large council of the elders and headmen called from the neighbouring villages, and the case was inquired into. The woman was more strongly suspected because of the flight of the man who was criminated with her. The judges (?) could not decide whether the woman was guilty or not, but they reckoned that the ordeal would settle that point. It was therefore decided that the woman should be tried by the poison ordeal. If, after she had drunk the draught, she should recover, then, in their judgment, it would be a certain proof that she was innocent, and her prosecutors would have to be punished; but if, on the other hand, she should die from the effects of the poison, then they reckoned it would be just as sure a proof that she was guilty, and deserved her fate. It being decided that the woman should be tried by the poison ordeal, the chief wife of Msemangombe was sent off to prepare the mixture. (One can easily imagine that the poor creature would not have much chance of escape, seeing that one who was probably her chief enemy had to prepare the draught.) The poison was soon ready, and the poor creature was compelled to swallow the draught. The effect was very soon visible; soon her sufferings were over, and her body disposed of in the forest. Msemangombe spoke of the matter in the most indifferent manner, and was quite sure that nothing better could be done in such cases. How he came to tell me the sad story was by my seeing a boy about eight years of age in the house where I was staying, and my asking who and where his mother was.

The Waseguhha are said to inflict capital punishment for comparatively trivial offences. When I was coming up to Mpwapwa, about the middle of last year, I overtook the leaders of the International Expedition (Belgian) at Kwa Mpani, a district at the foot of the Nguru hills, south end. They told me

that a short time previous to my coming, as they were travelling through south-west Useguhha, on the south side of the River Wami, they had seen the bodies of two men and one woman who had been hung up by their feet to the lower branches of a tree, and then slowly burnt to death, and this punishment had been inflicted on them because they had been caught stealing. The headmen and elders have also other ways of torturing those who fall into their hands; then, when the punishment is inflicted, and the body disposed of, all the property, such as cloth, cooking-pots, &c., &c., which may have belonged to the offender, are fixed up in a tree by the roadside as a warning to others of the fate they may expect if they should err in a similar manner. I have seen remains of this kind fixed up in trees in two places, first at Kidudwe, the west limit of the Useguhha country, and again at Kwa Mchiropa, a village amongst the Nguru hills.

I have endeavoured to show, as far as I have seen and heard, something of both sides of the character of the Waseguhha. They have the superstitious customs and cruel practices which seem to be the common property of all the East Africa heathen tribes, yet they have some points which contrast well with the characters of their neighbours. Chiefly may be mentioned their industry and hospitality; nor are they afraid of either real hard work, or to change their customs when it answers their purpose to do so. (I do not know of any other tribe on the line of march to Mpwapwa which will do this.) For instance, when I came up the first time last year to Mpwapwa, the Waseguhha were very hospitable to me, but they seemed afraid to assist in carrying the loads from village to village, even though they were promised that they would be paid. In my second journey some few occasionally were persuaded to assist, and, of course, were paid a fair price—though in reality small—for their work. This showed them two things; first, that by working on the road, assisting caravans, they could add to their comfort and prosperity, by the wages they received for their work; secondly, they were led to see that they might place confidence in European caravans. This latter point showed itself very plainly in my last journey up to Mpwapwa

from the coast. At every village people were ready to help—some even coming from a distance—that they might be able to earn a yard or two of calico, by carrying a load a distance of six hours' march. I think we may judge from these remarks that the Waseguhha are a tribe which is ready to change its habits and adopt the customs of civilization, providing there is some one to lead them on and teach them. Of course I know they would not change in a moment—the change would be a progressive work—yet I think, judging from the above-mentioned facts, that these people are in such a state that labour amongst them would meet with a great and quick reward.

There is here another fine field for missionary enterprise—plenty of people, country generally healthy, and the people generally of a most friendly disposition towards Europeans. Of the Useguhha villages on the road to Mpwapwa, about the healthiest and largest is that of Msemangombe (whose name I have already mentioned). There are many spots which would do well for a Mission-station, high and healthy. There is a good stream of water running all the year round, plenty of timber for building, and land for gardening. As far as the country and people are concerned, they are apparently ready both to receive the Gospel and the benefits of civilization. It remains for the Great Lord of the Harvest to send forth His labourers. The silver and gold are His, and the hearts of men also are under His control. In His own good time He will send His glorious Gospel amongst the Waseguhha, that they too may obtain salvation through the blood of the Lamb.

I obtained the list of Kiseguhha words from Abdullah, nephew of Bwana Kheri bin Juma, and from the Sultan of Msemangombe chiefly.

The next tribe we meet with on the road are the Wanguru. In going to Mpwapwa from Saadani, we just pass through the southern limits of their country. The chief Nguru villages on the line of march are Mwevi, Kwa Masengo, Kwa Mchiropa, Kwa Mpani. There are some half-dozen smaller villages. The Wanguru seem to be a very scattered people. They are found in great numbers living among the mountains north of Kwa Masengo.

There they cultivate the ground on a large scale, growing rice plentifully, and all the common Native produce. Ginger is found in great abundance. They may be reckoned an industrious people, growing much more than they need for themselves; this surplus they sell either to Waswahili, who come to buy, or else to caravans on the road. They also grow a great deal of tobacco, which they take down to the coast to sell. Amongst them are grown three Native medicines which I cannot find amongst other tribes; these are Udaha, and Mkanya, and Kwemi; the first is the seed-pod of the Mdaha, in form very much like a piece of rough stick; when ground, it is very hot to the palate, like pepper; the latter two are vegetable fats produced from seeds, and used as medicine very much at Zanzibar, as well as on the coast and inland.

From what I have seen of the Wanguru, they seem to be much more shy of Europeans than the Waseguhha. They were always kind to me and my men, and gave us sleeping places, yet there was not such freedom in action as may be noticed among the Waseguhha. This may be accounted for in two ways—either because our road passes along the southern limit of their country, and we do not have so much intercourse with them—or else it may be ascribed to Arab influence. Some time ago a number of Arabs and Waswahili revolted against the Said Bargash of Zanzibar, and, when they were defeated, some fled to Usagara, some to Unyan-yembe, and others settled down amongst the Wanguru. Here they have built a mosque, and the Natives who wish it are taught to read the Koran. I think it is quite likely the Arabs would advise the Natives to have as little to do with Europeans as possible. The French Roman Catholic Mission has had a station here for some time. I have not been able to learn anything of the results of their labours.

Besides the Wanguru, who live north of Kwa Masengo, there are a great number of the same tribe living about twenty miles north of Mpwapwa. These were till lately under a powerful chief named Kilangola. This chief has lately died, probably a violent death. He was the terror of all around, constantly attacking and killing people

and carrying off their cattle. These Wanguru now will probably settle down to an agricultural life, having lost their leader.

There is a large district marked in the map of Speke and Grant called Unguru. This is to the south of Unyanembe. I inquired about the people living in this district, and was told that they were a tribe of Wanyamwezi, and not related to the Wanguru who live between Mpwapwa and the coast. Whether this is correct or not I cannot say, but I should rather think that the Wanguru between us and the coast originally left the Wanguru tribe south of Unyanembe, and settled down where they are now. One point which leads me to think so is the rambling character of the Wanguru near us. Some of them left their home to live with Kilangola; others, being defeated in war, left their home and settled down at Kwa Masengo, Kwa Mchiropa, and other places near, which country really belongs to Usagara; others have extended themselves to the north. This ramblingness is a strong feature in the character of all Wanyamwezi tribes, and, being so strong in two parties of people of the same name, I am led to think that they are very probably related to each other. What I have written about the language will not go to prove much, because it is not pure Kinguru; it is a mixture of Kiseguhha and Kinguru, as spoken by the Wanguru, whose villages are on our line of march, and also near to the Waseguhha boundary. I was told the words which I have written by Masengo the chief of the village, called by his name, Kwa Masengo. I do not think the Wanguru are so fine a tribe of men as the Waseguhha, or so brave; they generally showed themselves timid and fearful. Some of their customs are very cruel. As I was coming up I saw the cloth, cooking-pots, bark boxes, &c., of some person fixed up in a tree, indicating the punishment which had been inflicted upon some poor creature. On inquiry, I found that there they had burnt a wizard (as they supposed), who had been adjudged guilty of some witchcraft among them.

I must now speak of a people in whom Dr. Krapf takes a great interest—that is the Wakamba. These people have left Ukambani and settled down in three small villages near Mkundi, among the

Wanguru. Their chief object in leaving Ukambani was hunting. On the west of Mkundi is a large forest and wilderness; this extends a considerable distance to the north, and to Magubika on the west. At the south it is bounded by the Wami. This forest is well stocked with large game, the most conspicuous being the beautiful giraffe. As I came up I saw twelve, all in one herd. There is also a great variety of the antelope species. The Wakamba settle down near Mkundi, and cultivate the ground for food, until they have remained long enough to get a good stock of ivory and teeth by hunting; then they return home. It seems that they are continually going and coming. Here there seems a good chance for the Gospel to be carried into Ukambani. If some one was near to teach those Wakamba who are settled at Mkundi, they themselves could become the messengers of salvation to their own countrymen.

I have not had much intercourse with them, for, being with a large caravan, I could not stop to find out about them as much as I should have liked. Stopping at Mkundi one day, I was able to get the list of words in Kikamba, which I have sent, from an Mkamba who was living near. He was very shy at first, but, after a little conversation, with the help of Swedi, my headman, his shyness soon passed away, and he told me what I have written.

The next people to be noticed are the Wakwafi, or, as they are generally called, Wahumba. I long suspected that the Wahumba and Wakwafi were distinct tribes, but, judging from their language, I am led to think they are not. These Wakwafi, of whose language I have sent you a list of words, are natives of Uhumba, a district lying to the north of Ugogo. They left their home, being oppressed by the Masai, and have settled down at Kitange and Lebehu. These places are respectively four and three days' march before reaching Mpwapwa from the coast. Dr. Krapf wrote a vocabulary in Kikwafi, and when I compared what I had written with the words in his book, I found that there was very little difference, the difference lying chiefly in the systems of spelling adopted rather than in the words. From this consideration I think I am right in concluding that the Wahumba and Wak-

wafi are one nation (I am told by Swahilis and others that such is the case), also that the people whose language Dr. Krapf wrote, and the Wakwafi here at Kitange and Lebehu, are one and the same people. Dr. Krapf will be interested to hear that we are so near to the Wakwafi.

There seems to me the same kind of opportunity for introducing the Gospel among the Wakwafi as there is for the Wakamba. What is needed is that some one should settle down in the chief village, where they are staying, and there endeavour to teach them the way of salvation. This, with God's blessing, would make ready some who would be able to take the Gospel to Uhumba or any other place where the Wakwafi are living—in fact, from such a beginning as this the Wakwafi could become messengers of salvation to their own countrymen. It is possible that there might be a little more difficulty in gaining an entrance to the hearts of the Wakwafi than there would be with those other tribes with whom we are connected, which speak languages of the Swahili class. The Wakwafi are so different, both in character and customs. Yet we know that the Lord Jehovah is able, if necessary, to change harder hearts than theirs, and fill them with love both towards their teachers and to the Saviour.

I had no time to stay with the Wakwafi, or I might have obtained more information from them. I was only able to stop at one of their tembes and get the list of Kikwafi words which I have sent you, and then go on and catch up my caravan, which had gone on ahead. The words were chiefly given me by one of the women; the men could not understand why I should want their words, and therefore were not inclined to tell me. One need not be surprised at the shyness or reservedness of these people, especially to Europeans, for I think it is quite likely that none of them have ever spoken to any other European than myself. This is accounted for by the fact that most Europeans who come up with caravans generally sleep in their tent. I, wherever it is possible, sleep in the Natives' houses, and by this means have the opportunity of becoming acquainted with them, and they have a better chance of knowing me.

The country where these Wakwafi are

settled is inhabited by a tribe called Wakaguru. Their country extends from Magubika, on the east, to Tubugwe, on the west, a distance of eighty miles or more. On the north it is bounded by a great plain, which separates it from the Masai country. This plain is well stocked with game, ostriches, &c. On the south it extends to Usagara. The chief villages on the road to Mpwapwa are Magubika, Mamboia, Kitangi, Lebehu, Mlali, Tubugwe. Besides these on the road there are a great number of large and small villages in the Kaguru Mountains. There is a great mixture of people living in these villages. The people of the land are Wakaguru, but there are to be found with them a great number of Wasagara, Wanguru, Wago, and Wanyamwezi, as well as the Wakwafi.

I have always found the Wakaguru very kind in providing me with a house to sleep in and places for those with me, but they are generally more close in their habits of hospitality than the other tribes on the way up. They are very dull, and in some cases they seem quite childish. They have been kept for a long time in a state of dread and fear by the chief Kilangola, to whom I have already referred; perhaps this may to some extent account for their unwillingness to place confidence quickly in strangers.

The chief village or district is that of Mamboia. This is a large plain, from which there is no egress except by passing through the defiles of the mountains by which it is surrounded. This place is chiefly inhabited by Wakaguru and Wanyamwezi. It is a very healthy place, I believe, with plenty of good land to cultivate, and also plenty of water. There are many points which make it an eligible spot for a missionary station. The people want a missionary to live amongst them to teach them. I have been in this place seven different times, and have often been asked to stay with them as I was going down to the coast. The sultan asked me to stay with him, and promised he would give me all I wanted—land, house, trees, and whatever else I needed. So again as I returned to Mpwapwa. I feel sure that any one sent to settle there would meet with a hearty welcome. Then its position makes it a very important place.

It is a central place, not only for the Wakaguru, but also for the Wakwafi and Wakamba. In one day's march one would reach the Wakwafi to the west, and in one and a half days he could reach the Wakamba on the east, and Wasagala on the south. It is also at a convenient distance from Mpwapwa—about eighty miles. If a permanent station was fixed here at Mamboia, and another at Kwa-Semangombe, from whence itinerants could go forth and tell the Natives of the love of Jesus, the road to Mpwapwa might be said to be well occupied, and all the Natives who wished would be able to hear the Word of Life. Though the people of Ukaguru are duller in intellect and not so industrious as the

Waseguhha, I think their customs are much better. I have not heard anything of that cruel kind of justice which is administered by the Waseguhha and Wanguru. The people express themselves as desirous of being taught. I have been asked to settle down not only at Mamboia but also at Mlate and Tubugwe by the sultans of those places. The list of Kikaguru words which I have sent I obtained from a Mkaguru living at Tubugwe, who very kindly told me, through the medium of Kiswahili, all the words I asked him.

Concerning the Wagogo and the list of Kigogo words, I need only say that I obtained the words from Tukoli, the under-sultan of Mpwapwa.

BISHOP HORDEN'S PRIMARY CHARGE.

NOT a few of our readers will, on looking at the above heading, call to mind a sombre day in December, 1872, just before the first Day of Intercession for Foreign Missions, when three faithful and experienced agents of the Church Missionary Society—Royston, Russell,* Horden—were consecrated in Westminster Abbey to be Bishops of sees in three different quarters of the globe. One of these, the Rev. John Horden, had been the founder, twenty-one years before, of the Mission in the vast territory stretching for several hundred miles round the inhospitable shores of Hudson's Bay, over which he was now called to preside. During all that time he had abounded in the work of the Lord among the Indian tribes scattered over that immense area, travelling—in canoes or on snow-shoes—sometimes 2000 miles in a year; and when the letter summoning him home for consecration reached him at Moose Factory, he had just returned from what he called “a five months' walk in his parish.” †

An Episcopal Visitation on the coast of Hudson's Bay is not imposing as a spectacle. The Diocese of Moosonee can boast of but six clergy, including the Bishop, and even of these there were two who were unable to attend on the first occasion of such a function being held in February last. To one, Archdeacon Kirkby, Moose was practically inaccessible, although the distance from York is but a few hundred miles; and he and his Bishop have in fact never met since they were young men together in London nearly thirty years ago; while for the other, Mr. Peck, to come in from Little Whale River would have involved

* Now, alas! taken from us. See p. 694.

† An interesting account of the Diocese of Moosonee, and of Mr. Horden's labours, appeared in the *Intelligencer* of May, 1873.

some weeks' journey in an open boat. Nevertheless, the very lack of pomp and circumstance perhaps sheds a deeper interest over the Primary Charge of the chief pastor of such a diocese; and this, together with the fact alluded to by the Bishop, that almost all the expense of the Diocese and its Missions is borne by the Church Missionary Society, leads us to print the greater part in our pages, not only for present perusal—which it well deserves—but for permanent reference.

In the opening paragraphs, Bishop Horden briefly alludes to recent events of public interest, particularly the European war and the Lambeth Conference, and, with regard to the latter, expresses regret that the reunion of Christians at home was not one of the subjects discussed. This suggests the words in which he turns to local matters—and here we begin our extracts:—

Charge of the Right Rev. John Horden, D.D., Bishop of Moosonee, delivered at Moose Factory at his Primary Visitation, February, 1879.

* * * * *

We cannot be too thankful for our own freedom from divisions; by far the greater part of the diocese is under our undivided care, our only controversy being with sin, and the misery consequent on sin. And among ourselves we are as one man, with no diversity in faith or practice. We know of no novelties in religion; we know no new paths; we seek no new foundation; we set up no new Mediator. We profess the faith once delivered to the saints—faith in the Lamb of God which taketh away the sin of the world; faith in the declaration that “the blood of Christ cleanseth from all sin;” faith in that one Mediator between God and man, the Man Christ Jesus; faith in the oneness and perfection of Christ's sacrifice—“But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;” faith in the one great Foundation—“For other foundation can no man lay than that is laid, which is Jesus Christ.” With a firm faith in these holy doctrines, as well as the other doctrines drawn from the written Word, we have gone forth to European, Ojibbeway, Cree, Esquimaux, Chipawyan, and invited all to become sharers with us of our joy; to cast off all superstitious dread, and accept the guardianship of the great Father in heaven; to take their oft-recurring cares to Him who has invited the weary and the heavy-laden to come unto Him, that they may find rest unto their souls; we have brought them to the fountain offered for sin and all uncleanness, and have bidden them wash therein, and be clean. And our message—yea, rather God's message—has not been delivered in vain; there has been a shaking among the dry bones; they have become covered with flesh and sinews and skin, and the Lord has breathed on them, and they have lived.

And this brings us to a review of our actual position.

It was in 1849 that the first Bishop, in the person of Dr. Anderson, was appointed to the see of Rupert's Land. He had jurisdiction over the whole of Rupert's Land, with the country west of the Rocky Mountains, now forming the diocese of Columbia, and the country north and west of Lake Superior. The number of clergy then was but five. The work grew apace, and the Church at once lengthened her cords and strengthened her stakes. Tribe after tribe she drew within her loving arms, until it might almost have been said that the command had been obeyed, “Go in and possess the land.” But as yet the country was but little known to the outer world; and it was not until after Bishop Anderson had resigned the bishopric, having given to the

performance of its ever-increasing duties fifteen of the best years of his life, that the tide of emigration set in towards the rich prairies of Manitoba. His successor, Dr. Machray, our present indefatigable and much-loved Metropolitan, found himself, almost suddenly, beset by immense difficulties. The province of Manitoba became, as in a moment, a colony; and a European and Canadian population, whose souls could not be neglected, required instant attention. Congregations had to be formed, schools and churches built, ministers appointed. And well he rose to his surrounding circumstances, doing all that man could do to provide all who came with the Word of Life. But all this, with the great missionary organization in the country to superintend, and its stations to visit, was more than one, indefatigable as he might be, could adequately undertake; and therefore, when in England in 1872, he laid before the Archbishop of Canterbury and the Church Missionary Society plans for the creation of three new dioceses, to be taken out of the diocese of Rupert's Land. The plan was approved of, and the immense diocese of Rupert's Land became the four dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca. I was invited home, and with some difficulty succeeded in reaching England late in the autumn of the above-mentioned year; and on December 15th, with Dr. Russell as Bishop of Ningpo, and Dr. Royston as Bishop of Mauritius, was consecrated first Bishop of Moosonee.

It was to me a source of the deepest thankfulness that the hands of Bishop Anderson, which in 1852 ordained me deacon and priest, in 1872 were again laid on my head, assisting in setting me apart for the yet higher office to which I was then called.

Dr. Maclean and Dr. Bompas were subsequently consecrated for the sees of Saskatchewan and Athabasca.

It is a mighty diocese over which I have been placed, being about fifteen hundred miles from north to south, and the same distance from east to west, without taking in those northern wilds already alluded to; and what renders our distances so immeasurably great is the entire absence of all modes of expeditious modern travel; for no steamboat or railroad has for us any existence, or is seen within hundreds of miles of our borders: neither do I see any probability of a change during the present generation—anything to draw a population hitherward. Some parts of the country might repay the husbandman for his toil; but with our frozen bay on one side, and our difficult river navigation on the other, he could find no market for his produce; he would be isolated from the world outside. As long as there is such an abundance of land, of surprising richness, in the boundless prairies of Manitoba and Saskatchewan, no one will seek to make a home in the secluded forests of Moosonee. For generations it will, in all probability, be the home of the Indian hunter, the fur-trader, and the missionary of the Church of Christ only. With the exception of the fur trade, there is nothing whatever to attract capital to the diocese. There are no mines of any value, no productive fisheries, no valuable wood; explorers have failed to discover anything which might be transmuted into gold. We know, then, what we have to provide for, and need not in the least disquiet ourselves about the contingencies of the future. With the exception of the inaccessible north, we possess a thorough knowledge of the diocese: every tribe has come under our notice, and with almost every individual of every tribe we are, one or other of us, personally acquainted. And this is more than many—yea, very many—of the clergy of England can say of their parishes, among the teeming thousands of her industrial centres! What a mighty power does this give us for good—a personal knowledge of every soul committed to our charge; and there is not one

among them all but knows that in his minister he has a friend in the true meaning of the word—ever ready to assist him, not in spiritual matters only, but, in the day of sickness and adversity, with material aid as well.

In the organization of the diocese I have divided it into six districts: York, Albany, Moose, Matawakumma, Rupert's River, and East Main. In each of these, with the exception of Rupert's River, we have a resident missionary, and I trust it will not be long before the Rupert's River district, one of the most important and most spiritually productive of the whole, will enjoy the same advantages as the rest. At present it is worked from Moose, but I think we must beg the noble Church Missionary Society, which has done such great things for us already, and to which every man, woman, and child in the diocese is so deeply indebted, to still further befriend us, and supply our need; for the Rupert's River not only deserves a man, but a good and able man.

There is a great diversity in the languages spoken in the different districts; in the York district we have the Cree, the Esquimaux, and the Chipawyan; in the Albany district, the Cree and Ojibbeway; the same in the Moose district; in that of Matawakumma the Ojibbeway only; in the Rupert's River the Cree only; and in the East Main district, the Cree and Esquimaux. In all these languages something has been done to provide spiritual food for the Natives using them; into the Chipawyan Archdeacon Kirkby has translated a comprehensive service-book and the four Gospels; in the Cree is used, in the York district, Mr. Mason's Bible, Archdeacon Hunter's Prayer-book, and the Moosonee Hymn-book; in the other portions of the diocese, where the Cree language is spoken, we have our own translations, the Prayer-book, Hymn-book, Bible and Gospel History, Psalter, New Testament, and the whole of the Lessons for Sundays and Holy Days: in the three latter works I was materially assisted, while preparing the translations, by Mr. Mason's Bible. In the Ojibbeway, we have a portion of the Prayer-book, Hymn-book (which is a translation of the Moosonee Hymn-book), and the Bible and Gospel History; and in the preparation of other works in the same language, Mr. Sanders and myself are devoting all our disposable time this winter. In the Esquimaux we have not much as yet, although a beginning has been made; it greatly gladdened my heart last September to see a box of books for our long-neglected but not forgotten Esquimaux, and which has been forwarded to Mr. Peck at Little Whale River. In these books are contained a selection of portions of the Bible, made by Mr. Peck from the Moravians' Labrador Testament, and a few prayers and hymns, and Watts's First Catechism, which I translated many years ago at Little Whale River, with the aid of an interpreter. Altogether our Native library is beginning to grow extensive, and we have the satisfaction of knowing that our books are well read, their thumbed and smoked appearance showing that the tent witnesses the study of the Word which giveth wisdom unto the simple.

All our books are in the Syllabic characters, a system the benefits of which I appreciate more and more every day, and for the invention of which we ought to retain the name of Evans in grateful remembrance. Without it we never could have done what has been accomplished; the time we can spend at our out-stations is so short that, had we used the Roman characters, scarcely any of our people at those places would have been able to read at all; whereas now, go where you will almost, you find nearly all the adults able to read with more or less facility, and to write. Letters pass as freely between Crees and Ojibbeways as between Europeans, and I dare say between the Chipawyans as well; and nothing gives me

greater pleasure than, on the arrival of messengers from distant stations, to receive a number of well-written letters from our Native converts. . . .

In English education we do what we can. . . . Our Native boys and girls, children of the servants of the Honourable Hudson's Bay Company living at ports where a clergyman is located, together with such Indian children as permanently reside at such places, are well attended to in English study. At Moose, where school is held daily throughout the winter, and, when possible, through the summer likewise, the education given, based on a Biblical foundation, is at least equal to that given in a good National School in England, and the Prayer-book in every hand, except those of the very young and aged, in our Church, indicates how universal education is among us. The same may be said of both Albany and Matawakumma, and, I presume, of York; indeed, there are but few now in the diocese, speaking English, who cannot read and write in it more or less efficiently.

As to churches, we have them at Churchill, York, Severn, Trout Lake, Albany, Moose (where there is likewise an excellent school-house), Rupert's House, and Matawakumma; one for Little Whale River is now lying here, which, I trust, will be forwarded to the place of its destination, and erected next summer; while I hope that in a very few years we shall hear of one being at Osnaburgh, Flying Post, Misenebe, Mistasinee, and Fort George. For several of those already in existence, we are indebted to the liberality of the Hon. Hudson's Bay Company, and I hope and believe they have found this encouragement given to our Missions has been far more than repaid to them by increasing the attachment of the Indians to their respective trading posts. No man is a loser of his gifts to God; no company, great or small, fails to improve itself financially by encouraging the instruction of its dependents in the principles of our holy faith, which inculcates truthfulness, honesty, and integrity in all the concerns of life.

I have held confirmations at Moose, Albany, Rupert's House, Fort George, East Main, Great Whale River, New Post, Brunswick, and Matawakumma; besides which, I have confirmed parties from Mistasinee, Nitchekwun, and Waswanepe. The number confirmed is two hundred and ninety. Before my consecration, Bishops Anderson and Machray had held large confirmations at Moose, Albany, and Rupert's House.

In preparing candidates for the solemn rite, bestow upon them all the instruction possible; make them well aware of the great responsibilities they take upon themselves in presenting themselves before God and His congregation to ratify their baptismal vows. The time at your disposal is sometimes very short; make the most of it, and if an Indian can be with you but a few days, in that time, with due diligence, much may be done; and much, I am happy to think, is done. When Bishop Machray visited us, the candidates more than came up to his expectations, and he declared that they were better prepared than the generality of those furnished by the rural districts of England.

We have communicants at all our earliest established Missions, and in a very fair proportion to our congregations; at the out-stations, which can be visited only occasionally, we have, as yet, but few. We do not find any hurry to communicate exhibited by any of our people; on the contrary, much reluctance is generally manifested. Never shall I forget the tears with which some of the Fort George Indians, whom I considered fit to become communicants, and whom I urged to approach the holy table, begged me to desist, saying, "We know ourselves to be too evil. Let us alone for

this time; when you come again, we hope to be better prepared." And this feeling is pretty general throughout the diocese. Commendable as it is in degree, yet this may be carried too far, and a morbid condition of mind be thus engendered, which might for ever refuse what would prove so beneficial to the truly humble recipient.

Of clergy we are now six, having doubled our number since my consecration It must, of course, be our aim to raise a Native clergy, but it will be a long time yet before we shall be able to do without some men from home. We desire our Native clergy to have the religious life of England, as embodied in the English missionary, frequently before them; to learn from his example, and to acquire, by coming into contact with him, that steadiness which so increases efficiency; to learn from him the secrets of spiritual growth, and of the self-sacrifice which distinguishes the heaven-born missionary. With our two Native brethren I am well satisfied; they have been backward in nothing, but have shown themselves as anxious to do all that in them lies in their holy office as their English brethren. Let me urge on them the absolute necessity of their keeping up their theological reading. Study is not completed, only commenced, at ordination, and nothing whatever should be allowed to invade the time set apart for private reading and meditation; if these are neglected, both yourselves and people must suffer, and your sermons will soon become uninteresting. It is satisfactory for us to know that another Native clergyman, who received nearly the whole of his training in this diocese, is very highly respected in that in which he now labours. At present we have three divinity students, the Rev. J. Sanders, now preparing for priest's orders, a Cree Indian, and an Ojibbeway Indian; both of the latter are very satisfactory men, but I have no other thought respecting them than that of making them, as far as possible, good unordained teachers.

And out of what treasury do we draw the funds necessary for the carrying on of our work? We can but answer that the Church Missionary Society supplies both men and means, with but a small exception. The Hon. Hudson's Bay Company give 100*l.* a year to the Mission, 50*l.* to the northern, and 50*l.* to the southern part of the diocese, and a beginning has otherwise been made to ease the Church Missionary Society of a portion of its burden. In this a fund placed at my disposal by friends in England is doing good service; it enabled me to establish the Matawakumma Mission, paying the whole expenses thereof, except the missionary's salary, and to meet a yearly charge of, as yet, 70*l.* on that Mission; it pays the expenses of travelling through the Rupert's River district; it gave me the assistance of a secretary last year, as well as assisting in other ways. Then the St. Thomas's Pastorate Fund for Moose itself became available last year, the interest of it, together with our church offertory, enabling us to pay 40*l.* for the master of our English school. The York Factory Fund is yet in its infancy, but will by-and-by, I have no doubt, do good service.

It behoves us to encourage our people to do all in their power to support the Missions established among them. They cannot learn too soon the responsibilities, as well as the privileges, of the Christian faith; that they can make no sacrifice too great for the cause of the religion of God, whose holy Son made such a sacrifice on their behalf. When the heart is truly converted to God, the pocket, of necessity, becomes converted to Him likewise.

It remains for me to point out a few things which should encourage us in our work—which we should regard as the most blessed on earth.

Look where we will, we see much to encourage us. The country is covered

with our Missions; of the whole of the Indian tribes in the diocese, including the Esquimaux, four-fifths at least are connected with our own Missions; and although the Christianity of some, notably those of Whale River, is not of a high character, yet that must be attributed more to unavoidable neglect than to any other cause. When no one could visit them to build them up in their newly-found religion, when year after year passed, and they saw no minister, it is almost a wonder that they retained any vestiges of it among them; and now, under the energetic management of Mr. Peck, I have no doubt that the whole of the district will soon rejoice and blossom as the rose, that the Indians of both Great and Little Whale River, seeing that their souls are cared for as well as those of more southern tribes, will value their salvation much more highly than they have ever yet done.

And the Esquimaux—what encouragement do they give to him who has been sent to them! In no part of the world, from no people on the earth's surface, has a pastor received a more hearty welcome than did their own missionary, Mr. Peck, when he went among them. My heart rejoices over those children of the North and their indefatigable pastor; and I trust that, as time goes on, he will from among them be able to supply me with a labourer for their brethren on the western side of the bay, at Churchill.

To the hold we have of the languages of the country I have already alluded, and this is a great encouragement to all present, as it will be to all future workers. The health-giving and conserving properties of the diocese we must likewise not forget. Our home may not be among the fair places of the earth; its fierce winds and bitter frosts, its solitude and isolation, may sometimes bring a yearning for more balmy skies, and a larger intercourse with our fellow-men; but we have our compensation. Day after day, week after week, year after year, we rise from our beds and take up our work where we have left it on the previous day, the physical weaknesses of life having for us scarcely any existence; under such circumstances work is a real pleasure, and we could frame no excuse for any neglect of duty which would find acceptance either with God or man, or our own consciences.

Another great encouragement we have is the oneness with us in religious faith and Christian hope of so many—I would to God I could say all!—who are in positions of responsibility in the diocese. Nearly all who are in charge of trading posts not only worship with us, but likewise meet us at the Table of the Lord; while some do what they can in keeping alive the religious spirit among the servants and families under their charge, by holding Sunday services with them, and by imparting Christian instruction to the Indians who visit them for the purposes of trade. These are our brethren, fellow-workers with us in Christ's vineyard, estimating souls at their true value.

And it would ill become me, on such an occasion as this, to forget another encouragement in our work, namely, the cordial welcome I have ever received in missionary journeys from every representative of the Hon. Hudson's Bay Company. Wherever I have gone, where comparative comfort and plenty reigned, or where it was necessary to practise the strictest economy; where officers of the highest rank have entertained me, or where the humblest postmaster has been my host, the same spirit has always been shown, the same anxiety to anticipate my wishes, and to render me all possible assistance in my ministerial work. This has not been only since I have been elevated to the bishopric, but for the whole course of the twenty-seven years I have been in the country. What has been my experience has likewise, I am quite sure, been the experience of you all.

On discouragements in our work I do not wish to enlarge; they are such as are common to the ministry everywhere, and we must not expect to be free from them When cast down, prayerfully read the experience of our Divine Master, and see whether His precept and example, both of the very highest, produced the effect which might have been expected; and "The servant is not greater than his lord." Read the experience of St. Paul. His letters to the Corinthians and Galatians show clearly enough the discouragements he met with in his ministerial, his missionary career; and human nature is the same in the nineteenth as in the first century. The uncultivated Indian and the polished Corinthian are alike in nature; alike in their longing for a resting-place for the soul; alike in their unwillingness to comply with all the demands of the Gospel.

Press forward, then, brethren, in the noble work committed to your charge. I need scarcely urge you, for I know there is not one of you who would not be willing to do, and, if need be, to suffer as much in the cause we have at heart as I myself would. Look constantly unto Jesus, the Author and Finisher of our faith; carry to the Throne of Grace your every trial, your every joy; carry with you there the wants, the failings of your people; watch for their souls as they that must give account. And let us pray heartily for each other. We are not often privileged to meet together; our homes are hundreds of miles apart, and many months often elapse without our even hearing of each other. But we are always close to the Throne of Grace; let us daily remember each other there; so shall we strengthen each other, so shall we ever remain one in heart and soul, united among ourselves, united to our great Head, the Lord Jesus Christ.

The six districts into which the Diocese of Moosonee is divided, with population and languages spoken:—

No. 1. Moose, comprising,		No. 4. East Main.	
	POP.		POP.
	LANGUAGES.		LANGUAGES.
Moose . . .	395	English, Cree.	Little Whale R. 500
New Post . .	34	do., Ojibbeway.	Eng., Cree, Es-
Abbitibbee . .	380	do. do.	quimaux.
No. 2. Albany.		No. 5. Matawakumma.	
	POP.		POP.
	LANGUAGES.		LANGUAGES.
Albany . . .	500	Eng., Cree.	Matawakumma 105
Henley . . .	60	do., Ojibbeway.	Eng., Ojibbeway.
Martin's Falls .	300	do. do.	Flying Post . . 114
Osnaburgh } . .	440	do. do.	Metachewun . . 87
Cat Lake } . .		do. do.	Misenabe } 250
			Brunswick } do. do.
No. 3. Rupert's River.		No. 6. York.	
	POP.		POP.
	LANGUAGES.		LANGUAGES.
Rupert's House.	362	English, Cree.	York 330
East Main River	103	do. do.	Eng., Cree.
Waswanepe . .	129	do. do.	Severn 200
Mistasinee . .	114	do. do.	do. do.
Machiskun . .	61	do. do.	Oxford House . 350
Nitchekwun . .	77	do. do.	do. do.
			Trout Lake . . 350
			do., Ojibbeway.
			Churchill . . 350
			do., Esquimaux,
			Chipawyan.
No. 4. East Main.		In some cases in the above table the	
	POP.	numbers are but approximately correct,	
	LANGUAGES.	while in others they are quite so.	
Fort George. }	310		
Great Whale River. }			
		Eng., Cree.	

THE REV. IMAM SHAH IN THE CITY OF CABUL.

*Letter from the Rev. T. P. Hughes.**Peshawar, Afghanistan, Aug. 27, 1879.*

As there seemed to be no immediate prospect of our Government allowing an English missionary to visit Cabul, I decided to send my Native brother, the Rev. Imam Shah, to that city.

It would be premature, and would certainly compromise the British Government, at the present time, to attempt any *direct* evangelistic work in Cabul. The object, therefore, of Mr. Imam Shah's visit has been specially for the benefit of a small but interesting community of Armenian Christians residing in that place.

I felt that these Armenians had a very special claim upon our Peshawar Church Mission, for all of them who had been baptized had been baptized by clergymen of the Church of England—one by the chaplain of General Keene's force in 1839, two by the chaplain of General Pollock's army in 1842, and the others by the clergy of the Peshawar Mission. Several of them were personally known to me, and one of them had received a good English education in the Peshawar Mission-school. This little congregation, therefore, consisted virtually of members of the Church of England, and it is of interest to remark that, until the Rev. Imam Shah preached to them on Sunday, August 10th, 1879, there had not been a sermon in that little church in the Bala Hisar since the time when Dr. Joseph Wolf preached to them in Persian on the 6th of May, 1832!

Under these special circumstances I determined (in consultation with my colleague, Mr. Jukes) to send our excellent Native clergyman, the Rev. Imam Shah, on this mission, the objects of which should be—(1) to baptize those Armenians in Cabul who had not received that Christian rite (of which it appears there were eight individuals, or more than half of the community); (2) to minister to their spiritual edification by preaching and exhortation; (3) to administer the Lord's Supper to those who desired to receive it; (4) to report on the general state and condition of that little congregation; (5) and to see if there were any one of their number fit and inclined to be trained for ordination in order that he may minister to his own people in Cabul. To accomplish this Mr. Imam Shah most cheerfully consented to leave his wife and family and to undertake the somewhat hazardous journey.

The Khyber and Gundnamak road being still unsafe for even Native travellers, he reluctantly decided to go the longer route *via* Kuram and Ali Kheyl, and on the 24th of July he left Peshawar, accompanied by Sarkis, an Armenian of Cabul, who had formerly been an officer in the Ameer's army.

Enclosed are translations of extracts from Mr. Imam Shah's letters.

For obvious political reasons he confines himself strictly to an account of the Armenians and of his ministrations to them; but I feel sure his letter will be read with interest by Christian people in England, many of whom, perhaps, never knew of the existence of this little beacon of Christian light in the midst of the Afghan capital.

T. P. HUGHES.

(TRANSLATION.)

Cabul, August 7, 1879.

I arrived, after a tiresome journey, *via* Kuram and Ali Kheyl, at the city of Cabul on the 5th of August, and I have been most kindly received

by the Armenian Christians. I am sorry to say one of their number died only three weeks ago. There are now four families here, consisting of fourteen souls in all—four men, eight women, and two children.

The Armenians came to Cabul with the Emperor Nadir Shah, and it is said they then numbered one hundred families. For a long period the Armenians held good positions under the Afghan Government, and one of the Armenian ladies is the widow of the late Ameer Azim Khan, and mother of Sardar Ishaq Khan. And even now there are signs of former respectability, although they say they are in very reduced and straitened circumstances.

When they first arrived at Cabul they had a priest with them, and four priests in succession were sent from Persia to minister to them. The last of these died in Turkestan, on his return journey. He was a man of piety, and when he died he told his two disciples, who were with him, that, although he left his body in Turkestan, his spirit would go to "the Holy Jerusalem." Of the hundred families who were at one time in Cabul, some have died in that city, some have settled in Peshawar and in Hindustan, and have died there, whilst others returned to Persia, until at last the community is reduced to this little flock of fourteen souls; but they appear to be living together in love and Christian unity.

They do not seem to have suffered much persecution, for the Afghans have never attempted to convert any of them to Islam. On the contrary, it is related that when one of their number went to the late Sardar Akbar Khan—the chief who assassinated Sir William Macnaughten—and said he wished to become a Mohammedan, that the Sardar said to him, "Why do you want to change your religion? What do you find wrong in it? When any of you *Ahl-i-Kitab* (the people of the Book) want to become Muslims, you are certain to be actuated by worldly motives. You had better remain as you are." The Armenians, however, say that several Afghans have been secretly Christians at heart, and that some of these secret believers have been buried in their Christian cemetery.

This cemetery I visited soon after my arrival. It is a considerable piece of land, surrounded by a low brick wall, and entered by a gate. The whole place is very badly kept, and many of the graves cannot be distinguished. Upon most of the tombs there have been inscriptions, and the symbol of the Cross, but they have been much defaced, whilst some of the slabs have been carried away by the ruthless Afghans.

The little Armenian church, in the Bala Hisar (or Royal Fort), is a small building, and very dark. It is entered by a long, dark passage. It has only one window, and consequently the church is lighted with lamps both day and night. The chancel is about twelve feet square, and the Communion-table at the end is about eight feet high. It has an altar, with twelve candles upon it. Three copies of the Gospels, carefully wrapped up in silk, have been placed upon the altar, and are evidently regarded with great reverence. They are esteemed most sacred, and are never touched but by one of the Christians who seems to have some special commission for this duty.

In one box in the church there is a priest's staff, a bishop's mitre, and a cope, with several priests' caps. In another box there is a quantity of consecrated biscuits, which have been sent from Jerusalem, and of which the people partake *sacramentally* every Easter and Christmas.

The vessels for the celebration of the Holy Communion have all been carefully placed in a recess in the wall, and it has been bricked up and sealed, ever since the last priest left them, very many years ago.

Sir Louis Cavagnari, the British Envoy, arrived some days before I did. He is living near to the Armenian quarter, but I have not seen him.

August 14th.

On Sunday last (the ninth Sunday after Trinity) I baptized four of the Armenians, and, God willing, I shall baptize four more on Sunday next.

Every morning I have daily prayers in the church (using the Persian translation of our liturgy), and on Wednesday evening I had also a service, and preached in Persian.

On Sunday next I hope to administer the Lord's Supper—that is, if the Armenians wish me to do so. But as I have brought no vessels with me, I shall ask them to open the sealed recess in the wall! Whether they will do this is uncertain!

God willing, I shall start for Peshawar next week, and I must reserve all further news until I see you.

It has not been considered advisable for me to walk about the city much, but I have been several times to the chief bazaar, where trade seems to be flourishing.

IMAM SHAH,

Pastor of Peshawar, Afghanistan.

[We are glad to say that intelligence has since been received of Mr. Imam Shah's safe return to Peshawar.]

RECOLLECTIONS OF AN INDIAN MISSIONARY.

BY THE REV. C. B. LEUPOLT.

CHAPTER XVIII.

ZENANA WORK—(continued).



T Benares, zenana work was commenced by Mrs. Leupolt in 1855. I had at that time a very earnest inquirer, a Rajpoot. He wished his wives to be instructed, and, at his request, Mrs. Leupolt visited them. She found both of them sitting in a long, narrow room, with nothing in it but a small rug, some six feet by four, and a round pillow at the elder lady's back. Mrs. Leupolt seated herself beside them, and the *dulhin* (bride), or the elder wife, commenced at once, saying, "My husband has spoken to me about your coming; he has told me that we may most likely have to leave our old house, as it is rotten and decayed, and may have to enter the new house, which, he tells me, is beautiful, and in which we may, when we have once entered, remain for ever and ever; but before I go into the new house my husband must convince me that our old house is in reality so bad and the new one so good." She meant the house of religion.

Mrs. Leupolt did not enter with her on this subject, but spoke to her at once of the love of Christ. After having visited her several times, she was one day reading to her Isaiah xlv. 9—21, when the lady exclaimed, "How true what the Book says! Such is our case; of the same stone a god is made, and from the other piece of it a *sill* (a stone for grinding curry spices). We are very foolish; I have spent much

time and much money on idols, which, after all, are but stones, and cannot help."

Two more zenanas were opened. When Mrs. Leupolt was taken ill, in 1856, the above-mentioned ladies frequently sent her notes, for they had learnt to read and write; and before she left for England they insisted upon paying Mrs. Leupolt a farewell visit. During Mrs. Leupolt's illness, their instructions were not neglected. One of our Christian women continued to instruct them, the Babu paying her.

One day the Babu came to me, saying, "What kind of woman have you sent to instruct my wives?" I replied, "Why do you ask? Has R. misbehaved?" "Oh, no!" was the answer; "but I cannot make her out. Whenever she comes to my house she has always a smile on her face. She speaks to my servants, asks after their wives and children, and has a kind word for every one. As they know when she is coming, they are usually ready to receive her. They all receive her with great respect, and make their salaam to her. The doors are instantly opened, and she is accompanied up to the zenana as far as they can go; and when she returns she is treated in the same respectful manner; and when she leaves you may be sure that one or two of my servants will watch her on the road as long as they can see her. Now, if another woman came to my house, and acted as R. does, she would be abused, along with her mother and grandmother, to the tenth generation. And I myself, when I speak to her, feel constrained to address her as if she were the *mem sahib*, and yet she is my servant, and I pay her. What is it that makes her so different to other women?" I replied, "It is Christianity. R. goes to your house in the name of the Lord, and fears no one. She trusts in Jesus, her Lord, and acts as in His sight, and so she does not fear." "Well!" the Babu said, "if it be Christianity which makes her so different from other Native women, there is certainly reality in *her* religion."

Zenana work by zenana ladies was only commenced in Benares in 1861. On our return to India, in December, 1860, three ladies from Dublin, the Misses G., accompanied us to Benares. They went out, on their own resources, for the purpose of devoting their time and strength to the women of India.

In order to become acquainted with the language and the people, the Misses G. rented a house on the banks of the Ganges, and commenced a boys' school. Many of the boys, being very young, were brought by their mothers, and by this means these ladies became acquainted with a number of highly-respectable Native women. Afterwards they opened a girls' school; some sixteen or eighteen attended, all of whom were of the upper classes, and thus they came a step nearer to the proper sphere of labour. The house which these ladies had taken in the city was very eligibly situated, it being in the neighbourhood of the place where the more wealthy of the pilgrims take up their abode during their stay at Benares. In consequence, they were visited by numbers of respectable women, who had come to holy Kashi on pilgrimage, and opportunities were afforded them to explain to some of these pilgrims the way of salvation through Christ. Mrs. Leupolt was

occasionally present, and she was convinced that they had a large and useful field of labour before them.

The impression which these three ladies made on the people of the city was all for good. I have more than once been spoken to by intelligent Natives, as to what could induce them to come to India and labour as they did. I explained their motives, and I particularly remember the remark of a Native gentleman. He paid me a visit, and, having conversed for a short time with me, remarked, "We cannot comprehend why the Misses G. came to India; they do not care to marry—do not want money—nor do they wish for fame; yet they are at work day and night, and have nothing for their trouble." I explained the *why*, stating that they came in the name of the Lord, and for the Lord, desirous of doing good to their Indian sisters. This gentleman looked at me and said, "Ah, we all should do so; but who does do so?"

But, in the midst of usefulness, one of the ladies became seriously ill, and, to our deep regret, they had to relinquish their important sphere of labour and return to Europe. After they had left, Mrs. Leupolt entered more energetically into this work. Through the help of "the scheme," as the ladies called it, for the improvement of the Native Christian women, this important work was kept up till 1867, when a lady was sent out by the Indian Female Normal School Society. She succeeded in her work; gradually many zenanas opened their doors, and, in 1869, she was able to report that the work in Benares had made a great step in advance. She gave instruction in twenty zenanas, and had commenced a girls' school, in which she had nine pupils.

The case of Gunesh Soondry, of Calcutta, a young convert of zenana agents, made some stir. Some newspapers, edited by Englishmen, denounced the ladies visiting zenanas, and charged them with acting in an underhand way. The Brahmos joined in the cry. That united cry was echoed throughout India, and many zenanas were closed in consequence. Benares, too, felt this anti-Christian movement; eight zenanas were closed, with the promise, however, that they should be reopened if none but Government books were read and all Christian books excluded. It is needless to state that this promise was never given, but, on the contrary, it was stated that where the zenana ladies teach secular knowledge, they must also be allowed to impart Biblical instruction. This decision was communicated to the Babus, who invited the zenana lady to teach in their families. Still the work went on; for, besides Englishmen, *no Native*—not even the Brahmos, though they persecuted and prosecuted Gunesh Soondry—charged zenana ladies with acting deceitfully, well knowing the great end zenana ladies always have had in view. The Scriptures are read in all our zenanas, and on that point Miss H. says, "The Book with whose pages it is sought to make the inmates of zenanas most conversant is the Word of God itself, which is eagerly asked for, and read with delight, by most of our pupils. Portions are committed to memory daily by all the pupils in the Zenana Normal School."

Previous to my leaving India, an event occurred which I had not anticipated in my time.

Miss H. had two schools for young Native ladies. One day these ladies were conversing with Miss H. about witchcraft. Miss H. stated that many things which they would attribute to witchcraft were only the results of science; then she described what could be done with a magic lantern. The ladies could not comprehend it, and exclaimed several times, "*That must be witchcraft.*" "No!" she said; "all these pictures are produced by the magic lantern." "Are they? Oh, we should so much like to see a magic lantern!" "Very well," Miss H. said; "I will speak to Mr. Leupolt; he will show you one." I told her, if the ladies could come to Sagra, the exhibition could be easily managed, for we had everything ready. The ladies might be private in the work-room, and I in my study; and, as the folding doors were eight feet square, they could see the pictures without being seen by any one; "but how can so many come to Sagra?" Their own school-room was too small to portion off a part for a screen, "but," I added, "tell the ladies, if they will allow me to come among them, I will throw the pictures on the wall, and then we shall not require a screen; all will be able to see the exhibition." With these remarks I dismissed the matter, as I saw no possibility of their having an exhibition.

Two days afterwards, Miss H. came again, and said, "The ladies have had a consultation, and, after some hesitation, they have accepted your offer. One of them has seen you, she thought, and said she was sure the old father would do them no harm." Therefore it was agreed that I was to give them an exhibition in their school-room. Some of the ladies helped me to arrange the room, and stopped up every crevice to exclude the light, for it was in the afternoon. They were perfectly ladylike and at ease in their behaviour. I expected to see some twenty-five or so, but I found there were from fifty to sixty, for some aged women, mothers-in-law, had joined them. Before the exposure of the first picture, the room was in perfect darkness for a minute, but they did not seem to regard it. They enjoyed the exhibition; the comic slides pleased them most, and next to these the Scripture slides, which they all understood. After the exhibition, the younger ones came chattering round me to ascertain how the dissolving views were produced. After this they said, "Now let us have some examination in Scripture," but I said we had been nearly two hours at work, upon which some exclaimed, "We must be off." If any one had told me, a fortnight before, that such a thing would happen, I should scarcely have credited it.

Zenana work tells powerfully on the social life in the zenanas. When Mrs. Leupolt first visited a Babu's daughter, she was lying on a charpai, or rough cot, being unwell. She had a long, narrow room, with nothing in it besides the cot and a cotton carpet, four feet by three, for the feet—the floor being paved with bricks. Mrs. Leupolt seated herself beside her. This young person had learned to read Bengali by dint of perseverance. Mrs. Leupolt asked her how she had learnt Bengali. She answered, "I asked my father what this letter was, and

then what another was, and so I taught myself." As soon as she was well, she commenced studying Hindi. After some little time, her mother, between forty and fifty years old, was persuaded to learn too, and she constantly read the New Testament from choice.

Some time later, Mrs. Leupolt found chairs and a table in the room ; the lady took Mrs. Leupolt to one of the chairs, and then seated herself on the other. Meanwhile, this lady was made over to the zenana lady. On visiting her again, the whole room was covered with Calcutta matting. The table was covered with a cloth, and a box for her needlework was upon it. This lady was very intelligent ; she learnt to read English fluently, and to translate whatever she read into idiomatic Hindi ; this was an object which Mrs. Leupolt kept steadily in view in all her teaching. The zenana ladies are fond of wool-work, and enjoy making slippers, &c., and the husbands are proud of their work, and show it to their friends, and this leads to the opening of more zenanas.

On a later visit to this same zenana, Mrs. Leupolt found maps in the room, and a book-shelf with books. When Lady M. came to Benares, she wished to visit some of the zenanas. Mrs. Leupolt spoke to the zenana lady, but she was already otherwise engaged, so Mrs. Leupolt accompanied Lady M. On entering this zenana, the lady received them very politely—for the Hindus are very polite. Lady M. looked about her, and admired the nicely-furnished room. She then read English to Lady M., and translated into Hindi. The mother was also present, and told Lady M. that she read the New Testament, and that it was the only book she wished to read.

As Lady M. glanced at the book-shelf, she espied a camera. "What," she exclaimed, "is the camera doing here?" The Native lady politely replied, "I photograph, mem," and then she produced some photos which she had taken from pictures, one of which was a photo of the Queen. They were pretty well done, and Lady M. asked for the photo of the Queen, which she received ; and, shortly after, Lady M. sent this lady a beautiful album. Mrs. Leupolt could name two other zenanas where she considers the change has been almost as great.

Thus whole zenanas are transformed. Other ladies, seeing their friend's room so comfortable, wish that their own might be equally nice ; and they are told that the making of the room comfortable does not cost more than they used to spend on their idols.

But do the effects produced by the teaching of the zenana ladies stop at the outward reformation and amelioration of the condition of the women of India ? By no means ; they go much deeper, and eternity will disclose many of the now hidden results. I well remember Mrs. Leupolt telling me of one of the ladies instructed by the zenana lady, whom she occasionally visited. This lady kept her husband's accounts, carried on his correspondence, and was altogether a helpmeet to him. She read the New Testament, and loved the Word of God. In 1869, the cholera raged in Benares, and this poor young lady was seized with cholera during her husband's absence. She remained without aid for six hours, and when he returned he found his wife dying. On seeing her state, he stood aghast. She said to him, "You come too late, my

dear husband—I am dying. The future is to me no dark land. I have read the Word of God—I believe in Jesus Christ—I have given Him my heart, and I shall go to Him.” Having said so, she turned on one side, and the next moment her spirit had left its house of clay.

Of another lady I heard Mr. S. speak. She is of Arabian descent. Years ago she came, with her husband, father, and brother, to Calcutta, where they lived for some years, during which time her husband, father, and brother died. She was left a widow in reduced circumstances; but, being an Arabic scholar, and otherwise well educated, she became a governess in the zenana of a Nawab, and was engaged in educating his daughters. Previous to going to the Nawab's, she purchased a Bible from a colporteur, which she read attentively and with profit. The Lord blessed the Word to her soul, and the Spirit of God operated on her heart. In 1871, a zenana lady visited the station. The Arabian lady met her, and communicated her state to her. She advised her to go to Calcutta, and to make an open profession of her faith. She went accordingly to Calcutta, and, after being more fully instructed by Mr. S., she was publicly admitted into the Church of Christ. After her baptism, she did not think it was right any longer to receive a pension from the Nawab; she was advised to become a zenana agent, and she is now engaged in this work, and highly esteemed, on account of her knowledge of Arabic and other accomplishments, by the Natives and by all the Lord's people for her piety; and a blessing rests on her labours.

Thus the morning is dawning for the females of Hindustan. The Gospel of Christ is being carried into places where we formerly thought it impossible for it to enter in our days. May thousands of the ladies and women of Hindustan be brought to the knowledge of the Lord, and may the time soon come when it may be said of every family of Hindustan, “Behold! the Lord is in the midst of them; He is their God, and they are His people.”

I cannot close this chapter without expressing our grateful thanks, and the thanks of the Benares Mission, to the ladies who so nobly helped us with the means to set on foot the Industrial School, with means to start zenana work, and for their deep sympathy and the encouragement they gave in the carrying out of these plans. May many of England's daughters follow their example, by taking a deep and active interest in the welfare of the daughters of Hindustan!

THE LATE MRS. SHARKEY.

(Condensed from Notes furnished by the Rev. T. Y. Darling.)



THE name of Anne Sharkey, who died at Masulipatam on Sept. 21st, 1878, is one which will long be remembered in India by many who owe their lasting good to her pious exertions, and by those in England who from time to time have followed her communications as printed in the publications of this Society.

Her life was not an eventful one in a worldly sense. She was called to a particular work, and she did it heartily and perseveringly until her death.

Anne Amelia Nailer was married to the Rev. J. E. Sharkey at Madras, in 1847, and the wedded pair immediately returned to Masulipatam, where the remainder of her life, extending over thirty-one years, was spent in active work.

She began her "Girls' School," with which her name is connected, directly upon her arrival. In tracing the history of this school, we follow the leading events of Mrs. Sharkey's life to the end.

It was opened in June, 1847, with one solitary scholar. It had been her intention to plant an institution for all classes of Telugu girls, but the attendance came mostly from the Malas—a numerous out-caste people, the Pariahs of the Telugu country—though pupils of a higher grade were never wanting. In a few days after the opening, the scholars had increased to six, including one Mohammedan, but the attendance for some time was fluctuating—on some days no scholar at all appeared. In January, 1848, it contained nineteen girls, of whom two were boarders.

Mrs. Sharkey soon began to win the affections of her girls to herself, and gained an influence and ascendancy which was never lost. Her teaching was felt at once. Deep impressions for good were made, and tangible benefits were speedily reaped. Some spiritual fruits were bestowed. The school was under her constant supervision, and she had the early advantage of having a Native Christian schoolmistress, a convert from other labours, and educated in an excellent Girls' School at Madras. Her husband, too, devoted at first an hour or more every morning, to impart religious instruction. Just one year later, there were, on the list of boarders, eighteen children, of ages varying from six to thirteen years. Nine of them had been in the school then two years.

Mr. Sharkey writes,—“A teachable spirit pervades, I think, one and all of these poor girls.” And he goes on to tell of a conversion. “God has most graciously added to His fold one of these little wandering sheep.” He alluded to the baptism of the Mohammedan girl, already mentioned as among the earliest scholars. “We gave her the name of ‘Lydia.’ It was a deeply interesting and glorious occasion. We were most unworthy to witness the event, much less to be the instruments of bringing this child to Jesus.”

Lydia was afterwards married to a Native clergyman in Madras, and in her day and generation was a bright and shining Christian.

Soon afterwards more success in conversion was granted. A Mala girl, a boarder, was baptized, and called “Mary Devonport”—so called because sixty poor children at Devonport had contributed, by a monthly subscription of a penny, for her first year's maintenance at school. She proved an earnest Christian character, and after a time married a Native gentleman from Madras.

In the year 1851 a public examination of the school was held. When it is remembered that at that time female schools in India were rare, it is interesting to read of such excellent results. As the work matured, the influence of Christian character in these young female converts was manifested in the part they began to take with Mrs. Sharkey in teaching others. We read,—“I am truly thankful to say that we have succeeded in bringing all the parents of our girls under Christian instruction; five of the girls' mothers and relatives have commenced to attend our Sunday services also.” The instruction to these women was imparted by Mrs. Sharkey, assisted by her Christian girls.

On the 15th August, 1852, Mrs. Sharkey had the joy of seeing two caste girls admitted into the fold of Christ's Church. Both of these girls were afterwards married to Brahmin converts. They had a short career; one

died of fever, and the other was drowned, along with her husband, in the cyclone of 1864.

The public examination of 1853 was held in December, together with a private one, conducted entirely by Robert Noble. His letter is so interesting that it may fitly find a place here:—

The inquiries made into the general management and economy of the school gave me and others much delight. The free access allowed the parents of visiting them, the efforts made by the elder girls to impart to their parents the knowledge of Christ obtained by themselves, the vigilance by which their morals are cared for, are very commendable. Their conduct during Divine service, and their singing, are most pleasing; so, too, are their progress and proficiency in netting, knitting, and needlework, while a knowledge of home-work and cooking has not been over-

looked. Their acquaintance with arithmetic, their writing by dictation, their handwriting, their knowledge of geography also, but chiefly their Scriptural reading, showed the patience and perseverance with which you and those that assist you have laboured for their general improvement and eternal salvation. We listened with most hearty enjoyment, and only regretted that our friends in England could not be transported to the scene to witness this little verdant oasis in the midst of a wide waste of female degradation.

In ten years after the opening, the scholars numbered sixty-six, and during that year eleven girls were baptized.

Events went on with similar results of progress until the year 1864, when the memorable cyclone of November 1st occurred, and a great part of Masulipatam, which lies low and flat, was for a time underneath the waters of the sea. The school-house was entirely destroyed, and above thirty of its scholars drowned in the rising water, while no fewer than thirty thousand of the people of Masulipatam were swept away. Mr. Sharkey's account of this terrible event may be read with emotion even now:—

The 1st of November we can never forget. The day was a wet one, and at times the wind blew with more than ordinary violence. We attended to our Mission duties as usual, and were preparing to retire, when there was an indescribable tornado. We endeavoured in vain to barricade our doors and windows. Between ten and eleven o'clock p.m. the sea rushed into our dwelling-house, breaking, killing, and driving everything before it. Fifteen of our poor children sought refuge in our sleeping-room. They had scarcely done this when their dormitories were swept down, and the roof washed away. There were fifty-eight girls sleeping in a bungalow, at some distance from us. We tried, but could not render them any assistance. The children that were with us seemed at first greatly troubled, and they all began to weep; but they were soon quieted, and, after committing ourselves to Him who once rebuked the wind and said unto the sea, "Peace, be still!" they were perfectly resigned. The children and Mrs. Sharkey I placed

on a raised bed, and I stood at the only door worth guarding. Our tables, wardrobes, chairs, and almost every article of furniture, either floated out of the house or blocked up every doorway. Prickly-pear bushes, broken beams, and rubbish of every kind, added to the confusion and danger we were in. The sea rose rapidly, and some of us were soon waist-deep in water. Wave after wave lashed the room in which we were, the spray striking every corner, and almost blinding us. Flesh and heart did indeed fail, but God was "the strength of our heart, and our portion for ever."

The water at length began to recede, and with this arose a deep sense of heartfelt gratitude to God. I cannot describe the feeling which then overpowered us. The water at last disappeared, but the wind was still howling. The tiles of the house had been displaced, and the rain descended in torrents on our heads. We were all drenched to the skin, and in this state we grouped together in a corner of the room and wished for the day. We shall

never forget the joy with which we hailed the first gleam of morning light. The morning came, but with it much sorrow. Three out of seven dormitories had fallen down, our large school-room was flat on the ground, our kitchen and offices destroyed; and—my heart breaks to write it—thirty and three of the dear children in the bungalow are no more! The water there was full five feet seven inches and a half in depth, and many of the dear children were under that height, and must have

been drowned. With the assistance of our boarders (boys), Mr. Thornton and I dug a grave for twelve bodies. Since then we have discovered some more, and altogether some twenty-three have been interred. What a solemn time! The loss of our furniture, of my valuable library, and Telugu manuscripts, collected during the last twenty years, is nothing by the side of the loss of our dear children. The work of more than seventeen years seems to have come to a close.

The buildings had to be re-erected, and the work to be in a measure recommenced. In the year 1867 Mr. Sharkey—after twenty-four years of missionary labour—was called away. His widow now found the school to be her greatest solace to the end of her own life. Every year some girls were baptized, and ran a consistent Christian course.

At the close of 1871 Mrs. Sharkey undertook a missionary tour which deserves notice. The fact of her making it at all is remarkable. It spread over 350 miles, and part of it lay through a *terra incognita*, as far as missionary explorations had then extended. For some sixty miles of the distance her way had to be cut through a dense jungle, rarely trodden, except, once a year, by pilgrim travellers to a sacred Hindu shrine, but it was necessary to be traversed if the full object of the journey must be attained.

She had often been asked to go and see "her children," as the young women from her school were called, who had married Christian men in the different missionary districts. She had many of these, over whom she had watched as children, settled in and around Raghapuram, and some along the route which was taken thence to Dumagudem, and a few more also at the latter place. She was accompanied by her faithful "Jemima, the Missionary," and "Minnie," and some other of her Christian school-teachers. The Rev. C. Tanner was her only European companion in travel. He writes:—

"We spent that Christmas-day, 1871, at Raghapuram. The school-room was crowded for the service, which we all enjoyed, and after it was over we had that touching visit of old Kama Paulus (a devoted voluntary evangelist, who died soon after this), when he coughed so terribly, and yet looked so bright, and spoke with such holy confidence.

"The women who had not been educated by her had never before had such an opportunity of speaking to a Christian lady, and hearing so much in their own language that no one else could say as she could. She visited their homes, and entered into all that concerned them.

"And so again, at Dumagudem, the Koi women had never seen a lady who could speak to them herself, and, as she showed an interest in them all, it was to be expected that dear Razu [the Rev. I. V. Razu], whose heart has always been so fully drawn out in the work, should be especially delighted at her visit. She tried to get some of the women to come and speak to her in the villages through which we passed, and sometimes she had a good many."

In 1874, Mrs. Sharkey says of herself:—

My health has not been good this year. In the last week of July I had a serious attack of illness, which continued till the middle of September. When I

got better, it left me in a very weak state; in fact, I am not quite strong even now, and want much of my usual energy. I feel, however, that my God

has some work He would have me to do for Him. He has, therefore, raised me up again, and so I shall go on, resting

on Him for strength. I know He will not fail to help me.

The Lord did not fail her. For four years more she continued her labours, and in the midst of them she died.

We cannot do better than give the particulars of her illness and death, as written by Mr. D. Anantam, a Brahmin convert, in a letter to the Rev. T. Y. Darling. Mr. Anantam having married "Minnie"—Mrs. Sharkey's adopted daughter—was looked upon as a beloved son, which will explain some of the expressions he uses. To Mr. Anantam and Minnie Mrs. Sharkey bequeathed her little property. He writes:—

It is just over two months since our mamma was called away (Sept. 21, 1878), after a long and exhausting illness of over a month and a half. She knew and spoke that her end was drawing nigh, and remained on her sick-bed so peacefully and cheerfully that she was a marvel to every one—a monument of what Divine grace could do in God's beloved and honoured servants. The 23rd Psalm was her favourite. She often got me to read to her the seventh and the last two chapters of the Revelation. She spoke so joyfully at the prospect of her going home, that we could not but praise God for His mercy in giving His servant such peace and light in the evening. She remarked, a few days before the end came, to Mr. Hodges, "I think I am going home, but all, all is bright. Everything right. With Jesus at my side to support me, I am quite happy." Speaking to Amelia, she said, "Dear Amy, Venkatakachellum (her husband, who is sub-magistrate of one of the Telugu districts) will perhaps come here after I am gone; but tell him, please, that, though he is engrossed with the world and its concerns, he should remember and show whose he is. Let him serve and glorify his Saviour." The day before she died, she said to those who were near her, and I was among them, "There, there is light!—bright light! Jesus, Jesus!" She so often called "Jesus, Jesus!" Speaking to me of

my dear Minnie, she said, "She is young, take care of her, my poor Minnie! Do not cry, my dear Anantam. Take care of our darling baby (Minnie's child); she is one of Jesus' lambs; take care of her." I remarked in my agony, "Mamma, we shall both miss you very sadly." To this my dear mother said, "Yes, but the Lord will more than make up, you know." Once she gathered all the girls around her bed, and in the midst of their sobs and cries, which I could not possibly stop, she commended them to our Heavenly Father's care, and exhorted them not to place their affections on the things of this earth, but to prepare for heaven. She told them to "rejoice in the Lord," and to serve Him. She reminded them of those of the former pupils of the school who loved Jesus in their lifetime and died in Him, mentioning Jemima and others, at the prospect of seeing whom she rejoiced much. When Mr. Baker asked what message she had to send to the Christian boys of the boarding-school, she gave them the text, "The blood of Jesus Christ cleanseth us from all sin." When Mr. Clayton asked her what she would say to the men and women of the congregation here, she gave them the words, "Cling to Jesus." Thus she scattered words of comfort and admonition to those around her while she was ill, and slept peacefully and with joyous triumph in the arms of her Redeemer.

Mrs. Sharkey was buried in the churchyard at Masulipatam, beside the graves of her husband and Robert Noble. The hymn, "Jerusalem! my happy home," was sung at the grave, but the voices of those who sang were almost drowned by the sobs of the school-girls. The whole funeral party then assembled in the church, when an address was delivered on the appropriate words, "Well done, good and faithful servant."

RECORDS OF THE MISSIONS.

YORUBA MISSION.



INCE our last general review of the Yoruba Mission, two years ago, several reports from it, and references to it, have found place in our pages. An interesting report of a tour of inspection in the interior of the Yoruba Country, by the Rev. James Johnson, appeared in the *C.M. Intelligencer* for February, March, and April, 1878, and a thoughtful review of the past history and present position of Abeokuta, by Mr. Johnson also, appeared in our numbers for September, October, and November of the same year; also there were general references to the Mission in January and July, 1878, and January, March, April, July, and August of the present year.

Before proceeding to notice the various stations, we shall give the Statistics of the whole Mission for the year 1877. The totals only of the figures for 1878 have been sent; but these we also append.

STATISTICS OF THE YORUBA MISSION FOR 1877 AND 1878.

STATIONS, 1877.	Clergy.		Lay Agents.		Total No. of Christians.	Communicants.	Baptisms during the year.			No. of Schools.	No. of Scholars.
	European.	Native.	European.	Native.			Adults.	Children.	Total.		
Coast District :											
Faji.....	1	1	...	...	754	219	15	18	33	2	271
Breadfruit.....	...	2	...	1	800	409	17	54	71	2	226
Aroloya.....	...	1	...	...	182	80	22	6	28	1	88
Ebute Ero.....	...	1	...	...	164	76	11	11	22	1	147
Ido Island.....	1	39	12	...	1	1	1	24
Ebute Meta.....	1	...	...	2	500	220	38	15	53	1	76
Badagry.....	...	1	...	...	116	28	7	3	10	1	36
Iworo.....	1	13	4	2	...	2	1	4
Ota.....	...	1	...	2	78	40	2	4	6	1	16
Igbessa.....	1	16	4	...	...	...	...	...
Leke.....	3	130	8	15	2	17	1	55
Palma.....	1	65	11	1	1	2	1	30
Itebu.....	1	25	...	...	1	1	1	8
Interior District :											
Ake.....	...	2	...	3	1206	294	31	40	71	2	216
Ikija.....	1	233	63	3	3	6	1	25
Igbore.....	...	1	...	1	486	142	...	14	14	1	25
Kemta.....	1	92	34	...	...	...	1	18
Oshielle.....	...	1	...	1	160	73	...	5	5	1	36
Shunren.....	78	34	...	3	3	1	24
Ofada.....	1	115	44	4	4	8	1	17
Ofajupupa.....	58	19	...	2	2	1	2
Ode Ondo.....	...	1	...	3	37	9	1	1	2	1	13
Kudeti.....	...	1	...	...	139	61	9	4	13	1	40
Arema.....	1	197	81	13	6	19	1	24
Oke Ogunpa.....	1	94	38	7	4	11	...	...
Oyo.....	1	34	16	3	3	6	...	...
Isehin.....	1	34	5	1	2	3	1	5
Total.....	2	13	...	28	5845	2024	202	207	409	27	1426
1878.											
Coast District.....	3	7	1	34	3051	1200	120	160	280	17	1162
Interior District.....	...	5	...	29	2910	910	89	106	195	13	405
Total.....	3	12	1	63	5994	2110	209	266	475	30	1567

The past year and a half has been a time of unusual anxiety to both Natives and Europeans. In 1878 small-pox, especially in and around Lagos, caused great mortality among the Natives; and, later on, fever of an exceptionally fatal nature prevailed, to which nearly 25 per cent. of the Europeans in the country fell victims. During the whole time, the Egbas and Ibadans have been at war, and this has produced a state of general alarm and insecurity. The cost of food has been, in the interior, 600 per cent. more than in pacific times; and the whole country has more or less suffered.

Notwithstanding these tribal conflicts and the wide-spread sickness, it is a cause for gratitude that the Society's mission-stations have been unmolested, and its missionaries, both European and Native, able to continue in their labours; and, although no marked progress in the Mission can be reported, there has been no appreciable retrogression.

Lagos.

The Society's missionaries now at Lagos are the Rev. J. A. Maser, who continues to discharge the duties of the Secretariat; and the Rev. C. H. V. Gollmer, son of the veteran of that name, who has assumed the Principalship of the Training Institution. Mr. and Mrs. Field, who have had charge of the Female Institution since the departure of the Rev. A. and Mrs. Mann in 1877, have been obliged, by the repeated failure of Mrs. Field's health, to come home; but Mr. and Mrs. Mann, with Miss Boyd as assistant, are now on their way out again. The staff had been augmented by the appointment to Lagos of the Rev. C. B. S. Gillings, but, to his own deep regret, severe illness compelled his return to England after only a few months' residence in Lagos. The Rev. J. B. Wood, however, is just returning to the Mission, and will take over Breadfruit Church from Archdeacon Henry Johnson, who has been hitherto kept by the necessities of Lagos from joining the Niger Mission.

Of the TRAINING INSTITUTION and the GRAMMAR SCHOOL we have no recent report. Archdeacon Johnson has just been relieved of the latter important charge (which fell upon him, in addition to Breadfruit Church, on the death of the Rev. T. B. Macaulay) by the appointment of Mr. Isaac Oluwole, B.A., to the Principalship.

The FEMALE INSTITUTION has suffered, during the absence of Mr. and Mrs. Mann, by the illness of Mrs. Field, and the boarding part of it had to be discontinued.

Lagos is divided into four districts for church purposes, viz., Faji, Breadfruit, Aroloya, and Ebuto Ero. The two latter are now organized as Native pastorates on the Sierra Leone plan, and Breadfruit will receive the same advantage when a suitable Native clergyman for it has been found.

It will be remembered that the great fire which broke out in Lagos in January, 1877, besides devastating a large portion of the town, completely destroyed the BREADFRUIT church (see *C.M. Intell.*, April, 1877, p. 245). This church is being rebuilt in a more substantial form, and the congregation, the most numerous in Lagos (about 800), have contributed most liberally, under the lead of Archdeacon Johnson. No report has been received from him this year.

In FAJI there are two churches—Christ Church for the English-speaking congregation (mixed English and African), and St. Peter's for the Yoruba-speaking people. The former is worked by the missionaries; the latter by a Native clergyman, the Rev. T. B. Wright. The number of Native Christians is 456. Last year their contributions for religious purposes exceeded 1117.

The congregation at EBUTE ERO remains under the spiritual care of the Rev. W. Morgan. This church also was destroyed in the fire of January, 1877. Since that time a substantial brick-built church and parsonage (the laying of the foundation stones of which was referred to in the *C.M. Intell.* for February, 1878, p. 127) have been built at a cost of nearly 1500*l.*, a great part of this sum having been subscribed in the colony. Mr. Morgan reports 181 Native Christians, 71 of this number being communicants. During the year 1878 he was privileged to baptize 16 adults, one of them being a son of the ex-king of Lagos (see *C.M. Gleaner*, March, 1879).

The congregation at AROLOYA is formed partly of refugees who escaped from Abeokuta on the occasion of the outbreak there in 1867. The Native pastor is the Rev. N. Johnson, a brother of Archdeacon Johnson's. He reports, for the year 1878, 275 Native Christians and 87 communicants. He speaks of the "painfully few baptisms of adults during the year," and this he attributes to the state of war in the interior, as many of the most promising inquirers have left for other quarters, where they find it much easier to support themselves. On the whole, the spiritual health of the settled congregation continues to improve. "Backsliders are being reclaimed, and more earnestness in spiritual matters manifested." Mr. N. Johnson gives the following interesting account of the death of a member of his congregation:—

An aged woman in the congregation has recently joined the Church triumphant, after a painfully protracted illness, which prostrated her for above twelve months.

But while the earthly tabernacle was thus giving way, it was very consoling to find that the inward man was being renewed day by day. Besides the evidences of faith displayed on her death-bed, wrung out of her by the nature of her sufferings, I had abundant opportunity to put her to the test to see and know whether or not she was making preparations for her change, and I am happy to observe that her answers to my questions were very encouraging, and left no room to doubt whether or not she had been with Jesus. Mohammedan and heathen friends, who were acquainted with some of the facts of her last few days on earth, bore testimony to this in conversation among themselves, after she had gone to her final rest. Her simple but strong faith in a dying Saviour, her entire confidence in Him,

and her enduring patience under most excruciating pains, and entire resignation to the will of God, were marked features during the closing scenes of her troublesome life; these wrought so powerfully on her only surviving son—a heathen of no direct object of adoration, and yet a stern resister of the truth for many years—that he, immediately after her death, resolved to embrace that religion that has given such admirable support and comfort to his mother in the hours of death. His wife, who had almost been persuaded, joins him without any hesitation, both having resolved to tread at the wake of the aged woman.

This sudden change in her son I cannot but regard as an answer to her fervent and repeated prayers for the conversion of her son; for long before, but especially towards the close of her life, the conversion of her son—her only surviving son out of thirteen children—was the most prominent topic of discussion whenever we both met.

Ebute Meta.

Ebute Meta, on the mainland opposite Lagos, was regarded until lately as an outpost of the Lagos Mission, but is now reckoned as a separate station, as it fully deserves to be. The Christian Africans here and in some neighbouring villages continue to have the advantage of the ministrations of the Rev. V. Faulkner. Altogether he has between 500 and 600 dependent upon him for spiritual teaching. Of this number 228 are regular communicants. He was permitted to baptize 22 adults and 37 children in 1878. The con-

gregation last year contributed over 127*l.* to the church fund, which leads Mr. Faulkner to express the hope that Ebute Metta Church will ere long become self-supporting. The general character of Mr. Faulkner's operations will be gathered from the following extracts :—

From Report of Rev. V. Faulkner.

In reviewing the past year, I have again much reason to be thankful to the God of all blessings for the favour with which He has been pleased to bless His work in this part of the vineyard.

As regards Ebute Metta itself, the statistics show a steady increase as compared with last year. Accessions continue to be made from among the heathen, twenty-seven having joined us during the year, whilst twenty-two of the former class of candidates have been baptized. The increase in the number of communicants (eight) is very small; but this is owing to Church discipline, which has suspended some from the communion.

The week-day classes for communicants and candidates have been on the whole well-attended, though they might have been better. Still, I feel some allowance must be made for the people, on the ground of their chief occupation being in the farms, a distance of fully nine miles. But I cannot say I am equally pleased with the attendance at Sunday-school, Sunday services, and the Holy Communion; for though the numbers on the books show a yearly increase, the attendance at these services does not increase in like proportion. Consequently, I have often to remind them of their duty in this respect. There are two services held each Sunday in the farm; but when I add the attendance at these services to the number of those who attend here, it does not come up to what it ought to do: I fear too many lounge in their farms instead of attending the services provided for them.

The number of children in the day-school does not increase as I should wish to see it. Still, here I have to make allowance for those families which spend most of their time in farm. Some of the older children are a help to them in their work, and there being no one at home to take charge of the younger ones, they cannot afford, or do not feel confidence in placing them out to board with those whose occupa-

tion allows of their remaining in Ebute Metta. I therefore feel the time has come for boarding a schoolmaster in the farms. In fact, the Onigbongbo farms will one day, of necessity, become a separate station, having its own church and school, as is the case with Suren. Then the combined statistics will show a more pleasing aspect of affairs.

The Sunday services in some of the other farm villages within the vicinity of Ebute Metta have been regularly kept up by means of voluntary agency, and so encouraging has been this part of the work that two of these places have been formed into C.M.S. stations, and provided with resident agents; and soon I shall recommend that a third (Muroko) be taken on the Society's list.

Services in the out-stations within the vicinity of Ebute Metta, comprising Onigbongbo, Okuta, Agege, Iwaya, Muroko, Apapa, and Oja. Average attendance, quarter ending December, 1877, 150; 1878, March, 157; June, 136; September, 170; December, 182; March, 1879 (to date), 210.

During the year ending September, 1878, I made two journeys within my more distant itinerancy. In the beginning of the year (1878) I was out for thirty-two days (from February 14th to March 22nd), and, secondly, for thirteen days (from July 25th to August 7th). This last was more a visit to the out-stations in that district than a regular preaching tour; and in connexion with which there is but one principal change to record, viz. the necessity for removing the catechist, Mr. E. Buko, from Iworo, and the taking up of Ajido on the list of the Society's stations combined, as regards the working of it, with Iworo. I mentioned the case of Iworo in the Lagos Finance Committee, and the meeting thought with me that the few years' trial does not warrant a resident agent being kept there. Ajido, which has been taken up in connexion with it, seems, so far, to offer more encouragement. One of the communicants of the Badagry congregation has been engaged to devote three days

(Saturday to Monday) in each week to those two places. So far he has found it most practicable to hold the Sunday services at Ajido, in a shed which the people have put up for that purpose, and for the few Christians of Iworo to join them there for service—the dis-

tance not being more than one mile. I may here repeat that, so long as the Society has not a station at Porto Novo, the western itinerancy, especially to the west of the River Yewa, will be continued under great disadvantages.

Badagry.

There are 106 Native Christians at this station, of whom 27 are communicants. Of these the Rev. Daniel Coker has the pastoral care. There are many obstacles in the way of the missionary here. The preaching of the Word is met by determined resistance and opposition, and altogether the soil in which the seed is sown is of the most stubborn nature. While lamenting that he has been able to baptize only one adult during the year, Mr. Coker is able to speak of the liberality of his congregation in giving. Some manifest their zeal by visiting, after Divine service, those who could not be present, and imparting to them what had been said from the pulpit. Another of the difficulties to be encountered is the great stagnation of trade and the consequent diminution in the population.

Otta.

Here, too, the Native missionary, the Rev. James White, has to lament the obduracy and pertinacious indifference of those among whom he has laboured for nearly a quarter of a century. Some encouragement, however, has been gained by the peaceful deaths of converts. One case was mentioned in our number for last April; another is as follows:—

Among the losses we have sustained by death is Esther Ogotolu, the daughter of one of the chiefs of Itele. During her illness she was observed by her husband to be frequent and earnest in prayer, confessing her sins, and asking God for forgiveness through the Saviour. I visited her for the last time the night before her departure. After she had bidden farewell to her husband and all present, I asked whether we should pray

with her, "Oh, yes!" she said. After praying, we asked whether she wanted anything. "Nothing but the white robe," she replied. About 4 a.m. next day she called her husband, and in an exulting tone of voice exclaimed, "Our Father has brought me the white robe; come, put it on me." These were her last words, and she expired shortly after.

Ileke.

This is well known as the station formed by the Rev. David Hinderer not long before he finally left Africa. It is also the scene of the "finished course of four months" of Mr. J. B. Read, of whose brief labours some account was given in the *Gleaner* for Sept., 1878, page 104. The work is being carried on, in the absence of a European missionary or an ordained Native, by a Native catechist. The congregation numbers about 130, besides some 90 more at the out-stations of Palma and Itebu.

Ode Ondo.

This is the capital of the Ondo Country, and the Society's most eastern station in the Yoruba Mission. Its formation also was one of the last acts of

Mr. Hinderer prior to his leaving Africa. It was his own wish that this "child of his old age, this little one," might become in due season "a fruitful bough by a well, whose branches run over the wall." Though the progress of the work has not been rapid, indications are not wanting that the zealous labours of the Native clergyman, the Rev. C. Phillips, and the Native catechist, Mr. C. N. Young, are influencing the people for good.

Great privations have been suffered by the Society's agents here and at Itebu, a small station between Leke and Ode Ondo, owing to their inability to obtain supplies in consequence of the war between the Abeokutans and the Ibadans. To such straits were they reduced that the *Henry Venn*, which had come to Lagos from the Niger, had to be laden with supplies and despatched under the charge of the Rev. J. A. Maser and Mr. J. H. Ashcroft to their relief. The trip was attended with some danger, as the Natives were in ambush all along the coast, but the voyage was accomplished in safety.

In September, 1878, an African named Fabi, employed as a carrier of letters between the various mission-stations, was taken prisoner by the people of Makun, on the eastern lagoon. The *Henry Venn*, when carrying supplies to the agents, was also able to effect the liberation of this man. Mr. Phillips gives the following account of the matter:—

Letter of Rev. C. Phillips.

Lagos, March 6th, 1879.

I am induced to write this letter to you by a grateful sense of the kindness of the Church Missionary Society in sending up the *Henry Venn* last December to relieve us, their agents in the Ondo country, from the great anxiety which we had, in consequence of the recent disturbances by the tribes through whose territory we have communications with Lagos.

It would not be out of place here to give you a short account of the circumstances. Our mail man was making his quarterly trip to Lagos last September. When he came to the lagoon, he was obliged to take passage in a canoe belonging to a trader who was a Yoruba man, but whom he had long known as a resident at Lagos. They had to pass Makun, which is an Ijebu town on the banks of the lagoon. Intelligence had reached the Makun people that the Yoruba man gave himself out as an Ibadan messenger, and, because their king was at war with Ibadan, they determined to seize all who were in the canoe, and to plunder their goods. It was on the night of the 10th when the canoe was passing near Makun. The people of Makun had waylaid them, and they seized all who were in the canoe, not excepting our mail man and the two Ondo young men who accompanied him. The news of their capture reached me at Ode Ondo on the 21st of Septem-

ber. Fearing that it might not have reached Lagos, I hastened to Itebu as quickly as I could, and tried to communicate with Mr. Maser. At Itebu I found that things were bad enough.

The Scripture-reader at that place had failed to prevail on Mannna, the chief, to send a letter to Leke for him. Neither was I more successful with the treacherous chief. The excuses he made for declining to forward my letters were—1st, that he would be suspected by the other Mahin chiefs as playing the part of a traitor to his country, and, 2nd, that the Ijebus would think he was inviting the English governor to destroy their town. All my arguments and importunities were met with this cool reply, "that he had nothing to lose in the matter." He expressed himself by this parable: "If the dog kill the tiger, there will be flesh to eat, and if the tiger kill the dog, there would still be flesh to eat." I found out afterwards he had a secret understanding with the Makun people.

But God mercifully provided a friend for us in a man who was his slave, and who took pity on me, and undertook to forward my letters to Leke on the 27th of September. The news of our mail man's capture reached Mr. Maser only a few days before my letter came into his hands, but my letter put it beyond doubt. I waited at Itebu for Mr. Maser's reply, which did not reach my

hands until the 12th of October. It was an interval of the most anxious suspense for me. My anxiety was increased by the news that the two Ondo young men were sold into hopeless slavery by the Makun people, that the Yoruba man died from the wounds he received, and that all the other captives were disposed of except our mail man, who was kept in chains, and also by the hostile demonstrations, and the threatening attitude of the people around Itebu. Meetings were held with no other purpose than to consider how they might fall upon all the strangers who were then shut in their country. My feelings then I cannot describe. It was dangerous for me to return to Ode Ondo to join my family, because of the Makun and Ikale people. It was also dangerous to proceed to Leke, for the Makun people were watching night and day on the lagoon for Lagos canoes to plunder. The silence of the English Government, after two most painful outrages had been committed on the lagoon, made them think that they could do any violence with impunity. It was a great relief when I received Mr. Maser's first letter on the 12th of October, in which he informed me that the governor was sending to the Ijebu king to beg for the release of our mail man. I still waited to hear once more, and on the 22nd I received another letter, in which Mr. Maser said that the Ijebu king refused to give up the captives, and that the governor said that he could not do more. But as soon as the *Henry Venn* will have returned from the upper parts of the Niger to the coast, he hoped, by her assistance, to send supplies to Itebu for us.

The next day I returned empty-handed to Ode Ondo. As we only had supplies which would last us till the end of September, and as we could not use cash, we suffered much privations. Before I reached there, Mrs. Phillips had begun to sell off what she could do without to raise cowries—I mean to say what she could spare—and so did all the other agents. When Mrs. Phillips had exhausted all she had, she began to convert one of her dresses into country caps, that she might sell them for cowries. Our Ondo friends kept aloof from us. The treatment which we experienced from those who professed great friendship to us discouraged us from applying to the authorities for assistance. In this emergency I asked Mr. Young, the catechist, to come to Itebu on the 4th of December, thinking that the promised supplies might have been brought there.

It was at this extremity that Messrs. Maser and Ashcroft came up in the *Henry Venn* to Makun. They released our poor mail man from his captivity, and brought supplies for us to Itebu. Had the *Henry Venn* not come up at that time, it is difficult for me to say what would have become of us and of our families at Ode Ondo, and of the work. The people just began to think that no one cared for us, and to feel that they could ill-treat us as they like. Mr. Young was ill-treated by some Ikale chiefs before he could reach Itebu; but the coming of the *Henry Venn* had that effect all over the country, that any of our people can now travel more safely. I know that every one of the agents will agree with me in thanking the Parent Committee for their great kindness to us.

We are glad to say that the Governor of Lagos lately went up the lagoon in a gunboat, and expostulated in a firm but friendly spirit with the hostile chiefs. The best results are anticipated from this timely interposition.

Abeokuta.

The Rev. James Johnson, who, it will be remembered, was appointed to Abeokuta in the early part of the year 1877, begins his annual review of the Mission for 1878 with a reference to the war between the Egbas and Ibadans, and the disastrous consequences attendant upon it. He writes:—

The *status belli* alluded to in my Report last year as existing between Abeokuta and Ibadan continues.

We had expected that it would have

long before this advanced to the importance of regular pitched battles and active fightings this way, which, in the absence of peace interference from any

third party, might have expedited its termination, but neither party seems willing or courageous enough to encamp against its enemy. They content themselves up to now with desultory kidnapping expeditions, whose force lies in their good luck and ability to surprise their enemies, and with mutual blockades which spin out the concern and the suspense, unrest and anxiety, into which the whole country has been unfortunately thrown. Ibadans have come out more frequently, and in larger numbers generally, on these expeditions, and have been very successful. There have, however, been a few encounters between large bands of Egbas and Ibadans, which have generally resulted in the advantage of the former; but these Egba successes are due chiefly to the Christian portion of the Egba male community, who are all expected to carry arms in defence of their homes and hearths, their wives, and their children, although they had preferred and spoken for an amicable adjustment of difference. Both heathens and Mohammedans must confess this, and this is both because they are much better armed generally, and because they have and show more decided courage and resolution, and a greater fighting capacity. Heathens now scarcely like to move without them, though they go hunting after their enemies, and to arrest their march, loaded with charms, upon which much money has been spent, their Ifas and other Orishas, the lying vanities upon which they profess to place their confidence. This Christian superiority of courage does not arise from the fact that all Christians, to a man, are naturally courageous, or that they are all true and earnest believers (for true Christianity often inspires its professor with courage and boldness)—as there are among them those who walk disorderly, and who cannot be elevated with the hope of eternal felicity through Christ, and some employ the services of slaves who are not even Christians—but from the combination of the courage of faith and hope with that of nature in their number, and the united influence of both. Their balogun, or captain, John Okenla, is a man of decided piety, resolution, and courage, in whom they all repose the greatest confidence. He has a strong and clear sense of his duty, and appreciates the

responsibility of his position of balogun. His is not simply natural courage, it is also and particularly that with which faith in Christ's finished work, the witnessing testimony of the Spirit, and a hope of heaven inspire him. When, on December 2nd last, I laid the foundation of a chapel at Ikereku, in the presence of a large number of Christians, and several of the heathen authorities of the township and their dependents, and the balogun addressed them, he congratulated the heathen portion of the assembly upon the immediate prospect of a chapel in their midst, which he considered an unmistakable harbinger of solid prosperity, and referred to himself, in his capacity of war captain, to illustrate the elevating and courage-inspiring power of Christianity.

"Which of you," he said, "which of the baloguns of Abeokuta has been able to show on the battle-field the courage it has been my privilege to show? None, and no one can gainsay this. What has made the difference? Christianity, the religion I now profess, and which I took up in the full manhood of my life. It has given me a hope of heaven. I know where I am going to. This hope you have not. You know not where you are going to. It will be no small gain to you all, every way, if you come always to the house to be built now to be taught this religion, and profess it, all of you." He did not speak this in any boasting or self-glorifying spirit; he is not one to glory in himself or in his performances. The hope and confidence of the country is in him and the men he leads. Heathens are ready to assign them the most difficult position on the battle-field. When, after a successful encounter with Ibadans, particularly by Christians on 30th September, some of Okenla's men were missing, the multitude of heathens in the Egba camp manifested the greatest sympathy with him, and some, unasked, consulted Ifa for them. Their sympathetic joy was equal to their sympathetic grief when the principal ones of the missing men turned up. Christians themselves are aware of their importance in the minds of the heathen.

In the early portion of the year the war raised provision prices very high; they were sometimes four, five, and six hundred per cent. more than they used to be. This obliged some Christians to

retire to farms not on the way of the Ibadans. Others, who have lost cultivable grounds, had to seek others elsewhere, sometimes at considerable distances. I am afraid prices will be just as high this year, if not higher, because, in addition to the continuance of the slow warfare, the latter rains set in late, and ceased early, causing corn and other grain crops to fail considerably. Farming operations suffered from the different summonses the men had to go out and repel Ibadans, and trade con-

tinues under a serious depression. Our own work continues to suffer also. Congregations are sometimes very thin. Complaints of want of money for church purposes increase on all sides; the work of spiritual edification must have been sometimes hindered by removals and long absences. Nevertheless, we have much reason to be thankful to God for what He has, in His mercy and love, enabled us to do, and for what blessings He has bestowed.

While the war has been thus dragged painfully on, the missionaries on their part have endeavoured, writes Mr. Johnson, "to prosecute their own silent warfare with sin and the gods of heathenism, and the work of building up the Church, and we are thankful for whatever impression we may have made upon Satan's ranks, though it may have been small."

During the year there were thirty-three deaths among the registered members of the Abcokuta Church. A good hope is entertained of them. "Some were able to testify that they had not received the grace of God in vain, and that they were filled with the hope of a blessed immortality."

One gratifying feature in Mr. Johnson's letter is his reference to the putting forth by the Church of more life than hitherto into the work of winning heathens for Christ. The unconverted Natives are conscious of this awakening, and do all in their power to nullify the work of the Christians. During a recent itinerancy taken by Mr. Johnson with Mr. S. Doherty, a heathen, having been spoken to about the futility of his idol-worship, turned round in a furious passion and said, "How troublesome these people are! they pest your life at home, and you come to your farm, they follow you; disturbers of people's peace they are!"

The duty of the Native Church to strain every nerve to become self-supporting has not been lost sight of. With wars and rumours of wars fermenting the country, and the consequent uncertainty that surrounds everything, Mr. Johnson has felt it growingly important that a working fund should be raised for the carrying on of the many-sided work in his district. "If," writes Mr. Johnson, "the framework of Church life is to be maintained, every one who regards himself a member, and desires enrolment, and claims Society privileges, should be ready to contribute his own share to maintain organization of the Society. He who, able to do it, neglects, or refuses, or is indifferent, certainly forfeits his claim to membership, even though he may possess the higher qualifications of a godly life." Some difficulties have arisen through his energetic measures for carrying out the Society's wishes in this respect, and the work of drawing on the Church to the fulfilment of its plain duty will yet require patient forbearance.

Our further extracts from the Annual Letter must be deferred till next month.

THE MONTH.



ET once again is the hand of death laid heavily upon the circle of C.M.S. friends and agents. Bishop Russell, the honoured head of the North China Mission, was called to his everlasting rest on Oct. 5th, as we learn by telegram from Shanghai. This is a sore trial indeed for the brethren and the Native Churches in the Chekiang Province especially, which was the chief scene of his unwearied labours. Let us trust that they may be enabled to enter into the spirit of David's words, "When my father and my mother forsake me, then the Lord will take me up."

William Armstrong Russell was born in Ireland in 1821, and educated at Trinity College, Dublin. After a brief residence at the Society's College at Islington, he was ordained in May, 1847, by Bishop Blomfield. On Nov. 10th of that year he sailed for China, together with the Rev. R. H. (afterwards Archdeacon) Cobbold. He laboured at Ningpo until 1861, when failure of health brought him home. He went out again in 1868, but in 1872 revisited England at the invitation of the Committee, and on Dec. 15th of that year was consecrated at Westminster Abbey first Missionary Bishop of North China, together with Bishop Royston of Mauritius and Bishop Horden of Moosonee. He left for China shortly after, and now, after an episcopate of less than seven years, he has died at his post. He had admitted to both deacon's and priest's orders the four Chinese clergy of Ningpo, the Revs. Sing Eng-teh, Wong Yiu-kwong, O Kwong-yiao, and Dzing Ts-sing; had confirmed nearly 300 Chinese Christians; had dedicated several Mission churches; and was fostering in every way the development of the Native Church. His last Annual-Report was printed in the *Intelligencer* of April.

ADMIRAL PREVOST arrived at Metlakahtla on July 14th. He received, as might be expected, a most hearty welcome, the people singing the doxology as he landed. "Great improvements," he writes, "have taken place in the village. Two-storied houses are going up: thirty-five in hand." He spent five weeks there, and visited two of the summer fishing-stations "on the Sunday unexpectedly." "It would have rejoiced your heart," he says, "to have seen, as I did, how honourably the day was kept, not doing their own ways, nor finding their own pleasure, but delighting themselves in the Lord, and keeping the day holy." On Aug. 20th he and Mr. Duncan left for Victoria (Vancouver's Island), where they proposed waiting for Bishop Ridley.

The Admiral had not seen the other missionaries on the coast, except Mr. Collison; but he writes warmly of what he had heard of the zeal and devotedness of Mr. Hall at Fort Rupert, and of Mr. Sneath in Queen Charlotte's Island. After discussing future plans for the working of the Mission, he concludes "with many prayers that both in the Old and the New World we may be led by God's Holy Spirit to do that which is pleasing in His sight."

LAST month we recorded the hopeful state of affairs at Bonny. Encouraging progress is now reported from Brass. Twenty-seven persons were baptized by the Native missionary, the Rev. T. Johnson, on June 22nd, and

on the following Sunday eighty-three persons received the Lord's Supper. One of the newly-baptized is a daughter of the chief heathen priest, who had herself been an active persecutor, and now cheerfully endures the persecution of her father and sisters. We are sorry to hear that King Ockiya is very ill, and not likely to recover. He gave up his idols to Bishop Crowther three years ago, and attended the church services, but has never been baptized. Now, however, he is asking for baptism. So, too, is a leading chief named Cameroon, who, as a proof of his sincerity, has put away all his wives but one. "When one thinks," writes Mr. T. Johnson, "how Satan had bound these people, and how strongly they are attached to polygamy, one cannot but exclaim, What hath God wrought!"

ARCHDEACON KIRKBY arrived in England on Oct. 5th, by the Hudson's Bay Company's annual ship from York Factory.

THE Rev. Dr. E. F. Hoernle, appointed to Persia as a Medical Missionary, left England on Oct. 8th. He received priest's orders from the Archbishop of Canterbury at the September ordination.

MR. G. G. M. NICOL, son of the Rev. G. Nicol of the Gambia, and grandson of Bishop Crowther, who offered himself to the C.M.S. after taking his degree at Cambridge, and was to have been ordained on Trinity Sunday, was taken seriously ill just before that time, and has been lying on a sick bed ever since. Through the mercy of God he is now sufficiently recovered to be sent back to Africa, where, in his native climate, he may be able to labour as a missionary. He sailed on October 18th, in company with the Rev. A. and Mrs. Mann, who are returning to Lagos.

THE *Henry Venn* steamer left Lokoja, at the confluence of the two branches of the Niger, on July 8th, to ascend the Binue branch. This is a very important move, as no vessel has been up any considerable distance since Dr. Baikie and Samuel Crowther ascended in 1854. The steamer took the Society's two English agents, Mr. Ashcroft and Mr. Kirk, but not the Bishop, who, to his great disappointment, was detained at Lagos by the illness of Mrs. Crowther.

THE Rev. E. J. Peck writes from Little Whale River, on March 27th, in hopeful terms respecting his work among the Esquimaux. He was proposing shortly to baptize four converts.

IN the Selections from the Minutes of Committee printed in the *Intelligencer* of January last, it was mentioned that the possibility of establishing a Sanatorium for Missionaries labouring on the West Coast of Africa, on the Cameroon Mountains, which rise to a height of more than 13,000 feet, just in the angle of the Gulf of Guinea, opposite Fernando Po, was being considered, and that Mr. Kirk, a lay agent appointed to the Niger Mission, was instructed to visit the place and report upon it. In February both Mr. Ashcroft and Mr. Kirk proceeded thither in the *Henry Venn*, and ascended the mountain to the highest peak. Their report is decidedly favourable to the suitability of a particular spot, some 7500 feet high, called Mann's Spring; but to establish a

residence there, and to cut a road to it, would involve considerable outlay, so that we fear it is not within the Society's means at present.

LETTERS from the Saskatchewan continue to show the activity of our small but vigorously-worked Mission there. Bishop McLean reached his headquarters at Prince Albert's Settlement from England on July 4th; and on the 17th the first meeting of the new C.M.S. Finance Committee for that section of the N.W. America Mission was held, the Revs. J. A. Mackay and J. Hines, and Mr. T. Clarke, being also present. On the 20th, in St. Mary's Church, the Bishop admitted Mr. Clarke to deacon's orders, Mr. Mackay preaching the sermon; and on the 25th another missionary, Mr. Chas. Quinney, who has been engaged in the country, was also ordained. Mr Mackay is to live at Prince Albert's Settlement, and act as Cree tutor in the new Diocesan Training Institution, ministering also to the Indians in the neighbourhood. Battleford will be under Mr. Clarke's charge, his headquarters being at Mikisiwachu, a few miles off. Mr. Quinney is to open a new station at Fort Pitt, further up the river; and the old Native clergyman, the Rev. James Settee, who desires to labour in the Saskatchewan district, is appointed to Frog Lake, thirty miles from Fort Pitt. Stanley remains in charge of the Rev. S. Trivett. The Roman Catholic Mission on the Saskatchewan is a very strong one; and Bishop McLean is most anxious not to be forestalled by it in his efforts to reach the Indian population. Little has as yet been done for the Blackfeet, who present an inviting field for the Gospel.

THE Rev. J. Vaughan sends the following account of a disastrous flood in Krishnagar. The Committee, on receiving the letter, instantly remitted 200*l.* to Calcutta by telegraph, from the balance of the India Famine Fund.

Krishnagar,
Sept. 10th, 1879.

The up-country rains caused the two rivers which run through our Mission district to rise to a perilous height. Every effort was made to avert the dreaded catastrophe, but all in vain. A fortnight this day the rain came. That morning, not knowing what had happened, I started on horseback for Solo. I very soon met the people, driving their flocks before the advancing flood. They warned me that I should never reach Solo, and truly it was an arduous and somewhat hazardous undertaking. At places the water rose almost to my horse's nose, and the rush was so great that I quite expected to be washed away.

It was some days before I could get a boat. I then went around the villages to see how our poor brethren fared. The scenes were very saddening. At one village, where we have some 300 Christians, the wrecks of demolished houses appeared on every hand; the

chapel also and catechist's house had gone.

Elsewhere, numbers of our Christians' houses have sunk into the flood, and other chapels have disappeared. Almost the whole district now lies several feet under water.

There is something peculiarly distressing about this calamity. It could not have come at a worse time. For nearly three months back our poor Christians have been living from hand to mouth. The price of rice had been so high that about half the population have with difficulty procured one meal a day.

But the people bore this with meekness and patience, for they had before their eyes a crop of rice such as they had not beheld for several years. I myself never saw such a bountiful crop; the fields on every hand were one scene of waving glory. So the people cheered themselves with the thought that in a few days all their troubles would be over, their garners would be full to

overflowing, and peace and plenty would reign in their dwellings. God has, in His mysterious providence, ordered otherwise; that glorious crop was to perish, and perish it did in one day.

I can't tell you the workings of my mind when I sailed for twenty-two miles over a waste of waters where a few days before the valleys might be said to stand so thick with corn that they laughed and sang. When I thought of the intense suffering and possible starvation which await the hapless thousands crouching in the half-ruined villages around, I must confess that more than once the query would rise to my lips, "O God! why hast Thou dealt with us thus?" And I must also confess that I learnt something from the quiet, resigned spirit which the poor sufferers themselves evinced. In no single instance did I hear a word of repining from the lips of our Christians. There they sat, sadly gazing upon the surrounding ruins; but none of them charged God foolishly. They said, "It is very strange; we can't understand it, but it is God's will. What more can we say?"

Of course, all field-work has come to a dead stand. To add to the misery,

there is hardly any of the last year's rice left in the granaries; so that, had the people work and money, they could hardly get food. Rice in one way or other must be sent into the district. When the water settles, I quite hope Government will set on foot Relief Works. But the question is, how to keep the people alive for the next two or three months.

D.V., I set forth on another tour the day after to-morrow. It will be a most trying time. Welland has advanced me Rs. 200, and a few friends have added something to this; but, with hundreds of famishing people, this will go a very little way.

If friends at home would, *as quickly as possible*, send us a little help, I should be most thankful. I think I may say that I am sufficiently impressed with the evil of helping people needlessly to make me very careful in the distribution of relief; but, as the case stands, the only alternative to speedy relief seems to be *starvation*.

I cling to the hope that this visitation may, in God's good hand, prove to be a real blessing to this tried and trying Mission.

THE Rev. A. H. Lash gives an interesting account of the lectures given, some of them by non-Christian Hindu gentlemen, in the new Osborne Memorial School at Palamcotta, the opening of which was mentioned in our March number:—

We have had a number of interesting lectures which have been well attended. Bishop Caldwell was kind enough to lecture for us on two occasions. His subjects were entitled, "My Pilgrimage to Benares" and "The Great Cities of North India." The Revs. H. Schaffter and T. Kember also delivered lectures, and several Native friends. Besides delivering several lectures, I gave a sketch of the life of John Bunyan, and a lecture on his *Pilgrim's Progress* illustrated by magic lantern views, and accompanied by a service of sacred song. By request this entertainment was twice repeated. Our audiences ranged from 80 to 160. In addition to the Mouday evening lectures, which were devoted almost entirely to secular subjects, we held meetings on Saturdays for the consideration of religious topics. On these evenings addresses

were given and discussion invited. Latterly our most highly educated non-Christian friends have taken a leading part in these meetings, and our evenings have been, I trust, profitably employed.

We have had a series of very interesting addresses by educated Hindus, several of them graduates of the Madras University, and all displaying a remarkable knowledge of English. One of these lecturers, a Brahmin, chose for his subject "Natural Theology," and discoursed eloquently of the evidences of the existence of God, and also of His glorious attributes to be found in His works. Among other things he said, "It is written in the Bible, 'The fool hath said in his heart, 'There is no God.' It does not say the fool *thought* in his heart there is no God. He may have tried to persuade himself of the non-existence of

a God by saying it, but no one can really think there is no God." Speaking of the difficulties which attend the search after Truth, he exclaimed, "Now we see through a glass darkly, but then face to face." In his address there were frequent quotations from Scripture, uttered in a reverent spirit, and the tone of the lecture throughout was such as might have been expected rather from a Christian than from one who still clung to the outward forms of Hinduism.

Another young graduate gave a capital address on the "Best means of securing happiness." Among other things, he said that one of the surest ways of securing happiness to ourselves was to do all in our power to promote the happiness of others.

A third chose for his subject, "What has been done, and what remains to be done for India by her educated children." He dwelt with much animation on the blessings and benefits which had come to India through the English rule, and contrasted the state of the country under our rule with its condition under the Mohammedans. He animadverted

severely on the senseless forms and ceremonies of Hindu worship, and spoke of the beauty, solemnity, and benefit of the Christian services. He also spoke of the necessity for reform in the treatment of women—marriage laws, female education, &c.

On all such occasions I occupy the chair, and have an opportunity of addressing the people before they separate.

A portion of the building is used as a reading-room, in which there are a few books, and a regular supply of newspapers.

Several of the young men, who take a prominent part in the meetings and lectures, are masters in the several higher-class schools in Palamcotta and Tinnevely, and by influencing them we hope to influence their numerous pupils.

We have endeavoured to exercise a more direct influence, when opportunity offered, by inviting young men who were anxious about their souls to meet us privately for reading of God's Word, instruction, and prayer. Several young men have thus attended, but we have had many disappointments.

THE Rev. H. K. Binns has sent two encouraging letters from Kisulutini:—

April 23, 1879.

I am glad to be able to say that the Mission is prospering in every way.

The population is still being increased by the runaway slaves from Giriama and elsewhere, although they do not come now so numerously as formerly. This, no doubt, is accounted for by the increased vigilance of their masters, shown either in selling their slaves or in keeping stricter watch over them. The people coming from Giriama are much more teachable than those coming from the Suahilis, who generally are professed Mohammedans, and it is not easy for them to see all at once the difference between outward service and the service which God requires. Thus, if a dog touches a Mohammedan's clothes, he must wash them all before he is able to pray again, but they never hesitate about lying or stealing if a dollar or two can be made by it. With Wanika slaves it is different. They generally have very simple ideas, and all their evil practices have been introduced by Mohammedan Suahilis. They are extremely fond of dancing, and

beating the drum, and this we sometimes allow in our village as a treat for them.

For these runaways we have classes during the week. On Sunday morning at eight o'clock we teach them texts of Scripture, and explain different important doctrines to them. This class I always take myself, and on Wednesday there is a morning class about 7 a.m., which Isaac takes, and he is endeavouring to teach them to read. He also examines them on the texts they learn on Sunday.

We have two other classes, one on Monday evening and one on Thursday evening, for those who have come forward desiring to be baptized. Some of these are very hopeful, and I trust have already given their hearts to the Lord. I have two singing classes, one on Wednesday and one on Saturday, for, as so few of them can read, we are obliged to teach them words as well as tunes.

Besides these, every day at morning prayer there is a short exposition of Scripture, sometimes taken by Isaac, and sometimes by myself. These run-

always number about seventy or eighty, and are mostly well-behaved and industrious, very regular at all services. Besides these people there are the men and women brought here by Mr. Price from Nasik, most of whom are quiet and give little trouble. But I am sorry to say I see very little spiritual life amongst them. There is also a small Wanika village attached to the Mission, most of the people from which attend our services regularly, and I hope to be able to baptize one or two of them shortly. I am thankful to say that my health continues tolerably good, and my dear wife also is better now than she has been. She has a mothers' meeting, and also has classes for the little girls three times a week, and takes all the children on Sunday. She finds Polly, Isaac's wife, a great assistance to her, as she cannot yet speak much Kisuahili, but she is learning it. I also find Isaac a great assistance to me in the translational work. We have two hours, from 9 to 11 a.m., every morning. Besides the Prayer Book we translate the Old Testament lessons for each Sunday, which I hope we may have printed along with the Prayer Book, and I employ my spare evenings making Kisuahili hymns, &c. Having the Kisuahili work to do, I am able to do very little at the Kinika language at present, but I hope, when I have the Prayer Book ready for the press, that I shall be able to devote my time entirely to the Kinika.

Rabai, Aug. 7th, 1879.

Our work is prospering in the Lord, our village is still on the increase, and our church is still very crowded on Sundays and at morning prayers. We are hoping to have a Harvest Thanksgiving Service shortly, for which I have written two thanksgiving hymns, one of which goes to the tune, "We plough the fields and scatter." I have written and translated fifty-nine hymns in Kisuahili, which I hope may some day be printed for the Church in East Africa. We have lately been much delighted by a stirring amongst the Wanika on the other side of the river called Kaya Fimboni, where there are about 500 Wanika huts, all built close together. About six weeks ago, two of the elders came to me to complain of the Suahilis who were living in their village, and who troubled them very much by steal-

ing cocoa-nuts, Indian corn, and even children. I reasoned with the old men, and asked them how it was that they never came to me except they were in some trouble, and wanted me to help them out of it; but as to coming to hear the Gospel preached, they never did, and in time of peace and plenty they hardly ever come near our village. They said they expected me to say that, and they had come to ask me to send them a teacher and build a church in their town; for they had learnt that the Suahilis, who sold them charms and tried to teach them, were nothing but thieves and cheats. I promised to pay them a visit the following week, and they went away. I went to their town soon after, and met all the elders; but I soon found out that their chief grievance was Suahili thieves, and that they only wished me to see the Wali of Mombasa and get the Suahilis taken away; but I told them that that was no good, as they had tried it before, and the Suahilis only went away for a short time to come back in greater numbers. I showed them the only real cure was for them to join the Book and become Christians, and that then, if they prayed to God and committed themselves to His protection, they would not have so much to fear from Mohammedans; but now, living in sin and drunkenness as they did, and depending on charms and such things for help, God left them to themselves. They then began to beg me to build a house there, and send a man to teach them, and that they would join the Book. I told them that we would require some proof of their sincerity, as others had promised to do the same in time of trouble; and when the trouble was past, they went back to their old ways; and I asked them, as a proof of their sincerity, to take off their charms, with which most of them were well provided, and give them to me. This was evidently rather more than they expected, and said that, as soon as we built our house, they would give them to me; but I told them I must have them as a proof that they really desired to be taught, and I must have such a proof, or perhaps, after I had built the house and the Suahilis were removed, they would refuse to learn. After some more talking, and a good deal of disagreement among themselves

as to whether the evil spirits would come if they took their charms off, most of the elders took them off and gave them to me, though one or two refused. Isaac told me that he thought they were in earnest, as it is a very rare thing for Wanika to take off their charms for any one. I made the stipulation with them that they were to cut the timber for the house, and then we would send men to build it. To this they all agreed. I have paid them two visits since—once with Mr. Streeter, and this week again, when my dear wife was able to accompany me—and as many of the people there had never seen a white lady before, we created quite an excitement there. We gathered all the children together, and taught them a verse, "The Son of Man is come," &c., in Kinika, and also Mr. Dallas's little prayer, "*Eve Mulungu wanga, nipa rohoyo mtaka tifu kwa tzina ra Yesus Kristosi Bwana wanga. Amen,*" which we had begun to teach them on a former visit, and which one little boy remembered perfectly, repeating every sentence twice. I believe there is a great work to be done there. There cannot be less than 600 or 800 children altogether, and they are so anxious to learn. Though there would be much difficulty in getting many adults to join us, yet the Gospel must be plainly set before them, and we must leave it to the Holy Spirit to apply it to their hearts and consciences by His almighty

power. Of many of the children there is great hope; some of them come all the way over here to be present at school in the afternoon, and at the services on Sunday, and last Sunday we had a nice little Sunday-school of about twenty of them.

But we are very much at a loss for a good man to send there. I believe an earnest, loving man would soon win a great harvest of souls for his Master. Couldn't you send us out such a man? not necessarily ordained, but one with a heart full of self-denying love for little children—one who will not fight shy of dirt or bad smells—though, of course, he must try and get rid of them, and be ready to give himself up to these little children whom the Lord has given us to feed. We could give him an assistant teacher, but one to be trusted by himself I fear we have not. We were sorry to hear that you could not send us out the men who were set apart for East Africa, on account of shortness of funds, but now is the time when they are really wanted.

I am hoping to start for Kadiaro, in the Teita country, shortly, with the object of establishing a Mission in the hills there. I have a man in my employ who formerly lived there, and he speaks very highly of the place. I do not think of going as far as Chagga yet, but only to Teita, and establishing a station there first, when the Chagga people may like to have one also amongst them.

THE Rev. V. Vedhanayagam, of Vageikulam, Tinnevely, has adopted a novel plan of commending Christianity to the educated English-speaking Hindus. He sent to England for a number of copies of the Memoir of Ragland, whose memory is much revered in the district, and has distributed them freely. "They have read them," he writes, "with deep interest. May they be led by the influence of the Holy Spirit to follow Christ as he did!"

A NATIVE Missionary Association has been founded in connexion with the Telugu and Koi Christian congregations at Dumagudem on the Godavery, the remotest station of the Telugu Mission. Each member agrees to pay four annas a year. There are to be four quarterly missionary meetings, and a weekly prayer-meeting.

THE first number of the new Evangelical periodical, the *Churchman*, contains an interesting article on the origin of the Church Missionary Society, by the Rev. Canon Hoare.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, Sept. 8th.—The Rev. Henry Sutton, M.A., Vicar of St. Cleopas, Liverpool, was appointed to the office of Central Secretary, vacant by the death of the Rev. S. Hasell.

Reference having been made to the death of the Rev. Dr. Mullens, the following Resolution was agreed to:—"That the Committee have heard, with deep regret, of the recent removal by death of the Rev. Dr. Mullens, Foreign Secretary of the London Missionary Society, on his journey into Central Africa, and direct the Secretaries to convey to the Directors their sincere sympathy on the heavy trial with which their Society has been visited in the loss of one possessing such long and varied experience, endowed with such abilities, and characterized by such wide and generous sympathies, and by such zeal and undaunted perseverance in the great work of Christian Missions."

Committee of Correspondence, Oct. 7th.—Mr. A. Neve, brother of the Rev. C. A. Neve, lately appointed to the Travancore Mission, was accepted as a Medical Missionary.

Miss A. Boyd was appointed to assist in the Female Institution at Lagos, under the Rev. A. and Mrs. Mann.

A grant of 250*l.* was made from the India Famine Fund to the Rev. H. Stern, to make alterations in the Orphanage Buildings at Goruckpore, rendered necessary by the large influx of orphans, and also to provide materials for the industrial instruction of the orphans.

Dr. J. Murdoch having presented to the Society fifty copies of his book, *The Indian Missionary Manual*, for the use of young Missionaries, the Committee expressed their cordial thanks to Dr. Murdoch for his valuable gift.

The Committee took leave of the Rev. Dr. E. F. Hoernle, proceeding as a Medical Missionary to Ispahan, Persia. The Instructions of the Committee were delivered by the Rev. W. Gray to Dr. Hoernle, who was afterwards addressed by the Chairman, Gen. Sir Wm. Hill, and commended in prayer to the favour and protection of Almighty God by the Rev. F. M. Harke.

Mr. J. Field, having recently returned from Lagos, on account of the ill-health of Mrs. Field, was introduced to the Committee, and conversation held with him on the condition and prospects of the Female Institution, of which he had been in charge for two years.

The Ven. Archdeacon W. W. Kirkby, having returned from York Factory, Hudson's Bay, was introduced to the Committee, and gave interesting information on the progress of the Gospel among the Indians connected with that station, and of the evidences of vital godliness amongst them; stating, further, that he was charged by Bishop Bompas to carry through the press portions of Holy Scripture, the Prayer-book, and Devotional Manual in the Chipewyan language in the Syllabic character.

It was resolved that Mr. N. S. Davis, B.A., Native Tutor at Fourah Bay College, and Mr. Isaac Oluwole, B.A., Principal of the Lagos Grammar School, should be presented to the Bishop of Sierra Leone for ordination.

Reference having been made to a Minute of Committee of Jan. 7th, 1879, on the importance of strengthening the Society's Mission stations on the North-West frontier of India, with a view to future extension of work beyond the frontier, Minutes on the same subject, by the Punjab and Sindh Corresponding Committee, and by Bishop French of Lahore, were read; also letters

from the Rev. J. Welland and the Rev. R. Clark, and memoranda on the same subject by Colonel Urmston and J. D. Tremlett, Esq. It was resolved—(1) That under the considerations referred to in the Minutes and letters now referred to, it seems to this Committee advisable that the Society should aim at establishing, as God may enable, strong Missions at the three great frontier centres of Peshawar, Multan, and probably Sukkur, with a view to being in a position to take advantage of openings beyond the frontier. (2) That with the view of at once carrying into effect that part of Resolution 1, which refers to Multan, the Rev. G. M. Gordon be invited to take charge of the Multan station, and that the Rev. A. R. Macduff be invited to join him. The Mission stations at Dera Ismail Khan and Dera Ghazi Khan should be connected with Multan.

Minutes of the Calcutta Corresponding Committee, and a statement by the Rev. W. R. Blackett, were read respecting the Society's Theological Institution and the Normal Training Institution in Bengal, recommending that the Theological Institution, under the charge of Mr. Blackett, be transferred to Christ Church Parsonage, Calcutta, the Normal Training Institution being continued in Krishnagar. Resolutions were agreed to accordingly.

A letter was read from the Rev. J. Vaughan, dated September 10th, giving details of a terrible flood which had swept over the Krishnagar district, destroying property and crops, and reducing numbers of the Native Christians to starvation, and asking for some help for the sufferers. The Secretaries were directed to telegraph to Calcutta, granting 200*l.* from the India Famine Fund.

NOTES OF THE MONTH.

ORDINATIONS.

At the Archbishop of Canterbury's Ordination, held at Addington Church on Sept. 21, Mr. G. H. Pole, of Corpus Christi College, Cambridge, was admitted to Deacon's Orders, and the Rev. E. F. Hoernle, M.B. (Ed.), to Priest's Orders.—On the 20th July, Mr. T. A. Clarke was admitted to Deacon's Orders by the Bishop of Saskatchewan.

DECEASE OF MISSIONARIES.

China.—The Right Rev. Bishop Russell died on Oct. 5th.

RETURN HOME OF MISSIONARIES.

Yoruba.—Mr. and Mrs. Field left Lagos on Aug. 31, and arrived at Southampton on Sept. 27.

South India.—The Rev. J. and Mrs. Caley left India in August, and arrived in England on Sept. 26.

Ceylon.—The Rev. W. E. Rowlands left Ceylon on July 23, and arrived in England on Aug. 23.

China.—Miss Laurence left Ningpo on June 7, and arrived in England on Aug. 11.

Mauritius.—The Rev. W. B. and Mrs. Chancellor left Mauritius on July 29, and arrived in England on Sept. 5.

North-West America.—The Ven. Archdeacon Kirkby left York Factory on Sept. 1, and arrived in London on Oct. 6.

DEPARTURE OF MISSIONARIES.

West Africa.—Mr. G. G. M. Nicol, Native, left Liverpool on Oct. 18 for Sierra Leone.

Yoruba.—The Rev. A. and Mrs. Mann and Miss Boyd left Liverpool on Oct. 18 for Lagos.

Persia.—The Rev. E. F. Hoernle left England on Oct. 9 for Germany, *en route* for Persia.

Ceylon.—The Rev. H. and Mrs. Newton left London on Sept. 20 for Colombo.

South India.—The Rev. C. A. Neve left London on Sept. 20 for Madras.

China.—The Rev. J. B. and Mrs. Ost left England on Oct. 16 for Shanghai.

North-West America.—The Rev. G. S. and Mrs. Winter left Stromnees on June 27 for York Factory.

North Pacific.—The Right Rev. Bishop of Caledonia left Liverpool in September, for British Columbia *via* New York.

Contribution List.

In the following list of receipts from Sept. 11th to Oct. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Bedfordshire: Woburn.....	27	17	6
Buckinghamshire: Hazlemere.....	8	19	3
Northmarston.....	2	8	8
Winslow.....	11	17	0
Cheshire: Macclesfield.....	106	0	0
Norbury: St. Thomas.....	13	17	9
Furness Vale.....	6	13	0
Over: St. John's.....	2	0	0
Cornwall: Lanhydrock.....	5	1	0
Wendron.....	2	18	6
Cumberland: Keswick: St. John's-in-the-Vale.....	1	16	6
Grange.....	4	0	0
Rothwaite.....	2	1	4
Derbyshire: Ripley.....	3	11	7
Devonshire: Devon and Exeter.....	149	0	0
Dorsetshire: Long Bredy, &c.....	17	15	5
Buckland Newton.....	4	0	0
Buckland Ripers.....	1	5	3
Charmouth.....	8	5	7
West Chickorell.....	1	0	0
Langton Herring.....	3	5	5
Poole.....	24	0	0
Swanage.....	56	14	4
Toller Fratrum.....	4	7	6
Gloucestershire: Cheltenham.....	150	0	0
Meysay Hampton.....	13	13	0
Twiggworth: St. Matthew's.....	1	16	0
Hampshire: Baughurst.....	4	13	6
Sheet: St. Mary's.....	4	3	6
Southampton, &c.....	151	6	0
Stratfield Saye.....	5	0	3
Isle of Wight: Oakfield: St. John's.....	11	17	9
Sandown.....	46	0	0
Wrexall and Newchurch.....	11	3	0
Channel Islands: Guernsey.....	40	0	0
Herefordshire.....	65	0	0
Kent: Chislehurst: Christ Church.....	1	0	0
Eden Bridge.....	10	0	0
Four Elms Iron Church.....	2	13	0
Tovil.....	1	11	6
Lancashire:			
Liverpool and South-West Lancashire.....	200	0	0
Leyland: St. Andrew's.....	8	13	1
St. James'.....	7	3	1
Lincolnshire: Howsham.....	10	3	
Marcham-on-the-Hill and High Townton.....	9	18	6
Moulton Chapel.....	13	6	
Middlesex: Harefield.....	5	14	11
Harrow.....	10	0	0
Hounslow.....	4	3	0
Limehouse: St. Anne's.....	8	0	0
Shepherd's Bush: St. Simon's.....	6	0	0
Great Stanmore.....	112	7	2
Trent.....	43	13	4
Norfolk: Swaffeld.....	4	9	8
Northamptonshire: Aldwinckle & Pilton.....	20	13	5
Marston: St. Lawrence.....	5	0	1
Northumberland:			
North Northumberland.....	14	0	5
Nottinghamshire: Bothamsall.....	2	10	3
Kinoulton.....	5	0	0
Retford.....	30	0	0
Shropshire: Prees.....	6	0	0
Somersetshire: Bath, &c.....	100	0	0
Clevedon.....	69	7	2
Somerton, Kingsdon & Neighbourhood.....	23	9	2
Taunton, &c.....	100	0	0
Weston-super-Mare.....	100	0	0
Staffordshire: Brown Edge.....	19	7	1
Burton-on-Trent.....	65	6	1
Colwich.....	5	16	0
Fazeley.....	14	5	0
Lichfield.....	20	0	0
Walsall.....	51	4	0
Suffolk: Darsham.....	12	0	0
Lowestoft.....	50	0	0
Woodbridge.....	42	11	9
Surrey: Balham and Upper Tooting.....	6	14	9
Bermondsey: Parish Church.....	9	0	6
St. James'.....	16	17	1
Great Bookham.....	4	0	0
Charlwood.....	12	2	11
Dorking.....	80	0	0
Oakwood.....	1	1	0
Moorhouse.....	6	16	4
Rotherhithe: Christ Church.....	13	4	1
Wandsworth.....	10	10	0
Sussex: Clayton and Keymer.....	5	9	8
Eastbourne.....	143	5	5
Stonegate.....	19	13	3
Warwickshire: Bulkington.....	3	16	10
Church Lawford.....	4	5	4
Westmoreland: Ambleside.....	52	12	0
Wiltshire: Bramshaw.....	5	15	5
Calne.....	10	0	0
Great Chalfield.....	15	0	0
Worcestershire: The Lickey.....	12	0	0
Pedmore.....	4	4	0
Worcester: Cathedral.....	20	3	10
Yorkshire: Baildon.....	8	17	6
Hackness, &c.....	15	7	8
Hull.....	1000	0	0
Kirkby Malham.....	2	8	0
Knarsborough.....	60	0	0
Paddock Juvenile Association.....	1	0	2
Tickhill.....	16	0	0
ASSOCIATIONS IN WALES.			
Carnarvonshire: Bangor Cathedral.....	7	1	1
Llanfair-is-gaer Churches.....	4	1	10
Denbighshire: Llanfair-Talbairn.....	3	3	0
Flintshire: Northop.....	8	2	3
Rhyl.....	12	0	0
Glamorganshire: Newton Nottage.....	3	13	5
Pembrokeshire: Fishguard.....	8	0	0
BENEFACCIONS.			
Anonymous, by E. S. N.....	15	0	0
Anonymous.....	10	0	0
"An equivalent for expenses on Summer Excursion".....	27	0	0
B. B., Thankoffering.....	5	0	0
Capel, Miss, Kingston-on-Thames.....	25	0	0
Du Pre, Miss Louisa, Regent's Park.....	20	0	0
Hayes, Rev. T., Bath.....	5	0	0
Hoare, Joseph, Esq.....	200	0	0
Jefferies, Arthur Henry, Bush Hill Ter.....	50	0	0
Laurence, George, Esq.....	20	0	0
M.....	50	0	0
Newton, Misses, Kennington Pk. Rd.....	7	0	0
Procter, re late James, Esq., per J. J.....	18	13	4
Quarterman, Rev. Jno. K., Plumstead.....	10	0	0
Quarterman, Miss.....	10	0	0
"Thankoffering for many mercies received in travelling and otherwise during the last few months".....	50	0	0
Thankoffering from Sheffield, per Rev. W. H. Barlow.....	700	0	0
Upcher, Rev. A. W., Wreningham.....	5	5	0
COLLECTIONS.			
Clerkenwell: Martyrs' Memorial Ch. Sunday-schools, by Rev. B. O. Sharp.....	5	14	11

Gibson, Miss, Loughborough (Missionary Box).....	1	10	0
Hopwood, Miss E. A., Stoke Newington (Missionary Box).....	1	6	0
Theodosius, Miss.....	12	0	
Walthamstow Twig Bible and Missionary Society, by Miss Heward.....	10	16	1

LEGACIES.

Hales, late Miss Mary Jane, of Ancre Hill: Exors., D. E. Powles, Esq., and Rev. R. E. Hales.....	200	0	0
Hebbert, late Miss M., of Tunbridge Wells: Exors., Lient.-Col. W. G. Hebbert, and Henry Hebbert, Esq.....	30	0	0
Hough, late Rev. Geo., of South Crossland: Exors., James Hough, Esq., Surgeon, and George Dyson, Esq.....	100	0	0
Knight, late Thos., Esq., of Lewisham: Exors., O. C. T. Eagleton, Esq., A. Smart, Esq., and J. A. Tapley, Esq.....	80	0	0
Reid, late John, Esq., of Ashley Heath: Exor. and Extri., David Reid, Esq., and Mrs. E. L. R.....	45	0	0
Smith, late Mrs. Mary Ann, of Kingston-upon-Hull: Exor., H. F. Smith, Esq., and Mrs. F. L. Reid.....	10	10	0
Vines, late Mrs. M. M., of Highworth: Exors., Messrs. H. Reynolds, J. Bell, and J. Bull.....	150	0	0

FOREIGN CONTRIBUTIONS.

Australia: Victoria.....	2	3	6
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AFGHAN MISSION FUND.

Ipswich: A Thankoffering to God from O. for merciful restoration of my body to comparative health and strength.....	25	0	0
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DEFICIENCY FUND.

A. C. S.....	2	0	0
A. M., Sale of Rings.....	18	6	
A. M. W.....	1	0	0
Attlee, Rev. Simmonds, Southshore.....	2	2	0
Bolland, Miss J., Collected at Yorktown, Surrey.....	7	13	0
Brown, Mrs. Alfred, Leeds.....	1	0	0
Clay, Mrs., Ambleside.....	10	0	0

CConnell, Rev. A. J. C., Monks Eleigh, per Rev. W. S. Price.....	10	0	0
"Country Parson".....	100	0	0
Dawes, Miss, Brighton.....	25	0	0
Devon and Exeter Association.....	1	0	0
Eade, Miss, Bath.....	1	0	0
Edwards, Miss M. J.....	4	6	0
Figg, Miss Ellen, Ross.....	2	0	0
Fontaine, Miss, Bexley Heath.....	1	1	0
Friend.....	3	2	0
Gell, Miss Elizabeth.....	10	0	0
Hayes, Rev. T., Bath.....	5	0	0
James, Mrs. K., Cheltenham.....	25	0	0
J. T. E., per Rev. W. H. Barlow.....	500	0	0
Liddeley, Misses, Huyton.....	5	0	0
M. G. B.....	60	0	0
"Of Thine own have I given Thee".....	5	0	0
Saved from Summer Holiday.....	20	0	0
Sim. Mrs.....	10	0	0
Some superfluities from a Clergyman's family, by Rev. W. H. Barlow.....	14	1	7
Storrs, Rev. W. T., Great Horton.....	17	10	3
Taunton, &c., Somersetshire.....	20	0	0
W. A. M., Buxton.....	5	0	0
Wilson, Miss M., Masham.....	10	0	0

FRANCES RIDLEY HAVERGAL MEMORIAL FUND.

Brenchley, C. F., Esq., per Rev. J. M. West.....	10	0
Church, Mrs. M., Longworth.....	2	10
Dawes, Miss, Brighton.....	5	0
Fontaine, Miss, Bexley Heath.....	1	1
Gaylerol.....	12	0
Glyn, Rev. Sir George L., Bart., Ewell.....	2	0
Lee, Misses, Bridlington Quay.....	4	0
Lloyd, Mrs., Alfred Place West.....	1	0
Stapleton, Lady, per Miss Mary Cox.....	1	0
Storrs, Rev. C. E., and a few friends.....	2	0
Streatham Common: Immanuel Church: Sale of Jewellery.....	2	5
Thankoffering.....	10	0

PUNJAUB GIRLS' SCHOOL FUND.

Cherry, Miss, per Rev. R. Clark.....	5	0
Friend of the late Major Hayley, per ditto.....	5	0
Lombe, Dr. T. R., per ditto.....	5	0
Stone, Mrs., Brightling, per ditto.....	20	0
Sundries, per ditto.....	4	3

The Secretaries thankfully acknowledge the receipt of Parcels, &c.—

For W. Africa.—From the Misses Preston, Brighton; Miss Buckle, Heathcote Street; Canon Batersby, Keswick; Coral Fund (2); Halesowen Working Party, per Miss Hone; and St. Mark's Mission Regiment, Tollington Park, per Miss Fyffe.

For Western India.—Ditto.

For North India.—Mr. W. B. Sleight, Northampton; St. James's Working Party, Edgbaston, per Miss Brown.

For South India.—St. Peter's Mothers' Meeting, per Miss L. Goodhart; Mrs. H. Morgan, Coombe Down, Bath.

For Ceylon.—Ladies' Working Party, Wallington, per Mrs. Fenn; Mrs. Wase, Holbrook, Ipswich.

For Mauritius.—The Coral Fund.

A parcel of Jewellery and Fancy Articles, from a Friend, Holloway, to be sold for the benefit of the C.M.S.

All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

THE POSITION IN UGANDA: LETTERS AND JOURNALS OF THE MISSIONARIES.



STATEMENT in the *Record* newspaper of Oct. 29th has already informed most friends of the Church Missionary Society of the important news from Uganda, which reached Salisbury Square after our last number had gone to press. Those tidings have caused much anxious concern, and the detailed information conveyed by the letters themselves will have been awaited with eagerness. We are sure that prayer without ceasing has been made unto God for our brethren—for their preservation, for their direction, for their endowment with special grace and wisdom in their difficult circumstances, and for the gracious overruling of all untoward events to the ultimate success of the Mission. May it not be that ere long we shall be able to say of them what Ezra said of “the children of the captivity” at Jerusalem?—“The Lord had made them joyful, and turned the heart of the king unto them, to strengthen their hands in the work of the house of God, the God of Israel.”

To make the narrative quite clear, let us first briefly summarize the dates. The letters previously received left Mr. Wilson and the Nile party at Mruli, the last of Colonel Gordon's stations, on Feb. 2nd of this year; the latest date from Mr. Mackay in Uganda being Jan. 18th. On Feb. 8th, nine months to a day after leaving England, the Nile men entered Uganda; and on the 14th they arrived at Rubaga. On the 15th they were received by Mtesa with great honour, and Lord Salisbury's letter was presented, which gave great satisfaction. On the 23rd, two French Jesuit priests reached the capital, and immediately on their arrival difficulties arose, and influences hostile to the Mission seemed to be at work. On March 1st the missionaries sent a joint letter to the king, making certain requests which they deemed essential for carrying on the Mission effectively. On the 5th they went to the palace to receive his answer; but, the Jesuits and the Arabs being present, they declined then to discuss the matters in question, and a private interview was promised them the next day. On the 6th, accordingly, they went up again, and found there two coast negroes, who had just arrived with letters from Zanzibar. Among them was one in Arabic from Dr. Kirk to Mtesa, the reading of which (as translated by the Arabs) had a marked effect upon the king and the chiefs, who immediately began to charge the missionaries with being impostors, and the letter from Lord Salisbury a forgery. On the 11th they wrote another letter to Mtesa, informing him that, as he was not willing

to agree to the conditions which the Committee had instructed them to require, and without which they could not carry on their work, they had decided to withdraw from the country, and asking for porters to convey their baggage. He refused to let all go, but ultimately promised to send men for two; but, notwithstanding daily negotiations for some time, nothing came of this. On April 9th, Mr. Stokes and Mr. Coplestone arrived from the south, having come across the Lake from Kagei in canoes. Early in May, in consequence of a false report that the Egyptians were advancing their posts nearer to Uganda, the king agreed to let Mr. Wilson and Mr. Felkin leave, to accompany ambassadors from him to Colonel Gordon and to the Queen. In pursuance of this arrangement, Mr. Felkin left on May 17th, and on June 1st reached Mruli. Proceeding northward to Foweira, he there waited some days for Mr. Wilson, who was to follow with the caravan; but in consequence of a letter from Dr. Emin Effendi, asking him to come to Fatiko, he went on thither. From thence he writes on July 7th, and forwards a letter he had received from Mr. Wilson, who had started with four chiefs and their followers, but had not yet crossed the frontier. He had left Rubaga on June 14th, and on the same day Mr. Stokes and Mr. Coplestone had been permitted also to leave for the south, on condition that, on reaching Kagei, they sent back to Mtesa some of the stores lying there. Mr. Pearson, Mr. Mackay, and the Rev. G. Litchfield remained in Uganda.

During the three months of perplexity, from Feb. 23rd to May 17th, it is clear that the maintenance of friendly relations with the king were not a little due to the influence so happily gained by Mr. Felkin's medical skill. Rarely has the value of a medical missionary, in disarming prejudice and opening the way for others, been so conspicuously illustrated. For the sake of the three brethren left in Uganda, it might almost be wished that he were also still there; but he had a special reason for consenting to be one of the two to come away, being desirous to consult Dr. Emin Effendi about ailments of his own.

The first letter we present is from Mr. Pearson, giving an account of the arrival of the Nile party at Rubaga, and their reception by the king:—

From Mr. C. W. Pearson.

*Rubaga, Uganda,
Feb. 14th, 1879.*

We left our last halting-place at 4 a.m. this morning, and arrived at the C.M.S. establishment about ten. The road was most difficult, leading over several mountains, the average level of which was about 4800 feet. At sunrise it was grand to see the mists and fog clear away, revealing a most beautiful country. Surely, from what we have already seen of Uganda, it is a country to be much desired!

Soon the rough roads gave place to

a broad road, tolerably smooth, along which a carriage could travel easily, and the scene became more animated. The large house and enclosure of some chief, and the humbler dwelling of the peasant, showed that we were nearing the long-expected, long-looked-for Rubaga; and, when on the summit of the last hill, the hymn, "As when the weary traveller gains," came to my mind. The chiefs who commanded the various detachments of porters were arrayed in their best, and the "chief" chief was gorgeous in a long white Arab dress.

over which was a crimson jacket, heavily embroidered with blue and gold, a turban, or fez, surmounting the whole. The noggaras and horns made an "awful" noise—when near, perfectly deafening. The whole population seemed to have turned out to inspect the white men. The women even seemed to put aside their native shyness, and, conquered by curiosity, came quite near. I lifted my hat once or twice, that they might see my face the more distinctly.

At last they brought us near the C.M. house, and Mackay stood there at the gate ready to welcome us, and gave us a warm reception. We were glad to sit down and rest, for we were very weary with our long march. We soon had a tolerably good meal, and then had time to look round and see the place. Our house is not very large, but we manage to "pack" in until our new one is finished which the king is having built for us. Mackay has had built some workshops, and there are several other buildings in the enclosure. The ground is not yet under cultivation, but we shall soon have some of the seed sown.

Next day we were honoured by being permitted to see his Majesty. A chief was sent down early to lead us into the royal presence, and, having arranged our presents, &c., we set off. It seemed to be well known that we were going, for crowds accompanied us on our way. When we arrived at the point where our road joins the broad way up to the palace, there we found the chief who had brought us from Mruli, with his subordinates. Salutations followed, and then, with noggaras, great and small, giving forth their awful sounds, the procession moved on. The magnificent view has been so well described that I need not enlarge upon this point, but

Next we take some extracts from Mr. Felkin's journal, relating in a most interesting manner his first experiences as physician extraordinary to the King of Uganda:—

From Mr. R. W. Felkin's Journal.

Feb. 15th.—In the afternoon the page came down for me, and I went up with Mackay. I felt, I can tell you, the responsibility of my position; for so much seems to hang on the issue of the king's illness. He has now been ill for sixteen or seventeen months, and all sorts of native remedies have been tried, with-

out success; so, as a last resource, he wishes to put himself in my hands. As we went through the side courts which lead to the private apartments of the king, all talking was hushed, and complete silence prevailed. We were kept waiting a few minutes, while chairs were brought for us, and then we will only go on with my story. As we moved along, a page came running and said that his Majesty wished us to come more quickly. Another and another followed. His Majesty was growing impatient, so, quickening our pace as much as dignity would permit, we at last arrived at the outer entrance of the palace, and, passing through two files of soldiers armed with almost every sort of gun, and clad in "multiforms," we reached the reception-room. Here were assembled the chiefs, a few Mtongalis, and some pages. Mtesa sat upon a carpet, looking very languid, and showing traces of sickness. Just before him lay a looking-glass, into which he occasionally peeped. He expressed his gladness at our coming, and bade us welcome to his dominions. After a few preliminary remarks, the presents to him were produced, we three being first introduced to the king, Mr. Mackay acting as interpreter. Lord Salisbury's letter was read by Mr. Wilson, and commented upon by Mtesa and his chiefs *sotto voce*. Then the Society's letter was translated and similarly criticized. Mr. Stanley's letter to Mtesa, with his photographs, were given and read.

Mtesa expressed himself very much satisfied with the documents, and, when the presents were placed before him, there was a general pressing forward to see what was forthcoming. He was gratified greatly, and told the Arabs (so-called) that they never gave him such presents, and that for a small portion of such cloth they demanded a frasilah of ivory. At last he complained of weariness, and we left, glad to reach the quiet of our own home. He has kept us well supplied with cattle, bananas, &c., and daily sends us his salaam.

entered. There were a few of the king's wives sitting outside the room, and some few chiefs and slaves kneeling and sitting on mats inside. The king was reclining on a bed near the door; the room was carpeted with dry grass, very neatly laid, and the room made square by *mbugu* cloth. After looking at one another for a few minutes, the king made some remarks about me and my clothes to the chief, and then asked Mackay to draw near. He did so, and knelt down beside the king. Questions were asked, and then I said I must examine him. He had never allowed this before, and I expected some trouble, but he at once expressed his willingness, and ordered his wives and people to turn away, as he is too sacred to be looked upon. I drew near, and knelt on the floor, but, not finding the position comfortable, sat down on the floor, and leant on his bed. I made a careful examination, and Mackay was good enough to act as interpreter. The king seemed anxious to talk to me himself in Arabic, but I felt it better not. When I had finished, he asked me my opinion and advice, and I told him quite freely what I thought; namely, that he had neglected his illness so long that it was now very complicated; but if he would put himself implicitly into my hands, and take my medicines, and follow my orders, he might yet get well. I told him he was in God's hands, and that I only could do for him what I could, and that the power of life and death were not in my hands. He said I was quite right, and that he felt himself in God's hands. He then asked if I understood his case. I told him "Yes," and gave him a short explanation of it. He then said, in Arabic, very feelingly, "Thanks be to God!" We then had some talk as to what he should do, and he promised me to follow my orders, only asking that I would be good enough to bring the medicine myself, on account of the chiefs and people. I said I would do so; and perhaps it is better. I told him too, that if he had taken Dr. Emin's medicine he would probably have been well now, and not have had all these months of pain and increased illness. We then left; and I felt very thankful the interview had gone off so well.

16th.—Went up early this morning

to the palace, with Mackay and Wilson. We were armed with some pills, &c., for his Majesty. When I produced them, to prevent suspicion of poison, Mackay took one of the pills, the king the others. As it was Sunday, we had a short service, Mr. Wilson reading the prayers, to which the king and all present said, "Amina." He then read a few verses out of the Bible, and explained them, but the king could not bear much. Afterwards I was introduced to some of the chiefs and the prime minister; he is a very nice sort of man.

17th.—Went up again to the palace to-day. This time I had a bottle of medicine, half of which was taken by Mackay, the chiefs, and myself. It was very ridiculous, but we must put up with it. When Dr. Emin gave him medicine before, eight chiefs had to drink it, and if any of them had died within three days, it would have been said that Dr. Emin had meant to poison the king. He refused afterwards to give any more medicine. The king then got out some pictures, and asked for them to be explained. We had only got a few yards from the palace when a page came running after us, and, when we returned, got a pot of pombe to ask if it would be right for the king. He made us drink it, and I believe they had put some of the medicine in it, but am not quite sure. We will ask to-morrow. I went to-day to see the church the king has built within the palace yard; it is a nice place. It was built soon after Lieutenant Smith and Mr. Wilson went first. He cannot go there to service now; he is too ill. The king told us yesterday he was going to send an answer to the Queen, so we must get our letters done.

Our new house is being fast completed, and we hope in about a week to be in it. House-building, in the way it is done here, is very fast work, but we must get a good brick one some day. The king wants a boat too, and a house built, so there is a good deal to do.

It is a sight to see the children running after Mackay, and calling out his name and taking hold of him. He has won their hearts, I think. My name, too, some of them have got hold of, only adding an *e*, as all words seem to end with a vowel. A lot of boys know their letters, so *some* good work has been done.

The Arabs seem to be the great barrier here, but they are losing ground, and I hope will soon be sent away. If a white trader came up, they would be, but the people must have goods brought up somehow or other. A want of Euro-

pean goods has been created, and it must be supplied. What a wide field is here! We shall have our hands full, and enough work for a dozen more missionaries.

So far all looked promising, notwithstanding the latent opposition of the Arab traders. The following letter from Mr. Wilson gives a succinct narrative of the troubles that now ensued, first in connexion with the arrival of the Jesuit priests, and then through the reading of Dr. Kirk's letter:—

From Rev. C. T. Wilson.

*Rubaga, Uganda,
March 11th, 1879.*

On Tuesday, 18th, we all went up to the court, at Mtesa's request, and had a pleasant interview. In the course of conversation, he mentioned that he had heard that two white men had just arrived at Ntebbi, our port, but who they were he did not know; so, thinking they might be our friends from the south, we offered to write a letter to them and send it by some of his men, telling them if they were our friends to come on, but, if not, to wait further orders from Mtesa. This letter I wrote in English, immediately on our return from the palace, and despatched it at once by two of Mtesa's men.

On Friday, 21st, I was up at the palace, and Mtesa told me that the two white men would reach Rubaga that day, but that he was still ignorant of their nationality and of their object in coming here. The following morning Mackay was up at the palace and heard that the two white men had actually arrived the previous day, and that they were Frenchmen. In the afternoon of the same day, a coast negro, formerly a slave of Songoro's, came down to our house, and told us he had come from Kagei with these two Frenchmen, who were Romish priests; that five of them had come with a large caravan to Kagei, and that they intended to settle in Uganda, and had sent on two of their number in a Uganda canoe, which happened to be at Kagei, to feel the way and get canoes from Mtesa to bring their companions and goods.

On Sunday, 23rd, Mackay, Pearson, and I went up to the palace to hold service, and also partly because we had heard a report that these Frenchmen would be present. Arrived at the palace,

we found all the chiefs there, and every preparation for a large court or baraza. Mackay and I tried to get the Katikiro [the chief minister] and the chiefs to come and have service in what they call the church before the court began, but in vain. On the court being opened, we three went in, and soon after one of the Frenchmen, a *père* by name Lourdel, was brought in; he produced a few presents, and told Mtesa that he and four other Frenchmen had been sent out to establish an industrial mission in Uganda, and that he and another man had been sent on to ask Mtesa's permission, and to beg for canoes to fetch his companions and their goods from Kagei. M. Lourdel conversed directly with the king in Kisuahili, so Mackay and I understood every word that passed between them. He then produced some letters of introduction, including one from the superior of the party in French and Kisuahili, asking for the use of the *Daisy* to bring their goods from Kagei, and saying that Pères Horner and Etienne, of the Bagamoyo Roman Catholic Mission, had spoken well of Mackay. Mtesa then called up Mackay, and asked him if he knew anything of them, their plans, doctrines, &c., and Mackay told him very fully what they were and what doctrines they taught, especially mariolatry, prayers to saints, image-worship, and obedience to the Pope. Mackay then asked M. Lourdel if Père Horner had not told him of an agreement they had made, that they would not intrude on our missions nor we on theirs, and M. Lourdel replied that he had told him, but that Père Horner belonged to a different order, and that they were not bound by his promise.

When the court was over, M. Lourdel

followed us out, and said he wished to have some conversation with us; and as that was impossible at the moment, we invited him to dine with us that evening, which he promised to do. An hour before dinner, thinking he might have some difficulty in finding the way, we sent him a polite note in French by two of our boys, saying they would show him the way. Hour after hour passed, and neither the Frenchman nor our boys appeared, and we waited no longer. The boys never returned that night, but early next morning one of them returned, saying that they had both been seized and bound by the servants of the Frenchmen, and tied up in separate huts, and that during the night he cut his bonds with his teeth, and escaped. Before being tied up they were stripped of most of their clothes. It is only just to the Frenchmen to say that M. Lourdel afterwards told us that he had tried to prevent this, but could not, as it was done by slaves of Mtesa. In the morning, Mackay and Pearson went up to see the Katikiro and king, and complained about the matter, and got the Katikiro to send men to release the other boy, who corroborated his companion's statement.

Meanwhile, Felkin had begun to treat Mtesa for his illness, which was exceedingly complicated, and required constant attention, and Mtesa agreed with Felkin to allow him to go in to see him whenever he went up, and that he should not be kept waiting, as is usual with us; but this annoyed the chiefs, who were jealous of Felkin for getting admission when they could not, and they made the slaves refuse to admit him. We had several rows about this, and Felkin said he would not give him medicine, as he could not do him any good unless he saw him regularly; we at the same time telling Mtesa that in our own country the Queen's doctors saw her whenever they wished, and were, besides, well paid for their trouble, but that Felkin did not wish for payment, but only to see him regularly. This Mtesa again promised, and again broke his word. Besides all this, Ntanda, one of the men sent with me to Mruli, had behaved shamefully, and he had stolen five of the cattle given me by Mtesa for food on the way, and, on the return journey, had insulted us, and tried to hinder us, although Mtesa had

sent letters to us to ask us to come on quickly, and he (Ntanda) had threatened to shoot my two Waganda servants if they showed us the proper way.

Mtesa also had written no answers to Lord Salisbury's letter, and to the letter from the Committee. Moreover, we heard from private information that Mtesa intended to bring all the French priests to settle here.

On Thursday, 27th, after talking over matters, we decided to write a paper in Kisuhali, stating our complaints and wishes, and asking for a written answer promising what we wished; and the rough draft of this letter we drew up the same night.

The next day, Friday, 28th, we heard that both the Frenchmen were ill, and it was decided that, as Felkin was poorly, Mackay and Litchfield should go and see them, and ask if they required medical assistance. So they set off with two boys, taking a goat with them as a present. When they got near the Frenchmen's hut, which was beyond the palace, they were surrounded by thirty or forty Waganda, all armed with spears and axes, who threatened to kill them if they went on, so they stopped and sat down, and made the chief of the men sit down and talk, and he told them he had been sent by Mtesa to stop them, so they said, Very well, they would go and ask Mtesa if it were true. Accordingly, they returned to the palace, but were refused admission.

That night we made a fair copy of the letter, adding a complaint about the attack made on Mackay and Litchfield, and requesting leave to go about the country where we liked, and demanding a written promise that such a thing should never occur again. We all signed this, and decided to send it up to Mtesa on the first opportunity.

On Saturday, March 1st, some pages came down, and we sent the letter up.

Next day we were sent for by the king, and Mackay, Litchfield, and I went up. First Mackay spoke about the attack on himself and Litchfield, which Mtesa tried to explain away, and said he did not wish to kill the white men, but would not say whether or not it was by his orders that they were stopped. Then the letter was produced, and I read it slowly, sentence by sen-

tence, asking him at the end of each if he clearly understood it. Mtesa wanted to discuss the letter there and then, but we refused, and said we should prefer that he would think over it, and we would come for his answer in three days.

On Thursday, 6th, Mackay, Pearson, and I went up to the palace to hear Mtesa's answer to our letter. Arrived at the palace, we found two coast negroes with letters and books for me from Mr. A. Smith, of Zanzibar, and Dr. Kirk, from whom there were also letters to Mtesa. First of all a letter was read from Said bin Salim, reporting that an Englishman, with a large caravan, had been attacked and murdered by Wanyamwezi near Unyanyembe, and all the loads lost, and we have too much reason to fear, from the account, that it is Penrose. Then a letter in Arabic from Dr. Kirk was read, in which he said that no Englishmen in Uganda came from our Queen, or had letters from the English Government. We at once said this was not true, and appealed to Lord Salisbury's letter; but the chiefs and coast-men began abusing us, and saying we were impostors, and Lord Salisbury's

letter a forgery. We then appealed to Mtesa to stop them; but he would not, and said he believed Lord Salisbury's letter was all a forgery, because Dr. Kirk had said that no Englishmen here had any letters from the Queen, and also that we had only come here to cause trouble and disturbance. This we said was not true—we had come here at his own request, not to get money, but to teach and do good to him and his people. Then I asked for the packet of books which Smith had sent me, but the king refused to give me them, and said they were his; so I appealed to Smith's letter, which accompanied them, and they asked to look at it, so I handed it to one of the chiefs to look at, and he at once seized upon it, and said they would keep it till Mufta, who was away at Kagei, should return. To this I objected, and said the letter and books were mine, and it was stealing to keep them; but they refused to give them up, and demanded the rest of my letters, which I absolutely refused.

More unpleasantness followed, and then the court broke up, and we returned home.

Mr. Pearson's account of the reception of Dr. Kirk's letter may here be added:—

From Mr. C. W. Pearson.

March 10th, 1879.

A few days ago a party of Arabs arrived from the coast, bringing letters from Dr. Kirk and Mr. Archibald Smith to Mtesa. Smith's letter was an offer to act as his agent at Zanzibar.

Dr. Kirk's was a sort of official "backer-up" to this letter. Mr. Wilson also received a letter from Mr. Smith and a packet of Swahili portions and Arabic Scriptures. The Arabs who were there at baraza, "Messudi" and Co., translated the Arabic letter of Dr.

Kirk's, and they used all their endeavours to poison the king's mind. They said that all the letters and books were for the king; and although we all protested that one letter was for Wilson, and the packet of books, the king took their word before ours, and kept all. There was a scene, and we had to suffer all sorts of insults. Besides these letters, there was one from Seyed Bargash to Mtesa, and one from Dr. Kirk to Mirambo.

The following, from Mr. Felkin's journal, relates many of the daily incidents during the period covered by Mr. Wilson's letter, viz. between Feb. 18th and March 11th:—

From Mr. Felkin's Journal.

Feb. 18th.—Did not intend to go to the palace to-day, but the king sent for us, and when we got there he told us that two white men were at the Lake, three days' march from us. We suppose it

must be Stokes and Penrose, and Wilson wrote to the "white men" that if they were C.M.S. men they were to come on at once; if not, to await orders from the king. It will be good to have

such a number of men, and it is required, as each day *two* or so are expected to attend the court. Afterwards I had a private interview with the king, and they declared that nothing had been put into the pombe yesterday. Mackay promised that I should show him my anatomical plates the day after to-morrow, and he asked some very acute questions about his illness, and seemed to take a great interest in finding out what was the matter with him.

In the afternoon we were surprised by two of the king's pages rushing breathless into the house. I thought the king must be very ill, but it turned out that they wanted the plates. When we refused, they wanted Mackay to go up at once, as they were afraid to take the message. I could not trust them to the men, they are too valuable.

Wilson and Litchfield have been sowing peas, beans, and eucalyptus to-day. In three weeks we hope to have peas; this will be very nice. Our house is making rapid progress. I hope it will be finished very soon.

21st.—Went up to see the king again this morning; was kept a long time waiting, though he had promised that I should be admitted at once. The prime minister, too, who sent for me, kept me waiting a long time. Must explain that time is of importance. The other men have not come yet. Mackay proposes to go to-morrow, if no news comes, and look after them.

22nd.—The king sent down early for us this morning, saying that the two white men had come, and he wished to talk to us about them. We went up, and found out, on the way, that they were two Roman Catholics. The king was very pleasant, and, after a good deal of talk, said he would ask them to meet us some day, and see what they really wanted. He was evidently not pleased that they had come without orders.

23rd.—Heard that the king was going to see the Frenchmen to-day. Mackay, Wilson, and Pearson went up to meet them. I and Litchfield stayed behind, arranging that I should go later to see the king. I did so, and, as I neared the palace, saw the procession of men taking the priests up. A gun or two were fired, but there were few people about, and not so much display as when we were first presented. I did not go in, as I wished to be doctor only,

and not to have anything to do with this affair; if the king has to do with me in this way, it may be useful some day, and it is important to teach the people that there is a division of labour, for they think that an Englishman must do everything. After about half an hour they came out, and I saw that there was only one Frenchman. Had no time to speak to him, but went on to see the king. Mackay came as well, to keep me company, but we were not successful, for, after waiting three or four hours, we did not gain admittance.

25th.—Was sent for to see the king about 10.30, and again kept waiting, so went away, but soon had a lot of pages sent after me, and got admitted at once. When I told the king that, unless he would do as I advised, I could not come again, he said I was quite right, and gave me a fat goat and about 6 lbs. of butter to make friends, and arranged to send twice a day for me. He told me, in course of conversation, in which, by the way, I talked more Arabic than ever I have done before, that Mackay was good, and had a big head, by which he meant that he was very clever.

26th.—To-day the king has not sent for me. I was glad, as I did not feel well. His illness is now so dangerous and complicated that, unless I can see him frequently and he does as I advise, I fear he will not recover. I must therefore be firm about seeing him, or they will put his death to my door. The reason of the difficulty about my seeing him is that the chiefs do not like my going; they cannot see the king when they choose, and do not wish a stranger to be able to do so. The king himself told me that he did not wish the medicines to be tasted, but "it is those men," he said, pointing to the chiefs.

It feels very cold here; none of my clothes are thick enough. An old ulster of O'Neill's has come in well for me. The mornings and evenings are very cold; and when it rains, there is a very rapid fall in the temperature. The storms, I am told, come from the north, and make a circle, and die away about in the same place. They come on very suddenly. Our house is very nice. The floor will have to dry before we get into it. This will take ten days or so, I expect.

The people here are a prey to small-pox; they are so afraid of it. If only I can

get a start with some vaccine, I shall have a great deal to do. You do not see many "pitted." I account for it by the fact that only the very strong recover; most are carried off by it. None of my vaccine will take. Some of the views of the surrounding country are very fine.

28th.—Still no news from the court, but we heard that both the Frenchmen were ill. We made up our minds that we ought to try and help them, so I copied a letter. Pearson wrote for me in French, offering to go and see them, and give them medicine, or anything else they might need. Mackay and Litchfield went with the letter, taking two boys with them, and a goat as a present. Little did we think what would happen. They came back in about two hours, telling us that they had only just escaped being killed. As they went by the palace, a man came to them, and told their boys that if they went to the Frenchmen, they would all get tied up. They thought nothing of this, and went on their way, but soon saw armed men rush past them, and in a short time were brought to a standstill by some thirty or forty men, dancing and brandishing their spears and clubs. They were told to go forward, and at once were surrounded. Mackay saw at once that they were in great danger, and instantly *sat down*, calling to Litchfield to do the same, as this is the only chance, it seems, with natives. They then asked what was the meaning of it all, and were told *it was the king's order*. "Then we will go to the king," Mackay said. They felt they were in great danger, but were mercifully preserved. When they reached the palace, they sent in to say they must see the king at once. No answer was returned, and, after waiting a due season, they left. So we are now in a state of great suspense, but I feel sure that even this will work for good, though all seems dark, it is true.

"Though painful at present,
 'Twill cease before long,
 And then, oh, how pleasant
 The Conqueror's song!"

These thoughts sustain one. Faith we need in such times as these, but we must not lose heart and courage. He who is with us is greater than all they which be against us, and, come

what may, I firmly trust that good will come out of this present evil. We hope to take a firm stand now, and come to some treaty with the king, or else leave. Who can say how it will end?

"Thus far Thy power hath led us;
 Sure it still will lead us on," &c.

March 4th.—Not much better. King sent down to say he was very ill and must have medicine. I declined to send it if I might not see him. It is a risk to do so. I must see him if I am to be doctor. The ridiculous side of the matter is that he says he is too ill to see me. In Europe, people are only too glad to get their doctor near them.

The roof of our house thatched to-day, and very glad we are. No one in England would put a cowherd into such a place; but we think it splendid here. The roof is built with rafters, and there are windows in—things unknown in Uganda.

5th.—Early to-day the king sent for Pearson, Mackay, and myself, and then for all. We three went up. Just as we arrived, the court was coming out for a short time. Most of the chiefs and the prime minister and the Frenchman were there. The Frenchman told us he had only received our *one* letter. He had orders from the king not to come to see us—not to leave his hut; that the Waganda had tied up our boys, and he had tried to prevent it.

Then came a battle-royal. The king and people were determined that our letter should be read and discussed before the Frenchman and Arabs. [This was the joint letter, containing certain requests, written on March 1st.] Mackay refused, and, though the letter was brought out, he maintained his point, and at the last the king gave way, appointing a private court to be held the following day to settle the matter.

Then I saw the king professionally, and promised medicine. In the afternoon I took it up. He was then very pleasant, and I again explained how much better it would be for me to see him every day. I was only "the doctor," and wanted to see him professionally only for a few minutes. He laughed, and said, "Oh, you do not want to 'talk much.'" This was a cut at the others. I said, "No; I only want to *cure* you; I will leave the great

talking to the others!" Mackay saw the prime minister in the afternoon, and he seemed quite to agree to our wishes.

6th.—I went up early this morning, and found a *full* court, Frenchman included; his name is Lourdel. A good many letters were about, and I saw one from Dr. Kirk, of Zanzibar. A good deal of talk was going on, which, of course, I could not understand; but the Frenchman told me, as far as I could make out, that one of our men was killed, and over 300 loads stolen—in fact, the entire caravan. This was bad news indeed. The king asked me if Mackay had come. I told him I was alone. The king dismissed the court, and I waited. He told me to leave for a minute; I did so, and then was recalled, saw him, and he was most pleasant. I then gave him a photo of our Queen, with which he was pleased, and after some talk I asked leave to go, and left, hoping all was going to be settled.

Some time afterwards the others came home, saying they had had a great row, and had been much insulted at the court; that the letter had not been discussed, and that private letters of Wilson's had been detained.

The Arabs told the king that, after making disturbance all up country from the coast, we had come to do the same here.

The Frenchman again assures us he had nothing to do with our boys being

detained and tied up, but that he himself was fastened in his hut, when some of our party—Mackay and Litchfield—were going to see him.

7th.—We were much surprised to see the French priest come with a few of the king's slaves. He said he had got permission to come and see us, to get medicine. We gave him what he required. We had a talk with him, and he says the king is sending for the other three priests.

There is no doubt that we are in a perilous position; that our lives hang, as it were, on a thread. We heard to-day that the soldiers wish to kill us, and only waited the king's orders to do it. We are in God's hand!

The chiefs are really very powerful here. When a king dies, the election of a new one is made from among the young children born after he became king; three of the chiefs make the choice, and, if they do not agree, they fight over it. The king has very little land himself; and, this being the case, I wonder how it is they render him so much honour.

He does not let himself be cheated by the Arabs, but sells his ivory dearer than any one round his country; but ivory is coming fast to an end. They have to go further and further for it now. Any scheme to open up trade here should take this into consideration. Ivory will soon be all done. Even now a good deal sent down is half rotten.

On March 11th, as before mentioned, the missionaries came to the conclusion, after earnest prayer for Divine guidance, that it was right for them, and might be for the ultimate advantage of the Mission, to withdraw for a while from the country. Permission for all to go was, however, refused; but the king arranged to allow two, or three, of them to convey a letter to the Queen, which he intended writing in reply to that from Lord Salisbury.

At this time Mr. Mackay writes:—

A glorious work has been begun even in Uganda. For more than a year the Gospel has been preached. Mr. Wilson did his duty alone for many months, and, when he went north, I used the three months of his absence to the best advantage. Mr. Wilson will have told you fully how the Word was received. While I was engaged in teaching, I was much encouraged also. Much of the Gospel has been read in court, and has not been read in vain. A considerable

number of young fellows have been taught to read Suahili, and one or two chiefs had made fair progress also, before they had to leave for the war in Usoga. When I was here alone, I had the house fairly inundated every day with boys, all in various stages. Mr. Wilson can tell you how I brought some of them up on his return, who read fluently from a Kisuahili book, although I had commenced to teach them only two months previously.

Further extracts from Mr. Felkin's journal will carry on the narrative during the next few days, which were mainly occupied in negotiations respecting the departure of two or three of the party:—

March 11th.—Frenchman came to see us. He expects to leave for Kagei to-morrow to fetch up priests. The king sent for me, and I went up, taking medicine with me, and the cap Rose [his sister] worked. Met three pages coming to hurry me on. I gave the king medicine, and he said he felt much better. He was much pleased with the cap, and showed it to his wives. He said it was beautiful, and I had to tell him who had made it.

12th.—Wilson and Litchfield went to the palace, and were so long away, we got rather anxious about them. They went at nine, and met a page coming for them. On reaching the palace they were kept waiting two hours. Finally they got up to go, and got down the hill, when about twenty pages and two chiefs came after them. They found the king in *tears*. Why, they could not find out. A long and unpleasant talk followed about the Queen's letter. When they produced a passport, he promised two or three of them should go with a letter to the Queen. But he could not spare me. I do not at all mind, as, so far, he is very pleasant with me, and on good terms. I want all the others to go, but they won't leave me; so Pearson and Litchfield are to go as quickly as possible.

I shall do all I can for the king; he is already better. I am obliged to be firm about seeing him regularly. My longer stay may be good for him; anyway, I do not think he will do us any harm. I feel it is very good of Wilson and Mackay to wish to stay with me.

13th.—Wilson went to the palace too late to see the king. I shall be glad when this suspense ceases.

14th.—Wilson went up to palace. After waiting long, could not see him. King sent one or two pages down during the day to see what we were doing. Sent coffee in the afternoon.

15th.—We decided that I had better go up with Wilson to-day to try and gain entrance to the august presence. Whilst waiting, we saw the Frenchman; he is still uncertain if he shall go and fetch the others, and said letters were come from the south. At last we were admitted. A great number of wives

present—one by the king's head I had not seen before. We told the king two of our number wanted to go at once and take the letter to the Queen. He said, "Not the doctor." We said, "Litchfield and Pearson." He said they should go, and we arranged for Wilson to go up to-morrow and write the letter for the king. He proposed to send two chiefs; but we told him it would be too cold for them—as cold as the top of snow-capped Gara Gara—when they reached England, i.e. if they started now. He replied, "They might wait on the road." When I got home, found Pearson with a sharp attack of ague; also that during our absence the king had sent down for all our fowling-pieces. Mackay refused them. We had not been in half an hour before he sent for shot, bullets, and caps.

17th.—I was not well, so Wilson and Litchfield went to the palace, taking medicine to the king, and to write the letter for him, and also to obtain leave for Mackay to go; but they did not get an interview. He sent down a cow and nine loads of bananas—a good sign, I hope.

18th.—I was poorly, but Wilson and I went up—Wilson to write letter to the Queen, I to administer medicine to his Majesty. There had been a full attendance at court, and Arabs in great force. Court was just retiring when we got there. After an hour's delay, we went into the king. He sent for the prime minister. Only two chiefs present, to my relief; Kanta did not present himself. The letter was written, and then Wilson asked if Mackay might go. Wilson had put in the letter that Wilson and Mackay could speak of the greatness of Uganda. The king and chiefs did not want Mackay to go. The king was inclined to refuse; so I said I wished him to go for change and rest; it would be good for him to be in England for a little. He then, to my joy, said, "*Well, he may go.*" We went home thankful, and began to make preparations for them to leave. I do hope the king will not change his mind. All the chiefs said they did not want him to go. He has, indeed, got a place in the hearts of both king and people, I

think: and it does seem hard to be obliged to go away when, in a short time, we hoped to number seven men here; but it is all for the best, I feel sure, and I must be content to leave the issue in God's hands. We have earnestly and frequently prayed for direction, and events led to this view of our duty. Oh, for the uncertainty to cease,

Thus Pearson, Litchfield, and Mackay were actually starting for the north. Then it will be seen that a sudden demand for cloth stopped them; but that three days afterwards they did really get away, but had to come back. Further interesting notes of interviews with Mtesa also occur in the next extracts:—

After all was ready for our companions to start, the chief suddenly demanded a cap and cloth for having brought us. As we had no cloth, a cap and an old suit of tweed clothes were given him. He then said he would go and tell the king they were going, and then come back and start. He went away; came back, saying the king demanded cloth for all the men, or they should not take the boxes. Of course we could not agree to this; we also knew he had not had time to go to the palace and back; we therefore refused, and he returned the cap and clothes, and went away, taking his men too.

We expected this was done to try and get all that he could, and that he would return. It was not so, however, and no one came at all.

21st.—It was decided that I should go and see the king, and see what I could find out about his intentions. I went alone, as there was more probability of my admittance within the sacred precincts of this mighty monarch! After some difficulty, I got into the inner court, and sent into the king to say I wished to see him. He sent to ask if I was *alone*, and then again to inquire if I had medicine for him. I said no, that he had medicine still, but I wanted to see how he was and to talk with him. I was soon afterwards sent for. Only one chief was there, the cook Kanta, and a few pages. I was very sorry Kanta was there, he has been so much against us—in fact, he is my evil genius! He has been ill for some days, and was not present when the king arranged with Mr. Wilson and me for the three to leave. I had some talk with the king about his illness, and told him I should like to perform a slight

that we might get to steady, regular work! We are going to begin printing texts as soon as they have started.

20th.—Part of the men have come, and Mackay, Pearson, and Litchfield leave us. May God go with them and bless them, and also remain with us, and lead us in the way we should go! Do not fear for us.

operation on him, and that I would bring up either Mr. Mackay or Mr. Wilson the next day, to explain it fully to him. He then made me go over again all I had said, translating my words for the benefit of his pages and his wives, of whom a goodly number were present. He then sent for an Arab, as he said he wished to tell me a good deal, and ask me some questions. While the page went for this Arab, the king said, "You cannot bring Mackay, he is gone." "No, he is not," said I, and then told him what had happened. He said he was surprised, for the chief Marako had certainly left Rubaga. He sent to inquire, and word was afterwards brought back *that he had gone*. I then said that the gentlemen had been ready to go for three days, and I hoped he would send men the next day for their goods. He said yes, and sent off a man to tell Kabuzi, a small chief, to take them. Kanta then chimed in, asking the king how many loads they were going to take. "One hundred," said the king. "Why, that is all, or nearly all their goods!" said he. "They cannot want to take so much." The king then asked me what they were taking. I replied, "Provisions, beds, bed-clothes, books and medicine, and writing materials." "Why provisions and books?" "Well," I said, "we cannot live as you do; we do not sit and lie about all day; we read and we write." Then Kanagruba, one of the chiefs, who came from Khartoum with us, was called in, and he gave an account of the goods he had seen on the way—chairs, tables, boots, umbrellas, &c., &c. Kanta asked why these things had not been all given to the king. I replied, all the things

we had brought were not for the king, but for our own use; that we had given the king a large present, with which he had said he was much pleased; that no one could expect us to give all which we had brought; that we had received but little in return—not even food enough being given to us—and so on. At last I said to the king, that, when visitors went into a new country, it was not usual to have all their goods begged from them. "What would you think," I said, "if you sent men to our Queen, and she sent men day after day to beg from them?" "Oh!" Kanta put in, "he should send presents." "Well," I replied, "we have given the king large presents indeed." The king then said, after being prompted by Kanta, that in the first letter from our Society it was said he would work for him; that but little had been done; and that if the three men went away, who would do the work? I told him that it had been promised that, if he would give us men to teach how to work, we would gladly teach them; but asked, could the king expect us to work for him, and allow his people to sit looking on? That for two years he had not given one boy to be taught to work.

The king: "Yes, you have come for prayers."

I said, "Yes, you know we have, and you say you want them, and that is the thing we come, of all others, to teach you; for, without prayer, nothing is good." He further said we had promised to make cloth for him. "No, we promised to teach your people to make it. Let us have people to teach, and we will do so. You will have to give us material to work; for even an Englishman cannot make cloth out of sand." He asked, "Have you any money?" I said, "A piece or two." "Well, I want to have money in my country; you must bring money for me, then I can buy things." Then I said, "You must sell your ivory, &c., for money; then you can buy." Just then, a fowl and some eggs were brought to him, so I gave him a lesson on buying and selling. No, that was not what he wanted. He said, "You have told me you are friends; and, if you are, you will bring me much money, and I can begin at once. I want Mackay to make a cannon, I will collect brass and iron for it." I told him Mackay could not do it;

"besides, he is going away." "Well, let him stop," said Kanta. "No, I shall not; I have told the king, Mackay will be ill if he remains here much longer." "Give him medicine, then." "That will not cure him; he must go away for a little time. Do you want him to die? You say you are fond of him! When you are fond of any one, do you wish them to die?" "No," said the king. "Well, then, let him go to get well. You are sending a letter to the Queen, and it must go at once, or the rains will come, and then it cannot be sent." After a little further talk I left, only to encounter Kanta, who told me we came with plenty of presents, lots of boxes, and gave nothing.

I then went down to the premier, and asked him to send men; he promised, and I trust he will, as letters are going by them to beg Dr. Emin for some presents.

In the afternoon, pages came down for presents; we arranged to go and see the king again on the subject next morning.

We hope the premier will not know, and that he will send the men. Then our brethren will start at once, with only a few loads; it would be madness on our part to make more difficulty on this point, as things are at present. If the men do not come, we intend to ask for only ten porters, and so take the wind out of their sails. I hope this may succeed. This may show you, a little, the kind of things we are obliged to put up with, and give you a slight insight into the character of Mtesa and his advisers.

22nd.—Wilson and Pearson went up to the palace and had a long talk with the king, much the same as I had yesterday. Wilson and Pearson said they would only take ten loads. "No," said the king, "then it will be said that I have stolen the goods." This was good, as in the meantime I had heard that he had sent a lot of men to take the loads from them, should they take 100! This unpleasant interview ended in his promise to send men to take the goods next morning.

23rd.—Mencame about nine. Mackay, Pearson, and Litchfield went, I going with them a good few yards to say good-bye. When they were gone, I went to lie down, as I had been up half the night writing out vocabularies for Wilson to

send home. To our surprise they all came back, the men declining to start till sunrise next day.

24th.—Finished helping Wilson with his vocabulary. In the afternoon, king sent down for Mackay's gun, saying, as Mackay was going away, he did not want it. It was refused him, and one of Wilson's boys, who acted as interpreter, was taken off against Wilson's wish. All this involved us in more difficulty.

In the afternoon the king sent for me professionally. I said I would go and take up some medicine. He sent a second time, and I went with a bottle of mixture. I was stopped at the last court, and, as I could not wait in the hot sun, I turned to go, and found the door fastened. Well, I made a great noise, for the king had promised that I should not be kept waiting in the sun, but enter the inner court. Well, I got in, and, after giving him the medicine, reasoned a little with the king about these little annoyances. I said, "You say you are a great king, and you say Uganda is a great country?" "Yes." "You have told Speke, Grant, and Stanley that; have you not?" "Yes." "And you know that they have written books about you, and that you and your country are known and talked of in England, America, France, Germany, &c.?" "Yes," said he. "Well," said I, "we heard this and came to you to help, and you do not treat us well. We bring you a letter from our Queen. After long delay you answer it, and then will not let us leave, but say and promise many times that three of us shall go, but you do not keep your word. You do not let us even send letters to our homes. What do you suppose the Queen and all the countries above mentioned will think of you? Will they not say you are a bad man, and not a big king?" At this he started up, and it took me all my stock of Arabic to fight the battle, but I got through. I said, "You do not send food for four days. We have no coffee, no bananas," &c., &c. He said he had sent them. I said, "Do not say so, for none have come to us." "Well," he said, "you shall have some, and shall see them go." He translated what I had said, and all, his wives included, laughed. He ordered twenty loads of bananas, and he said I could have them and the women too. I said, "Thank you, I only want food."

25th.—More was said of the same kind, and finally he said the men should go. I arranged for Wilson to go up, Wilson to make all negotiations. It was a hard fight. I do not know how I managed.

The flag was up to-day. They always hoist it after seeing the new moon for the first time; beat drums, fire guns, and sing half the night. I told the king the boxes should be left.

26th.—Wilson and Pearson went up to see the king, as arranged by me. Mtesa demanded the heavy rifle in exchange for a fowling-piece, and Wilson was obliged to promise it. Mtesa then said again he did not believe the letter was from the Queen, and he asked the two coast men who had brought the letter from Dr. Kirk, if Dr. Kirk would forward him a letter to the Queen. They said yes. A musician was then called, and, whilst he played and sang, the chiefs were called up to the king, and a whispered conversation was held, and Wilson could not hear what was said, owing to the music. After it was over, Wilson asked when we could have porters. The king said, "If you want men you must pay for them." "How much?" "That you must arrange with the men." "Where can we find men?" "Where you like!"—and at once the king dismissed the court; he would not hear another word.

This is very good policy on the king's part, as now, of course, he cannot say he keeps us, though he really does, as we have nothing to pay porters with. And then we know the king has ordered watch to be kept on the road.

In conversation they told the king the Queen has a consul in Khartoum who knows what takes place both here and in Unyoro. He seemed rather taken aback by this piece of news. I must say I was much disappointed when they came back. We determined to put a bold face on matters, go on with our house, to give us something to do. We cannot leave, as the road is watched, and we are expecting our friends from the south. In the meantime they will be getting anxious about us in the north, and we hope Dr. Emin Effendi will send to know why we have not written. We think that if the king does not supply us with food, that we can with care hold out for two or three months.

The next extracts have chiefly to do with the arrival of Stokes and Coplestone :—

March 30th.—After dinner a man came rushing in; he brought letters from Stokes and Coplestone. They had come in canoes and were at Mtebbi. Pearson and I went up to the king. He was in a good temper. Produced a letter from Stokes, which I translated. Some discussion took place as to whether they should be allowed to come, and at last he sent pages to fetch Mufta to report about them and their goods. Mufta had been sent to Kagei to bring twenty canoe-loads of ironwork. A discussion was held between the king and Frenchman about the Trinity, and he seemed to have very clear ideas about it. He asked us too about our views on that great subject.

He noticed that I had shaved, and was pleased. I then examined him, and certainly think him better. Pearson asked leave to go with Litchfield to Mtebbi to meet our men. He said they might, and he would send a man to show them the way. Asked for coffee. He sent a few bananas—no coffee. In the evening, three armed men came and took a cowherd of ours to kill him, mistaking him for one of Wilson's servants. They let him off, however, on finding out their mistake. Wilson's boy had run away. Why they wanted him we do not know. Things are getting too hot to be at all pleasant for us. But God rules, and He will keep us in perfect peace.

April 1st.—The king did not send men. Worked most of the day. Sent off two of our men to tell Stokes and Coplestone not to come on till the king sent for them, but to send on our letters. They say they have two mails, so that we hope for letters. I hardly dare hope; we have so often been disappointed, and have waited so long for news.

Late in the afternoon, Mufta came down. I had never seen him before, and was rather curious to know what sort of fellow he was. His letters do not speak much for his knowledge of English, but he speaks it much better than I expected. He said he had seen the king, and was then on his way with ten men to bring Stokes and Coplestone to us. He said he had told the king they were our brothers. He would

have brought them on at once, but the chief of the village demanded hongo. The king said they are not to pay any; but he will not let the goods come on until he has seen the men. He had heard of the death of Penrose, and that an Arab masindi (?) had written to the governor of Unyanyembe, that if any more white men were coming here, he was to get them killed on the way. Well, I hope our men will get here in safety. Our boys were all very much frightened to-night, because a lot of Waganda were in the road, making a great noise. We went to see what was the matter, and found that they had brought a man down to one of the numerous executioners—who lives opposite to us—to be killed. Poor fellow! But we could do nothing for him. I suppose, from the noise, shouts, and laughter, which is now going on, the deed is done.

2nd.—A lot of papers came in the afternoon, and letters, but none for me—for all the others. You cannot think how hard it was to see all the others reading, and I not a line, after waiting so long. How can it have happened? Mackay and Litchfield very kindly lent me some of theirs to read, but it only made it worse; so I got out my *old* letters to read over again.

5th.—Went up early to see Mtesa; very few people about. They told me the king was sorry I could not go up yet, that his medicine was done, and he was going to send a cow down as a present. The king was amiable, and regretted I had not been up. We talked of the importance of his doing exactly as I directed; and I explained that, if he did not obey medical directions, I must refuse to prescribe. I gave him more medicine, and then showed him photos of Stokes and Coplestone, and had some fun at his attempts to pronounce Coplestone's name. He gave me a good big cow, and promised coffee and bananas; these, however, we have not received. He then gave me an old letter of Wilson's and some books he had kept. I then tried to show to him the wrong of keeping papers, &c., which belong to other people. How I wish I could talk to him in his own tongue, for there are many things I should tell him,

and much on religion too. He will always gladly talk with me.

In the humour he was then in, and having only two well-disposed chiefs present, I could have got him to do anything I wanted. This is the way with him. He is led by others, and is in *fear* of his chiefs, and cannot act contrary to them. One of his sons came in, the image of his father. I was strongly tempted to ask permission to be allowed to go to Mruli for letters, but, as no one of my companions was present, I did not.

6th.—Heard that our men were not far off. Hoped to see them to-day. Songoro, a coast man Mackay had sent with Mufta, says they only left Mtebbi yesterday. He said all which Mufta had told us was a lie—that the king had sent for hongo. You see how difficult it is to get at the truth. All the uncertainty and anxiety is hard to bear.

There are any amount of thunderstorms—very bad ones—otherwise it is a very beautiful climate, but very cold. At night I wear a suit made of blanket, with hood, and over this one or two blankets! And so near the equator—can you imagine this?—I really wish for a fire! The thermometer, from eleven to four o'clock, averages about 80° in the shade. The night min. ther. 56° or 60°. The highest it has been, since I have been here, has been 88° 2', the lowest 52°, I think.

7th.—Anxious about our men. No news of them. Just as we were sitting down to dinner, Mufta came to say they were within an hour of us, and some of us must go and meet them. Litchfield and Pearson went; Wilson and I got things straight for them. They arrived about 7.30, very tired. They say the road is watched, and the boat was taken in each night. They had great difficulty about the hongo, and had paid two guns and clothes; but on their sending a gun to the king, without which they would not have been allowed to come to our house, they were given back the clothes.

8th.—Began bad attack of fever last night—only my third—ill all day.

10th.—Stokes, Copplestone, Wilson, and Litchfield went up to the palace. King gave them good reception. Very little talk. In afternoon Mackay wrote to the king for permission for himself and Pearson to go to Kagei. He gave

leave, but said he must see Mackay first.

12th.—Mackay and Stokes went to the king. Mackay took a present of a chair. King pleasant. They went to see the judge, and dined with him. He gave Mackay 100 cartridges to fill for him. Worked at trenches round the new house.

13th.—Spent a very quiet Easter Sunday. Had the Lord's Supper in the evening. Oh! may God open the hearts of these poor people! Oh that we could tell them more of the love of God and Christ! Well, we shall be able to do so some day, I believe. I have faith to think this, though I feel that we should leave this place for a time now. God can still step in and help us. Oh that He would in mercy do it! But His will be done. It does seem hard to have to be compelled to wish to leave; for years I have longed to come, and, now I am here, the door seems shut.

14th.—Mackay and Stokes again at the palace. King promised to send for the loads. He begged for twenty ball-cartridges. Worked hard at house; hope to get in this week. Some of our party now think, as we see the king a little pleasanter, that we should stay a little longer. I am sorry to say I cannot see it so. Having told him the conditions on which we could stay, and that, if these are not agreed to, we should go, we shall do harm if we do not keep to our ultimatum, as the one thing impressed on the king's mind is that we are truthful, and mean what we say.

Again, the king hears that we have a lot of goods coming from Mtebbi, and a large lot at Uyui. The reason, therefore (I fear), for his more agreeable mood is his wish, and his chiefs' wish, to get all they can. As things are at present, no things can come to us without a good present to him, and, of course, all he can get is very welcome.

I do not think the Gospel should require bribery to introduce it, and I feel sure that, in time, we and it will be eagerly sought after. May God be with us, and show us what we ought to do! If, by staying, we can do the least good, none would be more willing than I should be to stay; but I confess I think it is our duty to God, to the C.M.S., to ourselves, and to the people, to go away—if only for a month. Some one will

have to go home, as it is promised the king that one of the number shall take his letter to the Queen. Who will go, and what will be done, I cannot say at present.

15th.—Worked hard at the house all day. King has *not* yet sent to Mtebbi for the goods. Mackay and Stokes went to the judge to beg for a boy each.

16th.—Spent all day unpacking medicines, and in getting room in new house in order. King sent for me to go up to-morrow.

17th.—Coplestone and I went to the palace. On our way, met a chief who brought us from Mruli, and had promised to come down for a cap I had given him. I asked him how it was that he did not come. He told me that both the king and Kanta had forbidden the chiefs to come to see us.

Saw the king. He was very pleasant. Told me we were fine men! He was glad I was better. He said, "You see, if you are unwell, I can't get medicine." He asked if we had food enough now. "No," said I; "you only send for seven men enough food for *one*." He promised to send more. May he keep his word! but he has so often failed I cease to expect. He is a little better, but a fresh complication is coming on. He wanted another anatomical lecture for the benefit of a chief and his wives, but I got myself excused this time. I asked for a few men to take letters for me to Mruli, and to fetch my boy away whom I left there.

18th.—I have nearly got my room done. It looks so nice, and quite like a doctor's room. I am going to "paper"

it with *mbugu* cloth. That is the native stuff, made out of the bark of a kind of fig-tree.

No men come for the letters as yet, the excuse being that the king is looking for *trusty* men. He has sent no food, even after his kind words and promises of yesterday.

He has sent down for our lightning-rod to see. I expect he will want one. He is making a new palace down the hill. It was very cold to-day—65°.

The little boys here are splendid little fellows. I wish I could get one to teach.

19th.—Mackay and Stokes went to the king this morning. He said he wanted one of our boys to take the letters. Pearson's boy was sent; and while I was talking to the king, the boy began taking off the paper from the seal. The king pointed to him, and this gave me an opportunity of explaining the importance of delivering letters to the people to whom sent *unopened*, &c.

20th.—Heard that the Frenchmen had gone off with our boat. Stokes said he should try to get leave to go a few days away to see the country, and I thought it might do me good too, as I have not been well.

21st.—Mackay and I went up to the king. He said he knew nothing about the boat, as did the French Père. It was the Frère that had gone. The king said he was angry that the boat was gone, and would send to stop it. We hear it was the king's men who took it, and threatened to spear our man when he tried to prevent them taking it.

All this time none of the party seem to have been away from the capital even for a day. Permission was now asked for Mr. Felkin and Mr. Stokes to take a "walking tour" to the Ripon Falls, where the Nile issues from the Victoria Nyanza:—

He said we might go to Ripon Falls, but he wanted to see me first. In the afternoon I went up with Coplestone. He seemed to be anxious about my health. He said we could go the next day, and he would give us three or four men to show us the way, but I must ask the judge before going. I also promised to be back in a week. We saw the Katikiro, and he said we could go.

22nd.—Left Rubaga early with Stokes. Soon after, saw Lake Victoria and Murchison Bay, so that I am the first *Englishman* who has seen both

Lake Victoria and Lake Albert, and the second *European*—Dr. Emin is the other. The views from some of the hills were splendid. Met a party of women and girls, slaves taken in the Usoga war. After we had gone some ten miles, a party of 100 men and one of the king's drums came up to take care of us, or see that we did not run away—which? After a distance of sixteen miles, we stopped at a good-sized hut.

23rd.—Started early; I had a long march; one bit of the way I shall never

forget. We went down into a steep valley, into a dale, nearly dark above, closed in with huge trees, at the bottom a knee-deep stream flowing rapidly along, birds flying screaming about; it quite reminded me of some fairy-haunted spot one has often read about. Got a distant view of the Nile flowing along to the south; but hills hid the Lake and falls. When the Waganda men and women meet relations, they take hold of hands, and salute one another, like "measuring a yard of love" of olden times, with the exception of kissing—that is an art unknown here. I believe they throw the heads over each other's shoulders. Saw people reading prayers in Arabic from wooden tablets. Would that we had some prayers to give them! I hope we soon shall have. Found that the chiefs thought we were only coming to view the land, intending to bring soldiers to take it. Being told that it would take four days more to reach the Falls, I sorrowfully returned without seeing them, as I felt bound to keep my word to the king to be back in a week.

24th.—Left Stokes to go on. Stopped with some very nice people, who gave me a fowl, and many little things, and, seeing that I was taking some flowers, one of the women went and gathered me some. These people are indeed nice and friendly. What a pity the chiefs and Government oppose, for I feel sure much good might be done here.

So far Mr. Felkin's journal. In addition to the allusions which will have been observed in it to the printing of texts, &c., Mr. Wilson writes, at the beginning of May:—"Felkin and I have for the last fortnight been busily engaged in printing with the small press which he brought out. We have done some stories of the Waganda, vocabularies, &c., and with a little help from Mufta I have translated the Lord's Prayer in Luganda (*sic*), and printed it."

Among the letters there is a fragment of one from Mr. Felkin, without date, but evidently written at the end of April, or beginning of May, which reviews the situation, and contains important matter:—

From a Letter from Mr. Felkin.

Mackay told me that the king had been very friendly before we came, but that he had had many rows with the Arabs, and also that they had told the king that they wished to kill him, and he said he had been very much afraid for his life. We found lots of

25th.—Started at 6 a.m., and got back about 9.30 in the evening, pretty tired, but better. The king soon sent down his compliments, and hoped I would go up to him in the morning.

26th.—Went up to the king, who was pleased to see me back, and gave me ten *mbugu* cloths and plantains—the first for three weeks. Had a long talk with him about vaccination, and promised to show him how it was done, though I have no good lymph.

28th.—Began printing to-day. It is hard work, as there is not either type or block enough.

May 2nd.—Went up and vaccinated myself and two boys. The king was very pleased—as were his wives and chiefs; they would look at and feel my white arm. White hands and face are from a disease many of them have, but white arms and legs they cannot get over.

3rd.—Printed all day. This week we have done over 850 words, which is not bad for us with such bad tools. King sent me down plantains.

4th.—Had a quiet day; thankful for rest. Stokes came back about two; he said he had walked thirty-six miles that day. He brought some goats and four cows back with him, for which we are very thankful. He says roads very bad, and he had only rested on Sunday. Perhaps it is as well I did not attempt it, though the Falls are worth seeing, he says.

boys coming to learn reading, and a large new house being built for us.

I saw the king often, and he was then, and is, and always has been, most pleasant with me. As I told you, I found him in a very bad state, requiring great care and attention. This the

chiefs did not like, as they are tired of him, and would not be at all sorry for him to die. In fact, one of his sons was collecting guns, &c., in his house to try and take the throne. He was, however, found out, and the guns taken, and he imprisoned.

On talking to Mackay I found out that the king had promised him men and boys to teach, and Mackay, on his hand, had made a few promises to the king, viz. to build Mtesa a palace, and to build him a steamer, on condition that we could build at the same time house and steamer for ourselves, &c.

Time went on, our food got short, Mtesa promised again and again to give us more, but never did so. No men or boys came to be taught; when asked why, Mtesa said, "You came to work, where are all your works? I see none." He was told, "You must first give men to teach." Well, he did not see it.

Pages kept coming down, first for powder, then for shot, then for guns, all of which were refused.

Then an unexpected event occurred. Mackay had told the king we were bringing him a good present, and we thought he was well pleased. But one day word came down, "Why do you not bring me the 300 boxes you brought for me?" On going up to see what he meant, it was found out that Kanagrubu, one of the men who had been with us on the steamer, had told the king that all our boxes were for him. Mr. Pearson, he said, had taken him into his hut at Lardo, and told him so. Mr. Pearson said it was not true, and explained to Mtesa what we had in our boxes—books, medicine, and food. The king said no more, but he has never been really satisfied. He told this to pay off old scores. I told you I feared we should find him no true friend.

Then came the Frenchmen, and you know how falsely Mtesa and the chiefs treated us then. Mackay and Litchfield were nearly killed. Sunday was no more

kept. We felt the chiefs were not at all favourable to us; they never have been to white men's coming, and they say that, could they have had their way, Speke and Grant, Stanley and we, would never have been allowed to come here at all. You see they get no presents, the king gets all, and none dare be given to them.

About time now for a climax, and one came. Dr. Kirk wrote to Mtesa, and gave hearty support to a letter from Smith, Mackenzie, and Co., offering to act as Mtesa's agents at Zanzibar. But he also said that no white men at Mtesa's had letters from, or any connexion with, the Queen, and that, unless they brought letters from him, they were to be looked on with distrust; but that all who brought letters from him, he begged Mtesa to be kind to. We do not happen to have letters from Dr. Kirk. I should hope all others following us will have. We had a letter from Lord Salisbury, however, and Mtesa said we were all a bad lot of impostors, and the letter a forgery. Dr. Kirk's letters to the Arabs were also read, and made the most of by the chiefs and Arabs, who were glad to have an occasion to show their real feeling against the king's *protégés*. Those of us who were there were insulted, the king saying nothing.

After they were gone, a talk was held, and the chiefs proposed to kill us, saying, We are told that nothing will be done to Lukongeh, who killed two men; surely no one will dare to say anything to us! The king said, "Wait a little," and they consented.

You know Mtesa and the chiefs think we came here to make friends with him, because the Queen fears he will make war with her! Do not think this a joke, but I have seen a letter Mtesa wrote to the Queen, saying that, if she would make friends with him, he would promise not to come and fight her!

Early in May came the false report from the north, respecting the supposed advance of Egypt towards the Uganda frontier, which was the immediate cause of Mr. Wilson and Mr. Felkin being able to leave. Mr. Wilson writes:—

From Rev. C. T. Wilson.

Rubaga, May 14th.
You will be surprised to hear that I

am coming to England with two of Mtesa's chiefs. Rather more than a

week ago, a report came (which, however, proved untrue) that the Egyptians were building a station between here and Mruli. This frightened Mtesa terribly, and a day or two after, when Mackay was at the palace alone, Mtesa began to abuse us all, said that we professed to be his friends, and, now that the Egyptians were coming near, we did not help him. Mackay, Felkin, and I talked the matter over, and we came to the conclusion to propose to Mtesa to take his chiefs at once to England, and that I should accompany them, as I had promised him some time ago to do so if they went; and that we should also suggest to Mtesa to send a deputation at the same time to Colonel Gordon, and that Felkin would go with them and bring them back.

The following morning, Pearson, Felkin, and I went up to the palace and proposed this to Mtesa. He was delighted with the idea, and immediately consented, and said he would at once collect articles of Native manufacture to send as presents to the Queen, and ivory to pay the expenses of the chiefs.

The common people are very pleasant, and could we only have access to them, I feel convinced we should get on very well with them. Mtesa and the chiefs are—and, while things remain on their present basis, always will be—the great

During the three days between the date of this letter and Mr. Felkin's departure, the relations with the king seem to have been pleasant enough:—

From Mr. Felkin's Journal.

May 14th.—We all seven went up and saw the king. It was a large baraza, and very pleasant. I examined the king, and sat on his mat talking a good time. He said to me he would always be friends with me, and speak the truth. I said I was glad, and I should always speak the truth to him, and give him good advice.

15th.—Wilson and I went up to the king, and saw some of the presents. A good many of them are done, and the

hindrances to preaching the Gospel here.

You may, perhaps, be surprised that all these difficulties should have arisen so soon after the arrival of our brethren by the Nile, and after the favourable reception they had; but the ill-feeling of the chiefs towards us was slumbering all the while below the surface, and only awaiting a suitable opportunity to show itself. This opportunity was furnished by the Jesuits and Dr. Kirk's letter, which, though not written with the intention of causing Mtesa to believe Lord Salisbury's letter to be a forgery, yet undoubtedly had that effect. The arrival of the Jesuits *per se* would never for an instant have made us think of giving up the Mission, had other things been favourable; but, when the chiefs and Mtesa saw these men, and thought they could get more out of them than out of us, then they showed themselves in their true character. Insults were heaped upon us in open court, the people were forbidden to visit us on pain of death, the Sunday services were neglected, and our lives in extreme danger. Under these circumstances we considered ourselves not only justified, but acting in accordance with the highest interests of the people and of Christ's cause, in determining to abandon the Mission for a time.

king was very pleasant. We then went to see the judge, who said things will be ready next new moon.

16th.—I asked the king's leave for me to start to-morrow, and he granted it. Saw the judge in the afternoon: he was pleasant; stayed with him three or four hours. He asked me to bring him a lot of things on my return.

17th.—Stokes, Wilson, and I went with my goods to the judge, and I got off about 10.50.

As already mentioned, Mr. Felkin reached Fatiko on July 7th, and from thence forwarded a letter he had received from Mr. Wilson:—

Rev. C. T. Wilson to Mr. Felkin.

Village near Jungle, June 25th.

At last I am on my way. I left Rubaga eleven days ago.

Mtesa is, to a certain extent, playing us false again. He has not sent half the things he promised as presents, and

as yet no ivory. He would not let me know before I left what he was sending, and I did not find this out till well on the road. I don't quite know what to do about it: perhaps it would be better to send him a letter from Mruli in Arabic.

My party is not large, four chiefs, six women, the men who are carrying my boxes, and a few others; and I hope, when we get to Mruli, by allowing each chief only one man, to reduce it to fourteen, all told, except ourselves and boys. Mtesa promised me two boys; but, as usual, it was only a promise.

Stokes and Copplestone left the same day as I did. Mufta gone with them. Jesuits reported arrived at Mtebbi, and the boat left a wreck on the coast of Uzongora.

I have been rather poorly since leaving Rubaga; had fever three times, and have now got a bad cold and cough. Roads good so far: little water, but much high grass, which wets one through. Food plentiful: goats, fowls, &c.

26th.

Reached edge of jungle to-day. Come quickly to Mruli. Look out for Union Jack.

Our extracts, it will be observed, except two brief extracts from Mr. Pearson's letters, and one from Mr. Mackay's, are all from Mr. Wilson's letters and Mr. Felkin's journal. The others give scarcely any additional information. Mr. Mackay sends no narrative of the difficulties, but repeats the interesting account of his visit to Lukongeh in June 1878, which was printed in the *Intelligencer* of February last, but which he imagined had been lost *en route*. Mr. Stokes also relates a visit he paid to Lukongeh in March, and confirms all that Mr. Mackay had said about the death of Lieut. Smith and Mr. O'Neill having been owing solely to their protection of Songoro, and not to enmity on Lukongeh's part. Mr. Litchfield and Mr. Copplestone only write briefly.

What we have printed will speak for itself, and will, no doubt, be read with the deepest interest. It is only necessary to say a word or two upon three points.

1. There seems distinct evidence that the influence of the French priests was unfavourable to our Mission, as might be expected, though in what precise way is not clear. Mr. Felkin, in one letter, acquits them of personal hostility and unfairness; and it may only be that Mtesa caught at the opportunity of playing one off against the other, with a view of squeezing more out of both. But the experience of three hundred years forbids our putting any confidence in the good faith of Jesuits. The veteran Dr. Krapf, to whose missionary zeal, forty years ago, all these later African enterprises owe their origin, writes these significant words from his retirement in Germany:—"Having read in the *Record* of last Wednesday the news from your missionaries in Uganda, I could not forbear expressing my deep-felt grief at this sad occurrence, and heartily sympathizing with your Committee and missionaries under these trying circumstances, which I myself, conjointly with my colleagues, Isenberg and Blumhardt, have experienced in Abyssinia in the spring of 1838, when two Jesuits came to Adoa, in Tigre, aspersing us with Prince Ubie, who expelled us forthwith."

2. We have thought it right that our friends should know what the letters say about Dr. Kirk's communication to Mtesa, and it will have been seen that both Mr. Wilson, Mr. Pearson, and Mr. Felkin state

what they believed to be its contents. But it should be particularly observed that they (or rather Wilson, Pearson, and Mackay—Felkin was not present) only heard it as translated by the Arabs to the king, and these unscrupulous traders were as likely as not to twist its expressions, or even its substance, to their own purposes. Its effect, however, as read, was for the time as unfavourable as if it had really been intended to injure the Mission—which, of course, it was not; and therefore, after careful consideration of the whole matter, the Committee addressed Lord Salisbury, explaining the position of affairs, and asking the assistance of the Government in removing the unfortunate misunderstanding that had occurred. The following reply from the Foreign Office will be read with much satisfaction:—

THE MARQUIS OF SALISBURY TO THE SECRETARY OF THE C.M.S.

Foreign Office, Nov. 5, 1879.

SIR,—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter of the 24th ultimo, on the subject of the compromised position in which the agents of the Church Missionary Society at Uganda and in King Mtesa's country are placed by reason of a letter in Arabic, which it is alleged the king has received from Dr. Kirk, and in which the latter informs the king that no Englishmen in Uganda came from the Queen, or had letters from the English Government; and I am in reply to acquaint you, for the information of the Committee of the Church Missionary Society, that Dr. Kirk has been instructed by telegram to write at once to King Mtesa, informing him that letters were given by her Majesty's Government to the missionaries who proceeded to Uganda. I am to add that Dr. Kirk was informed at the time that letters were written to King Mtesa, and a copy of her Majesty's letter to the king was communicated to her Majesty's Agent and Consul-General.

I am further to inform you that her Majesty's Consul-General in Egypt will be instructed to ask the Egyptian Government to give directions that facilities may be afforded, in their passage through Egyptian territories, to the messengers from King Mtesa who are stated to be on their way to this country.

I am, Sir,

Your most obedient humble servant,

(Signed)

T. V. LISTER.

To this we may add that the copy referred to, of Lord Salisbury's letter to Mtesa, was sent to Dr. Kirk by the mail of May, 1878, and as on April 2nd, 1879, our missionaries in Uganda received the London mail of September, 1878, *via* Zanzibar, it seems almost certain that Dr. Kirk's letter to Mtesa must have been written after he became aware of Lord Salisbury having written to the king.

Within the last few days the Zanzibar mail of October has brought a letter from Dr. Kirk to Colonel Grant, stating that twenty Waganda had come down to the coast with Mtesa's reply to Dr. Kirk's letter. We do not know how long they had been on the way; but if they came down quickly, the fact that they give no news of the missionaries might be taken as negative evidence that the latter were safe and well at some later date than our letters.

3. Although the receipt of this packet of letters, on October 21st, threw a dark cloud across the hopeful anticipations which had been awakened by the previous despatches, no one can read carefully what we have now printed without thankfully perceiving that the cloud has

a very distinct silver lining. Even at the very worst—even if the Mission should have to be suspended for a time—let it not be forgotten that the Gospel has been faithfully and assiduously preached in Uganda for considerable periods during two years. Knowledge has been gained of the people and their language which will be most valuable in days to come; and that Uganda will, in God's good time, be the field of a successful Mission we cannot for one moment doubt. But need so dark a view of the position be taken? We do not think so. Excepting the one circumstance of the unfortunate impression made by the reading of Dr. Kirk's letter, we do not see that any difficulties have arisen which were not more or less foreseen to be possible; and indeed the instructions given by the Committee to the successive parties have always contemplated obstacles and perplexities and perils of the kind. Certainly the position of the three brethren left in Uganda in June last was a trying one, and not without danger; and we shall all look with peculiar anxiety for the next letters from them, pending which we can but commend them without ceasing to the care of Him Whose they are, and Whom they serve. Yet we cannot but hope that more favourable news may be on the way; and if so, the Committee are fully prepared to take such measures as may be necessary for the proper carrying out of the Mission—particularly for keeping the communications open by both routes, and for maintaining the staff at its full number. With these hopes, we cannot better conclude than by inserting one more extract from a letter of Mr. Pearson's, written at the time when things looked more favourable after the arrival of Stokes and Copplestone:—

From Mr. C. W. Pearson.

April 17th, 1879.

The king has been very good to us, and things have a more hopeful look. I almost feel sure that we shall now be able to carry on the work here. It grieved me much to think of evacuating the position, and I am glad to see a feeling that we ought to go on again springing up. The Frenchmen are here still, and the king seems disposed to allow them to stay. One of them has gone with canoes to Kagei to bring on

the remainder of the party. I look for some trouble in that quarter; but I feel sure that we shall have grace and wisdom given us, and that the Lord's work will go on.

You may rest assured that the work here shall not be given up while there is a "plank to float on." If Jesuits can live, flourish, and work here, you may depend upon us also doing the same, under God's blessing.

This is the true spirit of a missionary. And it is in such a spirit, resolute yet humble, and looking only to the Lord for guidance and for success, that notwithstanding every obstacle and, it may be, temporary reverse, the great enterprise must be unflinchingly prosecuted—*Africa for Christ.*

[* * * Before these letters arrived, we had in type for this number an account of the journey of the Nile party from Khartoum to Mruli, with a good map of the route. This is now necessarily deferred for lack of space, although earlier in date.]

THE NATIVE CHURCH IN THE PUNJAB.



THE Punjab Church is amongst the youngest of the Society's Missions. It can hardly be said to have existed more than a quarter of a century. But it was begun under most favourable auspices, and has been the scene of most devoted and skilled labour. Wise master-builders have laid the foundations, living stones have been gathered out of the surrounding population wherewithal to build a Church upon the one only foundation, the Lord Jesus Christ. More than a thousand Natives are now members of Christ's Church in connexion with the Church Missionary Society. Other societies, too, can rejoice in corresponding accessions as the result of their exertions, the blessing of God resting upon them. While we are thankful for this, we naturally turn to what is transpiring among those in whom we are more particularly interested.

Last December, for the third year, the Native Church met in Conference at Umritsur. The Bishop of Lahore, who is the Patron of the Native Church Council, opened the proceedings by preaching a sermon from 2 Thess. i. 11, 12. A very large congregation was present, many remaining standing for want of seats. Four Native clergymen conducted the principal part of the services. In the afternoon, the pleasing duty was performed of opening the Alexandra Christian Girls' Boarding School* with prayer and praise. Many Europeans were present, but the assembly was mostly Punjabi, the variety of Oriental costumes giving picturesqueness to the scene. The chief object of interest was the group of youthful maidens, arrayed in their graceful white chaddars, for whose benefit the building has been raised. The institution is intended for Native Christian girls of the upper classes. Many Native gentlemen were seated near the Bishop, and beside him was the Rev. Robert Clark, to whom, under Heaven, the Alexandra School may be said to owe its existence. Sincerely do we trust that, in the language of the lady missionary, A. L. O. E., from whom we have borrowed these particulars, an education will be given "to the daughters of India that may fit them to be good wives and good mothers, lights to the ignorant, and benefactresses to the poor."

The following day the Church Council met for business, when the chairman, the Rev. R. Clark, delivered an address. After the disposal of formal business the Reports of the Honorary Catechists and other friends were read and discussed. Some few of the more salient features of these may well be noticed here before we pass on to that which is the chief purport of the present article. There would seem, from them, to be considerable literary activity in the preparation of controversial works as well as in the compilation of commentaries. Hopeful prospects of conversions are referred to. The Rev. Imad-ud-din speaks of about 200 Hindus and Mohammedans in the city of Umritsur who express their approval of Christianity, and have relinquished faith in

* A full account of this opening was given in our August number.

their old religions. But the question before them is, What will become of us if we embrace Christianity? How are we to earn our daily bread? By the adoption of Christ they raise up for themselves a host of enemies, and cut themselves off from various ways of maintaining themselves open to them in their heathen state. The Christians in the Punjab live under a government which is English, and not Roman—Christian, and not heathen. They have not, therefore, to undergo the extremity of persecution which was the lot of those who first embraced Christianity. The adversary cannot assail them with his whole strength. The madness exhibited by the heathen against the saints of old cannot be displayed to its fullest extent. But, short of these excesses and of actual suffering as martyrs, our Native brethren have in their measure, like “the servants of Christ who dwelt in Vienne and Lyons,” to endure hardship. In addition to more severe trials, these complained that the great enemy of souls “resorted to every means to accustom and exercise his own servants against those of God, so that they were not only excluded from houses and baths and markets, but everything belonging to them was prohibited from appearing in any place whatever.” But they were enabled to say, “The grace of God contended for us, and rescued the weak, and prepared those who, like firm pillars, were able, through patience, to sustain the whole weight of the enemy’s violence.” We hope the Christians in the Punjab will realize the true source of the hostility against them in as lively a manner as those early Christians did, and will understand that no new trial is made of their faith when these difficulties present themselves. Again, when we read St. Paul’s Epistles and see how paramount a claim those who were in necessity had upon those who were better circumstanced, we may realize the duty of assisting judiciously those who are hampered and hindered in their Christian profession by trials and privations which we can help in removing. It is a problem for these Conferences to solve how this can best be done in a way which shall not hold out any unworthy inducement to the profession of Christianity, or impair the self-respect and independence of those who have embraced it. If a suitable plan can be devised for remedying this difficulty, the means would probably be readily forthcoming. Many are forward in relieving temporal wants who cannot adequately comprehend the more important duty of ministering to spiritual necessities.

An interesting account is furnished by Mr. I. C. Singha of a boarding-school established at Batala by a benevolent Englishman, which has been warmly helped on by Bishop French. As most persons know, Mr. Baring is the son of the late excellent Bishop of Durham:—

I have seen Mr. Baring’s work in the Batala boarding-school for the last nine months, and I cannot do better than by quoting from our last Report the words of Pestalozzi:—“If the boys are well, he stands by them; if they are sick, he is by their side. He is the last who goes to bed; the first who rises. He sleeps

among them. From morning till night, at every moment, the children see that his heart is theirs, and that their good is his good, their joy his joy.”

It would be ungrateful in the extreme not to mention the help which Miss Tucker has rendered to the school. She spends her evenings and Sundays in the

improvement of the boys. When any of them is sick, she is by his side singing hymns, playing music, or telling stories, or showing pictures to cheer him up, or nursing him. Her influence for good in the school is immense.

Several topics of considerable interest were discussed at the Conference, such as "How true piety and holiness can best be promoted in the Native Church," the supply of pastors, and the subject of Ex-communication. The importance of Punjabi bhajans (*Anglicè*, hymns) was referred to, but it was concluded very sensibly that hymns and songs which can touch hearts are God's special gift to a Church, and cannot be raised up or much by the vote of a committee. Even already the boys of the Batala School, who go forth into the city to preach once a week, are welcomed for their hymn-singing. Bhajans, it is said, are likely to prove, under God's blessing, a mighty instrument for the spread of Christianity. "All the Hindu reformers from Ram Anerj to Ram Singh have had recourse to it. The hymns of Rajah Ram Mohun Roy made Brahmoism more popular in Bengal than anything else."

Our chief object, however, in the present article is to call attention to, and to offer some comment upon, the discussions in the Conference regarding the constitution of the future Native Church. At the present moment these are full of peculiar interest, extending beyond the Punjabi Church itself. About eighteen months ago, in a former article, we chronicled the initiation of this movement—not in thought, but in action.*

Such a Church is, of course, still a thing of the future; but it will be plainly seen that it is occupying the minds of the Native Christians. It will also be seen that the mere fact of mootng it has stirred up many interesting questions which deserve to be placed before the consideration of our readers. In our previous article our chief object was to show that the Church of England in India is conterminous with the English in India, including their descendants, the Eurasian population. It is for them alone that the Government maintains its Ecclesiastical Establishments. Chaplains are sent out from this country, and are maintained at the State expense, to minister to the spiritual necessities of our civil and military establishments. There is not, we believe, a single instance throughout India, where a chaplain is maintained by Government for any other purpose. If there were, he would be retrenched as a superfluity. No matter how urgent might be the needs of the Native Christians, and however incapable they might be of maintaining a minister for themselves, not one chaplain could or would be diverted from his proper duties for them, except, perhaps, as some most temporary arrangement. Nor is there the slightest prospect of this condition of things being altered. Indeed, the tendency is quite in the opposite direction.

The Ecclesiastical Establishment has its own rules and regulations quite apart, prescribed by Government, and cannot be made, except

* "A Native Church for the Natives of India." *Church Missionary Intelligencer*, June, 1878, p. 345.

accidentally, to fall in with the exigencies of missionary work. Indeed, it rests purely with the conscience of any individual chaplain whether he will interest himself at all in the conversion of Natives—whether he will qualify himself for this work by acquiring the languages of the people, or even collect subscriptions for missionary objects. He could completely fulfil his duty to the entire satisfaction of his earthly masters without exchanging a word on religious subjects with a Native. Of course it would be far otherwise *in foro conscientie*. A chaplain, filled with righteous zeal, may at any moment be transferred to another station, and be succeeded by one who neither can nor does interest himself in Missions. They, with other clergy maintained for the use of Europeans, such as railway servants, &c., form one half of the Indian clergy, except in the Madras diocese, where missionaries are more numerous. It is obvious that to bind up mission-work with the Ecclesiastical Establishment must tend to render it fitful, precarious, and imperfect. Advantages may accrue, but drawbacks over-balance them. It is not upon these shifting sands that the foundations of the Native Church should be laid. It should be apart from and independent of them. Bishops and chaplains may be fellow-helps, but if their interference would swathe the nascent Native Church in the swaddling-clothes of English ecclesiasticism, which has grown up in another state of society, it may be most injurious. Native Churches should be endogenous—should spring up and develop for themselves and from themselves. It is the business of the foreign Christian to communicate the knowledge of the truth as it is in Jesus; it is for the Native convert to assimilate it for himself. We rejoice to see, in the Native Church of the Punjab, indications of a strong desire to vindicate for itself this natural right. It will be of interest to our readers if we lay before them the opinions of the Native members of the Punjab Church Conference. In a paper read by Mr. Sher Singh, he states:—

It appears to me to be taken for granted that the condition of the Native brethren is one of disunion and dissent, whereas such is not the case; for the Native brethren of all denominations consider themselves to be one among themselves, as there is no difference in matters connected with salvation. The source of this contemplated disunion lies among the different foreign missionary bodies who have given us the light of the Gospel, and who are our present instructors. These bodies are not united, and, as we are dependent upon them, we too cannot be united. This is like the disunion between two fathers whose children are instructed to live united and unanimous. How is it possible for these to be united, since they are dependent upon their respective fathers? Or, if we take a second example: for instance, Jummoo and Cashmere are

dependent upon the British Government, and Bokhara is subject to Russia. While England and Russia are not on good terms with each other, the people of Cashmere and Bokhara are told to live unitedly and harmoniously among themselves. How can this be possible, as long as these are subject to their respective disunited rulers?

A careful view of the present condition of the Native Christian community leads us to acknowledge fearlessly that there is no disunion among them, whether it arise from the brethren not being thoroughly acquainted with Church history, or from their finding no difference whatever on those principles of religion which are connected with salvation. All the Native brethren look upon the Rev. Mr. Chatterji, the Rev. Mr. Imad-ud-din, and all the other Native ministers, with one eye, and pay

them equal respect. The conclusion, then, is that the time has not yet come when such a question can be proposed in this country; and, if those very missionaries who have given us the blessings of salvation are anxious to spread this disease of disunion among us, what can we do to remedy this defect? Should union be proposed on the strength of this contemplated and fanciful disunion, it will be incumbent on the Native ministers of these different denominations, with other venerable men, to come together and arrange Church matters in such a form as will be in accordance with the Word of God.

I am of opinion that we should use all our efforts and endeavour to promote the spirit of love among the brethren, as this will lead all to do those things which are unanimously considered good by all. This will be like the union which exists between the Bible and Tract Societies, whose operations are excellently conducted, and where sympathy prevails among its members, and thus they are unanimous in the work of the spreading of the Gospel.

With reference to Church government and other like circumstances, it is just now impossible to be united. As the Christians increase in numbers and become independent, then, if they will be endowed with the spirit of love, there will be perfect amity in other matters also.

REMARKS.

Mr. ABDULLAH ATHIM said:—We find two kinds of teaching in the Word of God—(1) respecting things which are plainly set forth, and are either commanded or forbidden; and (2) respecting things which are only inferred from the examples of good and great men. For instance, Daniel prayed three times a day. Yet a man may pray many times, if he desires it; a few times, if he has not leisure for it. Moses was commanded to worship without his shoes, and the Apostle St. Paul urges that Christians should pray bareheaded. It seems that the uncovering the feet was a mark of respect in the day of Moses, and in the country where he lived; and uncovering of the head was so in the days and country of the Apostle. The first kind of teaching we must strictly adhere to, for it refers to matters which are essential to salvation. For instance, our belief in the Holy Spirit, in the

incarnation, death, and resurrection of Christ, in the gift of the Holy Ghost, in eternal punishment, and so on, are necessarily to be received by all true Christians. These are matters in which no change can be made, and in which none may deviate from the path laid down. True union depends on union of faith in these essential doctrines. But many other matters are not essential; and it may be that God permits differences of opinion to exist in His Church on these matters for a special object; for if there were no differences, there would be no place for the expression of love. Where men *may* differ, let us all practise charity.

Mr. RULLIA RAM said:—I agree with what Munsif Sher Singh has said, that there is no disunion amongst Native Christians in the Punjab. None of the Native Christians ever think much of the differences between Episcopalianism and Presbyterianism. Wherever there is disunion, Europeans are found to be at the root of it. In Calcutta, the Rev. Lal Behari Dey wished to lay the foundation of a Church of India; but, on the very same day, a missionary said that Presbyterianism was the only true form which the Church ought to assume. Whenever the number of Christians increase, and they have more wealth and power, then will the time have come to think about this matter. It is clear that this Church Council has given rise to the Presbyterian Conference at Lahore. Their objection is, that any Presbyterian friends are allowed to sit in our Council at all. Yet their very presence amongst us shows the unity which we have amongst ourselves. Their presence here does not make them Episcopalianism. We wish to have the benefit of their wise suggestions and advice—nothing else. There are some of us who do not like everything we see in the Church of England, and I am myself one of the number.

Mr. ABDULLAH ATHIM said:—And I am one of those who am attached to the Church of England.

Mr. THOMAS HOWELL said:—I heartily concur in what Mr. G. Lewis has said, namely, that as long as we receive any grants of money from the Church of England, we must abide by its regulations and forms. Whenever we become self-supporting, we may use our judgment respecting these matters.

Mr. BASU (a visitor), of Delhi, said:— I have come to this meeting of the Punjab Church Council to see what it is, and what is being done in it. Everybody knows that, as long as the Church Council is not self-supporting, it cannot assume its own proper form. It is a pity that, when Native Christians meet together in brotherly love, some missionaries do not like it; some are even displeased at our discussing these questions at all. Our work is not to form a Church. A Committee cannot do this. A Church, like a tree, must grow of itself. The light and heat and the water must nourish it. We cannot make it. It *grows*. We have seen in some places gardens which have been laid out in Dutch fashion; but they have no natural beauty. People's taste has now changed, and they now like *natural* things. The Church of the Punjab will in due time assume form naturally, according to its circumstances. It will have its own surroundings, as other Churches have. Even England and Scotland, we find, are not exactly alike, for the services and surroundings of the two countries are different. The

Bengalis will hereafter have a Bengali Church, and the Punjabis a Punjabi Church. If we limit a Church to certain fixed boundaries, it will cease to grow. Efforts which are now made in India in this direction are only tentative, and present arrangements will probably not be permanent. We can, at present, do nothing more than this. The words "committee," "General Assembly," "moderator," "superintendent," "chairman," are all foreign words. Only let love increase, and the Church will gain shape of itself. We cannot force God's grace to enter in, and act only in particular channels. Let us not attach undue importance to any foreign forms; but let us all, whether Natives of India or Europeans, love one another. We hear much in India of many Church prejudices. We hear that many people are bad; but we find by experience that even Baptists are not "Shaitans." Let us all live amongst each other, and meet more often together; and then, as our Church increases, we shall learn better what forms and rules are desirable for ourselves.

It will, we think, be obvious, from a perusal of the foregoing, that, so far as the Natives are concerned, they are profoundly indifferent to differences which agitate ourselves. There is a touch of wonderful but most unconscious satire in the statement that the unanimity which prevails among them may possibly spring from their "want of acquaintance with Church History"! Their teaching hitherto has been from the Holy Scriptures. These have tended to promote in them unity of spirit, and a disposition to more intimate relationship. It is an interesting illustration of the natural tendency of simple acquaintance with the Bible, apart from man's perversions of it. In the Punjab these Bible-taught converts are content with being Christians—for the present at any rate. If discord and mutual alienation spring up, it will be the work of Europeans who might kindle hostility. It is a terrible saying of another speaker, "Wherever there is disunion, Europeans are at the root of it." It is, moreover, clear that the Native Christians are most reluctant to have their future Church artificially mapped out for them by Europeans. They wisely remark that this attempt will stunt its growth. They wish, in due season, to fashion their Church for themselves. As Mr. Mya Das, of Lahore, remarked in a subsequent paper, "We Native Christians of the Punjab are neither Presbyterians or Episcopalians, and up to this time (glory be to Christ), we have lived in such mutual love and regard—yes, unity in Christ—that we have hardly felt yet that we belong to different denominations." Further on he remarks, "Our National Church must

have the same articles of faith, founded on the same Holy Bible, as handed over to us so bountifully by our Mother Churches; but . . . our Church Government, mode of worship, &c., must be, as far as possible, Punjabi, and as less foreign as possible." By an ingenious figure, he urges that, if a mother gives her child clothes and shoes too tight, it cries and sobs, "Mamma, it fits too tight." If so, he argues, like the unlucky Chinese woman, "we shall never be able to walk without a support." What enlightened English Christian would refuse his hearty assent to so much plain common sense?

There was, besides, at this Conference, another most remarkable incident. While it was being held, a Presbyterian Conference was taking place at Lahore. From the last a letter was forwarded, written by the Rev. J. Newton, the venerable and honoured leader and chief missionary of the American Presbyterian Board. It proposed a "corporate or federal union" between the Presbyterian Churches and the other Native Churches in the Punjab. The members of the Presbyterian Conference were all Natives, except Mr. Newton. It must be distinctly understood that nothing beyond the proposal has yet taken place. It has not gone on yet to any society at home, or to the Bishop of Lahore. In its present form, it is said that no hope of practical agreement would be possible. But there was much of deep interest in the discussion upon it at Umritsur. One Native member, who professed to have heard a great deal of what had passed at the Presbyterian Conference, believed that the general feeling was that episcopacy was the right form of government, provided the Bishop was no Pope. Not only were they ready to agree to "our dear Bishop, Dr. French," but to episcopacy, in the abstract, on the New Testament basis, if the Bishop is one like Timothy and Titus, as Mr. Newton himself said. Their feeling evidently was, "Why should we have any opposition to the Book of Common Prayer? We will not tell you to use it or not to use it, or drive you out of the Church for using it or not using it." In the course of subsequent remarks, various difficulties were suggested. Financial matters might not be easy of adjustment. One speaker suggested that "corporate union would be difficult," and he thought that there was no need of aiming at perfect uniformity in Church government. "Oneness in essentials, and liberty in non-essentials," was, in the opinion of another, the broad basis of union. Joy and hope was the prevailing feeling, but there was "the fear that our *buzurgs* (honoured superiors) may not agree to it." "We have no difficulties, it is said, so far as we are concerned; our difficulties lie with the Europeans." In the judgment of another, "surplices were not the chief thing in Christianity." The upshot was that there was a committee of Native members appointed, having Mr. Clark as chairman, to confer with the Presbyterian brethren. The conclusion of the Report, which rightly says that the discussion deserves the closest attention both in India and in England and America, winds up as follows:—

We can do nothing to damp these earnest aspirations for unity, as long as Hinduism and Mohammedanism are pressing them on every side, and infi-

delity and Romanism, too, are at their doors. In the presence of such foes, and feeling how few and weak they are themselves, they fear the devices of Satan, who would first divide and then conquer. They desire the fulfilment of our Lord's own prayer, that they may be one, even as the Father and the Son are one. They ask themselves, "Is Christ divided?" Is it right for every one to call himself by a distinct name, and say, "I am of Paul," and for another to say, "I am of Cephas"? As long as the Word of God tells us that there is but one body, and one spirit, even as we are called in the hope of one calling—one Lord, one faith, one baptism, one God and Father of all—they ask *why* there should be divisions amongst them? Whether this is really necessary? Whether it is an impossibility that the spectacle of a united Christianity should

be at any rate for once seen in one of the remotest corners of the world? They point to the Churches of England and India, and express the fear that they will not *allow* such a Church to exist, even in one little country, in the midst of Central Asia, and they tell us that it is the Christianity of the West which will not tolerate the union of Christianity in the East. They fear that it may put them out of communion with all existing Churches if they seek to be at union with themselves. The question, then, is brought before the Churches of the West, whether rites and forms, however valuable, are more valuable than unity? and whether the old adage, "*In necessariis unitas, in dubiis libertas, in omnibus charitas,*" is only a form of speech, or may be really and practically acted on?

We cannot, of course, presume to say what will be the action of other Societies, but we feel assured that any well-digested plan laid before them would meet with all favourable consideration from the Church Missionary Society. Meanwhile, it is no small glory for it that the Bishop—whom Presbyterians so honour that in him they can recognize Scriptural episcopacy and be willing to receive him as their Bishop—has spent his life in the service of the Church Missionary Society, while the Christians have from their teachers imbibed a feeling of so much brotherly love, that they long to be in close union with their brethren. Facts like these are the true answer to the ignorant and malicious declamations of gainsayers about the varieties in Native Christianity being seriously prejudicial to the progress of the Gospel. Surely the scene at the Conference is one in which the souls of the Lawrences, of Donald Macleod, of Herbert Edwardes, of Edward Lake, would have rejoiced, had they been present at it. There are many living Anglo-Punjabis who, when they hear of it, will thank God and take courage.

In a paper read at the Allahabad Conference in 1872-73, Mr. Barton remarked, with much approval from those present, that "we cannot expect to see a Native Church rising to the full measure of its duties and responsibilities until it possesses an organic independent existence of its own." He thought it not too much to say that of all the discoveries made of late years in the science of modern missions, this is by far the most important." We are disposed to agree with him. In his address, he reminded the assembly that the provisions of the Act of Uniformity do not apply to India. So far, therefore, as the members of Churches gathered out from among the heathen by Churchmen, the converts are not fettered as we ourselves are. More scope and freedom of action are therefore permissible in their case, without derogation of their attachment to the main principles held by the Church of England.

While this effort at *rapprochement* among Christians is being made

in the East, it is curious to notice that a similar anxiety is finding some sort of expression at home. There is a society, which is called the "Home Reunion Society," which is making some uncertain efforts at drawing Churchmen and Dissenters together. Would it not be a marvellous fact if in that Society, or if in any Diocesan Conference, or similar gathering, it could be announced that there was no unwillingness to accept episcopacy in the abstract (not merely from love to an individual), and the use of the Book of Common Prayer? Yet this is the wondrous intelligence which reaches us from a quarter in the far-off East. But what has led to this astonishing result there? It is plain that in the Punjab there has not been taking too much upon themselves on the part of Churchmen. It is because, in front of the appalling heathenism, the conviction has been forced upon the consciences of Christian men of the necessity of working in unity of spirit, and as far as possible with unity of action; it is because in the Bishop of the Punjab there is one recognized who is no novice in mission-work, but one who, with full vigour yet, can present himself to all the missionary brethren, and who can speak out of fulness of his missionary experience, like "Paul the aged." In the Punjab there are no schisms, no heart-burnings, no jealousies, no disparagement of the blessed results wrought by the teaching of missionaries of other denominations. It may yet, for aught we know, prove that the time is not yet ripe for that close approximation which the Native Christians of all classes are so earnestly coveting; but the mere fact that the negotiation has gone so far that both parties are engaged in mutual conference, to see whether union is practicable, is a distinct advance upon anything hitherto achieved in the Church at home. It is a signal trophy of the blessedness of mission-work. The indirect fruits of that work have, in many more ways than we can now stay to enumerate, already redounded to the profit of English Christianity. With these many of our readers, in their parishes and their homes, are already probably familiar. But the first distinct olive-leaf in a tangible form, indicating that the troubled waters of ecclesiastical prejudice are at all abating, comes to us from the mission-field. Even if it is necessary to wait yet a while longer for the complete subsidence of them, we may rejoice. But if the glad consummation could take place that, on terms honourable and just to both parties, without any undue or needless surrender of cherished convictions, there was one Christian Church in the Punjab, missions to the heathen would not have been altogether a vain thing, even so far as England and America are concerned, and viewing the question, so to speak, in a selfish light. As regards the proper work of missions, in the presence of such a spectacle as that of all the different regiments of Christian works and Christian men advancing against them with one common purpose, and banded under one common and true-hearted chief, the heathen might well cry out, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

K.

NOTES ON THE SANTAL IDEAS OF A FUTURE LIFE.

BY THE REV. F. T. COLE, TALJHARI.



OME Santals believe that after death they at once enter into another world, while others imagine that the spirit hovers about near the place where it left the body; and others, that the spirit is born again in another person.

They say that once a lad of five years old was presented with a bracelet by his mother. While out one day shepherding, he took off this bracelet, and hid it in the bottom of a tree. Soon after he got home he fell ill, and died without mentioning what he had done. His spirit entered a woman in the same village, and in the course of a year he was born again. When he had attained the age of five, he recollected that, during a former sojourn in the world, he had hidden a bracelet. He mentioned the fact to his mother, and begged her to accompany him to a certain spot. At first she refused, saying it was all nonsense, and that she had never given him a bracelet. However, afterwards, upon his repeated entreaties, she consented to go with him; and sure enough, upon arriving there, the boy at once found the bracelet where he had deposited it. His former mother, happening to see it, claimed it as having belonged to her dead son; but the boy declared it was his own, and so it was concluded that the boy had been born a second time.

The Santals also believe that our spirits very frequently change their abode, entering at will into the bodies of men or of animals. A favourite resort of the departed spirit is in the body of the large red lizard. Cows and buffaloes, dogs and pigs, also become the abodes of spirits. Very quarrelsome people are said to be possessed with the spirit of a dog. It is supposed by some that the spirit of a man leaves the body in the form of a lizard. In proof of this, the following story is told:—One day a man fell asleep, and, becoming very thirsty, his spirit left the body in the form of a lizard, to obtain water from a pitcher close by. It so happened that, just as the lizard entered the pitcher, the owner of the water covered it, not knowing what had happened, consequently the spirit could not return to the man's body: so he died. While his sorrowing friends and relations were making preparations for burning the corpse, some one uncovered the pitcher to get water. The lizard immediately escaped, and returned to his abode in the body of the dead man, entering at his nostrils. At once the man arose, to the great astonishment of the bystanders, and asked them why they were weeping. They answered that they thought he was dead, and were preparing to burn his body. The man told them that he had been down a well to get some water to drink, but had found it difficult to get out again, and that he had just returned. The truth now dawned upon their minds that the well was the pitcher of water, and that, on account of its having been covered, the man could not escape, but that as soon as he did escape the man recovered.

The people say that, if they use the feet to push wood into a fire, they will have to suffer the penalty of having their feet burned in the next world. and if they see a piece of grass or straw on a man's head, they immediately remove it, or they will have to carry large bundles of grass on their heads hereafter.

In the next world there will be nothing but hard work, their principal occupation being to grind dead men's bones day and night in a mortar, using the stalk of the castor-oil plant as a pestle. They will have but one chance

of getting a little rest—that is, the men, if they can chew tobacco, can sometimes beg for a few minutes' respite, under the excuse of preparing their tobacco. When the taskmaster calls them to return to their work, they say, "Wait a moment, sir, I have not quite finished preparing my tobacco." Then they make pretence of rubbing it to a powder in the palm of the hand, mixing a pinch of lime with it to give it pungency, as vigorously as possible; but as soon as the taskmaster turns his back, they again prepare it very slowly. In this way they manage to prolong their rest. But woe to those who cannot chew tobacco, or smoke the hookkah! For this reason every Santal makes a point of learning the practice in this world. Women who have children can also obtain a little rest, under the plea of feeding them. When told to return to work, they say, "Oh, wait a few minutes longer, sir, my child is very hungry," while really the child is but nestling in her bosom. But sad is the lot of poor women who have no family. When a man's *ser* (2 lb. weight) is completed—that is, when his allotted time on earth is past—the king of death sends his messengers to convey him to his presence. He employs certain beetles as his spies. The beetle plucks out a hair from the head of his victim, and if it is not white with age, he will wet it and roll it in white ashes; and then, showing it to the king, will say, "The owner of this hair is a very old man, your highness; is it not time you sent your messengers to fetch him?" The king, not wishing perhaps to call such an one just yet, takes the hair, washes it, and says, "Take the hair back to the owner; he may remain a little longer; his *ser* is not yet completed."

When a Santal dies, all his possessions are placed by his bed, and some rupees too, if any are in the house, as it is supposed he will have to buy everything in the next world. And as he will have to provide himself with all kinds of necessaries, he must take his weapons also with him, so his bow and arrows are carefully laid by his side.

If any one should enter the next world in a human form, the inhabitants of that land would devour him. A child was in great trouble, they say, at losing his mother. Every day he visited the place where her body had been burnt. The sun (the supreme being of the Santals), seeing the boy's grief, asked him whether he would like to see his mother again. So he took him up, telling him not to speak or to show himself, or he would be devoured. He placed him in a hole, which he covered up, so that the boy could see without being seen. Presently his mother passed by and began to sniff, saying to her companion, "I smell a man—where is he?" The sun said to her, "You must be mistaken; how can there possibly be a man here?" The woman having left the place, the sun asked the boy if he had seen his mother, to which he replied, "Yes, please take me away; I have seen quite enough." From that time he never again longed for his mother.

All the dead whose bodies are properly burnt, and whose bones have been thrown into the river Damuda (the Santal sacred river), become good spirits; others become demons. The funeral pyre, which is always placed near water, consists of a large heap of wood, upon which the body is placed; then the eldest son, or the nearest relative, sets light to the wood, having first placed the torch near the dead man's mouth. If the hand or the foot move during the burning, it is a sure sign that others of the family will soon be called away. To propitiate the king of death, frogs are thrown on to the burning pile, and sometimes small images of clay in the shape of a man are placed beside the corpse. If the body is not consumed quickly, it is pierced with a spear or chopped in pieces with an axe. It is said that misers burn very

slowly, but that generous men are quickly consumed ; so, to avoid such a disgrace, the body of a rich man is smeared over with *ghee* and oil to expedite its combustion. After the body is consumed, search is made for the collar-bones. These are washed in turmeric water and deposited in a new earthen jar, and then taken to the Damuda. When the ceremony of throwing the bones into the river is completed, all the relations assemble at the village of the deceased to offer sacrifices to his memory. Goats and sheep are killed, and a feast is prepared. Several questions are then asked of the departed spirit, such as, "Are you angry with any of us? if so, please forget it. Did any one injure you in your lifetime? if so, accept these sacrifices and forgive the offender." Then the sacrificer addresses the other spirits in these terms : "We consign the departed to your care ; make him one of yourselves. We have now done our part ; let us go in peace."

THE WU-SHIH-SHAN CASE.

REFERENCE has been made several times in our pages to the proceedings consequent upon the outrage perpetrated upon the C.M.S. Mission premises at Fuh-chow in August, 1878. For that outrage no adequate reparation has as yet been obtained. A small money compensation was deposited with the British Consul to be handed to the Mission when the affair was settled ; a very tame proclamation was issued ; and two or three minor officials lost their "buttons." The real offenders are untouched ; and the destroyed college is not rebuilt. On the other hand the mandarins have so far succeeded in their purpose of expelling the Society from the city, that, at the recent trial, the Judge of H.M. Supreme Court gave them liberty, under certain conditions, to resume possession of the chief portion of the land occupied by the Mission on the Wu-shih-shan Hill. This decision was explained in a letter addressed by the Hon. Clerical Secretary to the *Times* of September 20th, which was also printed in our October number. It is further most lucidly described and admirably commented on in the *Chinese Recorder* for July-August, which has just reached us, and the article is so good that we at once transfer it to our own pages :—

The judgment of the Court in the Wu-shih-shan case was read at the British Consulate, in Foochow, on 18th of July. The *Foochow Herald* speaks of it as being in favour of the Church Missionary Society. The Hongkong papers affirm that it is in favour of the plaintiffs. The Shanghai papers recognize the fact that neither party has a complete victory in the case. So far as the charges that affected the character and integrity of the missionaries are concerned, the judgment is clearly in their favour, and completely exonerates them from the aspersions that were so freely cast upon them. The gravamen

of these charges was that the defendant by "unauthorized and wrongful dealings with the premises had forfeited all right and title to them." The petition of the plaintiffs charged him with "wrongfully enclosing, together with a portion of the ground leased to him by the agreement of 1867, other ground and several famous and memorial rocks standing thereon." This charge of encroachment, however, hopelessly broke down during the progress of the trial, and was abandoned by the plaintiff's counsel. The precise extent of the victory of the plaintiffs in this case may be measured by comparing the

prayers of their petition with the judgment of the Court.

Their first prayer was that the rights of the parties under the lease of 1866 might be declared. The decree of the Court on this point is that the petition be dismissed with costs to be paid by the plaintiffs. The second prayer was that the agreement of 1867 might be declared void. The decree of the Court is that it "is a valid and subsisting agreement, and that the same ought to be carried into effect." The third prayer was that the defendant should be decreed to have forfeited his rights in the premises. The decree is that the agreement "has been in no way forfeited." The fourth prayer was that the rights of the parties under the agreement of 1867 might be ascertained and declared. The decree is that the plaintiffs will be entitled to resume possession of the property, on their *bond fide* requiring the same for the purposes of the Tau Shan Kwan, and giving three months' notice; but that, subject to this exception, the defendant is entitled to occupy the premises during his natural life, if he keeps his rent paid up. The fifth prayer was that the boundaries of the property be ascertained and declared. This the Court declined to undertake. The sixth prayer was in the usual form, "that the plaintiffs may have such other and further relief as the nature of the case may require." The Court does not appear to have thought that any further relief was required. Only one of the six prayers is granted, and in response to that one, the Court says that the defendant is entitled to hold the premises during his natural life, unless the plaintiffs show that they require them, *bond fide*, for the use of the temple. Certainly, this is by no means an unmixed victory for the plaintiffs; yet, as their chief object was to get possession of the premises, and as the decree gives them a way to accomplish this end, they may claim to have succeeded in their main purpose. What sort of proof the Court would demand, to show that the premises are really required for the purposes of the temple, we do not know; but we do not imagine that the plaintiffs will find any insurmountable difficulty on this point.

The only point on which the decree is against the defendant is in recognizing the agreement of rent as terminable,

under certain conditions, by the plaintiff; instead of being terminable only by the defendant, so long as his rent is paid. The question naturally arises, Why is it that the Mission loses its case in this respect?

As to the intention of the parties to the agreement of 1867, there can be no reasonable doubt that it was understood that, as long as the missionaries paid the rent, they were to remain in possession of the property. No sane person would erect expensive buildings on a site from which he was liable to be turned out at any time, on three months' notice. Besides, this agreement was entered into for the express purpose of making the tenure of the property more secure. Previous to that time it had been held under a lease from the head priest, the continuance of which was at "the option of the lessees." That lease had been recognized as valid by the magistrate of the district; but the director of the temple had disputed the right of the priest to the property. In order that all parties might be satisfied, the new agreement was made between the directors and Mr. Wolfe, with the sanction of the British Consul and the native officials. Beyond doubt all parties understood that the Mission was to hold the property as long as they paid rent. Unfortunately, however, the expression used in the lease was, "if the rent does not get into arrears, the place may not be let to any one else." This gave the plaintiffs an opportunity to plead that they had a right to take the property back for their own use. The same phrase occurs in other leases at Foochow, where the understanding of both parties is that the lessee cannot be turned out as long as he pays his rent. No doubt many will be ready to ask, Why was not such usage as this brought out on the trial, and pressed strongly into defendant's service? We understood, at the time, that defendant's counsel thought it unwise to introduce any testimony to that effect, for the reason that the law gives preference to the testimony of "experts" in questions connected with the proper interpretation of phrases in leases, &c. Mandarins would be held to be "experts" in such matters, as leases are constantly before them to be legalized and adjudicated upon. If a number of leases had been produced containing this phrase,

and it had been shown that it was understood to mean that the lessee should hold the property as long as he paid the rent, it would have been easy for the plaintiffs to bring a score of mandarins to testify to the contrary; and the Court would have been obliged to accept their testimony. With this clause in the agreement reading as it does, and with the testimony as to its meaning given on the trial, we do not see how the decision of the Court could have been otherwise than as it is. Nevertheless, natural justice, based on the manifest intention of the parties to the agreement, would have decided this point, as well as the others, in favour of the defendant.

We suppose that eventually the decision will result in the transference of the Mission to some other property, either inside or outside of the city. Our esteemed contemporary, the *North China Herald*, is mistaken in the belief indicated in its issue of the 22nd of July, that "much better terms [than the offer of a site in the settlement] were offered, or were ready to be offered, had any sign of a willingness to compromise existed." The Mission was quite ready to compromise on any suitable site, and so declared itself; but the only sites offered were utterly ineligible. Sir Thomas Wade accompanied Mr. Wolfe to examine two sites, one of which was largely under water, and in a low, unhealthy region; and the other was a site which Mr. Wolfe had unsuccessfully tried to get, and upon which had been posted a placard declaring that

foreigners should never be allowed to enter upon it. Our contemporary says: "It is said that the Viceroy was willing to permit the Mission to select its own site within the city, and to give a clear title to the ground so obtained." The Viceroy may have expressed such willingness, but our contemporary is certainly not so verdant as to suppose that anything was meant by it. The Mission did not need any permission from the Viceroy to select a site, which they might agree with the proprietors about; and the Viceroy knew that he and the other officials had made it pretty certain that no premises could be rented within the city. Had he honestly intended to help the Mission to another eligible site within the city, he could easily have done so. But he and the other officials meant to get the Mission out of the city. (Since writing the above, we see that the Rev. R. W. Stewart has sent a letter to the *North China Herald*, showing that the Native officials demanded, as one of the terms of compromise, that the missionaries should acknowledge that they had erected the school-building on ground that did not belong to them. Of course, as long as this demand was adhered to, no compromise was possible.)

At present writing (14th Aug.), we understand that the plaintiffs manifest no disposition for amicable settlement, and that the Mission is disposed to take the advice of counsel and other friends, and appeal the case to the Privy Council.

We may now add that the missionaries, the Revs. R. W. Stewart and Ll. Lloyd and Dr. Van Someren Taylor (Mr. Wolfe being at home) have, in the interests of peace and in deference to the wishes of the British authorities in China, accepted an arrangement which obviates the necessity for an appeal. This is satisfactory in itself, because, had the appeal been presented, the Society would have incurred very heavy expense, and even if the judge's decision on the one point had been reversed—as we fully believe the justice of the case would have demanded—a prejudice might have been excited among the Chinese which so far has only been manifested by a few hostile literati and a section of the English community. The mandarins themselves were exceedingly anxious to avoid an appeal, and therefore were willing to concede something to the Mission. But the main result, after all, is that the long occupied site has to be vacated, for it was an easy thing for the plaintiffs to affirm that they "*bonâ fide*" required it for the purposes of the temple, and notice to quit was in fact

at once served. The issue is not only most unjust to the Society, but inconvenient to the missionaries, and may, we fear, have a bad effect upon the popular mind, especially in the interior, where little will be known beyond the mere fact that the Mission no longer occupies the commanding premises that have belonged to it for thirty years.

The terms at first proposed by Mr. Consul Sinclair, and (in deference to him) agreed to by the missionaries, were—(a) a large house and grounds in the Foreign Settlement at Nantai, known as the Telegraph House, at a low rent, as compensation for the houses on Wu-shih-shan Hill to be vacated; (b) a site in the city of Fuh-chow for a Native hospital to be worked by Dr. Taylor; (c) an extension of the time for quitting the present premises until the 31st March next. The Chinese authorities, however, resisted all efforts to make them concede (b), although the owner of the proposed site was willing and anxious to sell; and, again at the Consul's instance, Mr. Stewart yielded the point, and accepted (a) and (c) alone.

The English Hong Kong newspapers have treated the whole question most unfairly, and heaped contumely on Mr. Stewart, who has exhibited throughout a meekness of wisdom that would have disarmed most critics. But the *Foochow Herald*, though edited by a Roman Catholic, has warmly vindicated the Mission and defended its cause. So also have the most respectable of the English residents in Fuh-chow.

The new "Telegraph House" will be occupied by the ladies of the Mission, including those of the Female Education Society, and native houses will be built in the grounds for the girls of the Boarding School. Mr. Stewart, with the students and the boys, will have to stow themselves away for the present in the smaller buildings yet held by the Mission within the city, viz. the old boys' school, near the vacated site, of which there is a lease running to 1886; a little native house close to it; the present boys' school, at the bottom of the hill; and a room used as a chapel in "South-street." The Lloyds occupy Mr. Wolfe's house at Nantai. Dr. and Mrs. Taylor are unprovided for, and unless the right of the missionaries to purchase a site in the city is recognized and supported by the authorities, they will probably have to be transferred elsewhere. Personal inconvenience the missionaries would gladly bear if it were for the advantage of their work. In this case they must keenly feel that their own discomfort is the result of what is to human eyes a real misfortune to the Mission.

It is inevitable, but none the less to be lamented, that the work of preaching the Gospel of peace to the heathen should sometimes be mixed up with questions of this kind. May it please God in the present case to avert any permanent evil effects from an enterprise so richly blessed in past years as the Fuh-kien Mission!

HANG-CHOW.

Report of Rev. A. E. Moule.

[Among several interesting Reports for last year which have been squeezed out month after month is the following, received from Mr. A. E. Moule before his return to England. We are glad to be able to find room for it before the year closes; and Mr. Moule has written a P.S. to accompany it, giving later intelligence.]

Hang-chow, Nov. 28th, 1878.



ANCE again, through God's mercy, I am permitted to send you a Report of a year's work. I will, as has been my plan in former letters, describe briefly the events of the past year, under the two heads of Discouragements and Encouragements, Sorrow and Joy.

I have sent home such full accounts of the work in Great Valley and the surrounding villages—accounts which you have kindly published, calling forth that for which alone, I trust, we desire publicity, namely, glory to God for the Holy Spirit's work of grace, and intercessory prayer for the new converts,—that I need not recapitulate the story in this letter. The persecution last spring, the restless enmity of the gentry, the display of human failings on the part of some of the Christians, and quite recently some serious rumours, unfounded, as I have reason, after very careful investigation, to believe, as to inconsistencies practised by some of the recent converts—these have been our chief trials. The restoration of comparative peace in those districts, the subsequent rapid spread of an interest in the Gospel to other villages, and the zeal of some unpaid agents in the Chu-ki hills—these are some of our encouragements in that department of our work. I may mention, in passing, that whereas, on Oct. 4th, 1877, the latest date of my last year's statistics, I heard of a Christian element in four or five villages, including Great Valley, I believe that on Oct. 16th, 1878, the latest date of my present statistics, there were Christian adherents in fourteen or fifteen villages in the Chu-ki district. And whereas in my last Annual Letter I spoke of twenty baptized Christians and some thirty inquirers in those regions, there are now ninety-two baptized persons and thirty new inquirers in connexion with our Mission.

We are not a little anxious as to the

shepherding of these sheep. Luke, with all his natural ability and unusual receptivity, is quite unequal to the charge of the four separate congregations at Great Valley, Wang-do-fan, Wang-kya-wu, and Swe-kya-wu, as well as of the little bodies of Christians scattered through ten other villages. One of Luke's cousins, a young man of good ability and, I trust, sincere piety, has been reading with me for some months past; and three or four voluntary helpers assist Luke in the Sunday services. But we should be thankful for an experienced catechist or ordained pastor to superintend and expand the work. May God provide!

And now to return to the general work of the Mission.

I. Sorrows and Discouragements.—We have lost only one by death during the year—an old woman, one of my brother's earliest converts. She died in peace, and is, we trust, with the Lord. This, then, is a joy, not a sorrow.

But we fear that four of the baptized Christians—two reported last year, and the other two baptized last spring—have gone astray. We have not positive evidence of the fact; but two have been lost sight of completely for some months, and two have gone far into the country without notice beforehand; so that we cannot but regard them all four as wanderers to be mourned over.

Three hopeful inquirers also, and applicants for baptism (the very day for the baptism of one had, indeed, been fixed), have gone back. One of these was an apparent fruit of the Book-shop, which has been carried on through the year, and is being now vigorously worked by Mr. Sedgwick, who preaches there daily.

There are still very few inquirers in the city of Hang-chow; and there have been no accessions to our station at Pondhead (Dan-de).

Other trials have also fallen on our Mission; and the chief one has been the serious illness of Mrs. Galt, rendering

the return of Dr. Galt and his family to England an evident necessity. [Mrs. Galt died on the way home.] We trust that, through God's good providence, the work of the Opium Refuge, and of the Hospital, which have been encouraging and hopeful all through the past year, may not be wholly suspended. This good work is now known far and wide; and had we but the money and the men, it might be greatly extended in usefulness. Chiefly I fancy from the stimulus of this example, the Roman Catholic Mission in this city is erecting a large hospital, partly for the cure of opium patients; and the great millionaire of these regions, the wealthy banker Wu, has free dispensaries in several parts of the city, distributing, amongst others, opium cures gratis. One of his establishments is said to have as many as 200 assistants behind the counter. But Dr. Galt's fame is not eclipsed; and here alone of the three establishments—here alone in his Opium Hospital—is heard the true glad story of the Great Physician of souls.

II. *Joys*.—(1) I alluded above to lost and wandering sheep. I am thankful to be able to report the discovery, and I trust the leading back to the fold, of two lost sheep, whom we had failed to find or even hear of for three years past. An old woman named Yang was baptized by the name Naomi, at Ningpo, by Mr. Gough, four or five years ago, and her daughter-in-law was baptized by the name Ruth, in Mrs. Moule's school at Ningpo, in the autumn of 1875. After Ruth's baptism she went with her mother-in-law to live in their home which had been destroyed by the Tai'ping rebels in 1862, forming the bitter occasion of the old woman's flight to Ningpo. Their village is among the Chu-ki hills, sixty-five miles from Hang-chow; but though I had the name and the direction given me, two or three journeys were taken by myself and Native Christians in vain during 1877. It was not till the spring of 1878 that these people were found, and last October I visited the place myself. The mother-in-law and Ruth have just now paid us a month's visit in Hang-chow, and we have the good hope that, though lost for three years in the heart of distant hills, and shut off completely from Christian influence and worship,

they had not altogether forgotten their faith nor their Saviour's love. Mrs. Moule found, with great pleasure, that Ruth could read still quite fluently, and write too, in the Roman character, showing that she must have been reading in her distant home during these three long years. Naomi spoke very gratefully of the late Mrs. Gough's earnest and affectionate interest in her spiritual welfare.

(2) Though our station at Pondhead has not yielded fruit, yet I trust the work there will not always be barren of results. During a recent visit I gathered that very many in that neighbourhood understand and incline to the Gospel, being hindered from profession partly by the many foolish stories adverse to Christianity which are so current, and chiefly by the value of their ancestral land, which they expect to have to abandon when they abandon ancestral worship. Some relations of our catechist and his wife, who a year ago would hardly look at them, had just sent a sedan chair for Priscilla to attend a wedding, asking her to use the opportunity for speaking to them about the Gospel, and giving her a private room so that she might pray without distraction. She spoke of her "jaws as aching still with talking of religion till past midnight."

(3) Our station in the Hien city of Fuyang, thirty miles west of Hang-chow, after two years of barrenness, has just cheered our hearts by one baptism—the promise and firstfruit, we hope, of a large harvest. An elderly man named Hyü, after several months' inquiry at the chapel, was baptized at Fuyang last October. He applied for baptism last June; but on my return from our Ningpo Hill Sanatorium, where we spent the hottest part of the unusually hot summer of 1878—Mr. Sedgwick taking charge of the Mission during our absence—I was much grieved to hear that he had renounced his faith in a letter addressed to the evangelist at Fuyang, thanking him for his kindness, but assuring him that no one of the name of Hyü would ever enter this foreign religion. It was therefore a great relief and joy to find, after a few weeks' time, that the letter was forged by his younger brother, who strongly opposes Christianity—that the catechumen himself heard of the letter first

from the catechist, and that he continued steadfast in his faith. After further instruction he was baptized, and, notwithstanding sore trial from the great floods of the early and late autumn, which have twice carried away his crops, he continues, I trust, a humble and earnest believer.

(4) I spoke above of only one death during the past year. I should have said two; for there has been another loss to our little band of Christian adherents, but a gain, I trust, to the company of the redeemed above. Last winter our zealous catechist, Matthew Tai, in the course of his itinerations, met with a woman seriously ill, and he recommended her to apply to Dr. Galt for relief. As she lived a long way from the Hospital, Matthew Tai and his wife invited her to stay with them for a while, and they thus learnt more of her history. She is a native of the Chu-ki district, and a few years ago, wishing to amass merit, she adopted ascetic and vegetarian principles, and, in a friendly, business-like manner, separated from her husband, bought him a new wife for \$30—a poor half-blind girl—and moved herself to Hang-chow, where, supporting herself by work, she spent her spare hours in Buddhistic observances. She now became interested in Christianity; she broke her vegetarian vow in Matthew Tai's house; she became an attendant at Mrs. Moule's Bible-class for women; and then she bethought herself of her husband, and the duty of seeking to be reconciled to him. She went home after a while to reconnoitre, and was gladly welcomed. In a few weeks' time the interesting and yet embarrassing news was brought to me that both husband and old and new wife were earnest applicants for baptism; the most earnest of the three being, perhaps, the poor half-blind young woman. We told them, of course, that some rearrangement of family matters would be necessary before they could be admitted into the Church. The man expressed his willingness to assist in the support of his second wife, if she was separated from him; the poor young woman herself willingly assented, and believed in her ability to support herself; and it was arranged for her to remove to Hang-chow, when during the intense cold of the early spring an old disease suddenly broke out, and, not-

withstanding the assistance of two doctors who were promptly called in, and the kind and tender nursing of the elder wife and her husband, the woman died, with prayer to the Saviour on her lips, unbaptized indeed, but through the inward and spiritual grace of faith and regeneration, which she had, we trust, received, gone to join the Church of the redeemed above. We could not but feel suspicious at first, lest there might have been foul play in order to get rid of an encumbrance. But careful inquiry led us to be confident that our fears were groundless, so much so that the elder wife was baptized last May, and her husband in September, with much hope and thankfulness.

(5) The interesting inquirer at our Book-shop, whom I mentioned in my last letter, still continues his visits. Some here are inclined to doubt the genuine character of this man, from the fact that he hardly ever attends church, and has not yet definitely asked for baptism. I am myself disposed to take a more hopeful view of his case. He is a small military mandarin, and his official duties prevent anything like regular attendance on the means of grace. Besides this, he is known to the general commanding the Tartar garrison, to which he belongs, as a Christian, and hated accordingly; and it is said that persons lie in wait and forcibly prevent his going to church. Moreover, during the past year, some proofs of his sincerity have been afforded. At the Chinese New Year he requested permission to give up office, and serve as a common soldier (it is impossible to leave the garrison altogether), in order that he might have more time for religion. His request was rejected by the general when he understood the reason; and, as a consequence, more was added to the "tale of his bricks," the spiteful general sending him constantly away from Hang-chow on duty. He is hoping for quieter times under a new commander now daily expected. Again, only a few weeks ago, when appointed to superintend the erection of an idol temple within the garrison city, he declined, and requested that the duty be assigned to some one else; and on the occasion of a birthday in his family, he dispensed with all the idolatrous and noisy festivities which hitherto had been customary in his house. Surely Nicodemus did not

travel much faster along the way of life.

(6) One other case calls for sympathy and for prayer. A young man, a patient in Dr. Galt's Hospital (it will be observed how frequently the Hospital has been a stepping-stone to spiritual good), baptized last spring, is severely persecuted by his father. He will not allow him to come to Hang-chow now, either to see Dr. Galt or to attend church. "No, you must first plant the rice," he said last May. "No, you must first cut it," he said in July. "No, you must cut down 10,000 loads of wood for me," he said in October, when the harvest was in. He beat his son and turned him out of doors before his baptism, and afterwards invited him home again kindly, but only to renew his persecution.

(7) Mrs. Moule, with her Bible-woman Phœbe, have visited much, during the past year, in the houses of our heathen neighbours, and have, in almost every case, been welcomed in a friendly manner.

The catechists S. and Tai have worked on the whole diligently through the year. I have had an average of three theological pupils under training; and I have had charge of the day-school for boys, in which, as well as in Mrs. Moule's day-school, much Scripture truth has been imparted. My time for study and literary work has been very limited.

NOTE.—Subsequent to the date of the foregoing letter, I visited the Chu-ki districts in the company of Mr. Elwin. We found, during our nine days' trip, that Christian interest and definite inquiry had spread to twenty-three towns and villages, including the large walled city of Chu-ki itself, and twenty persons were baptized during our tour, thus raising the total connected with the Great Valley and surrounding stations to 112 in all.

Mr. Elwin's later letters speak of threatened persecution in several places, and of the fear lest dissension was being sown amongst brethren. A successful meeting had, however, been held at Great Valley of Church workers and of the Christians generally; and, as Mr. Elwin says, "notwithstanding all obstacles, the work still goes on." There were fresh baptisms in May, and new places are mentioned as interested in the Gospel.

Early in February of the present year, we spent two interesting and important days at Hangchow in organizing a Native Church Committee, with delegates from the Hangchow, Chu-ki, and Li-tsw'en districts. The Rules and Resolutions adopted at this meeting met with the full approval of our beloved and lamented Bishop. He had planned a confirmation tour to Hangchow, Great Valley, &c., for the very month in which he was called home. Reference is made in my Annual Letter to Mrs. Galt's serious illness. That illness, alas! ended fatally, Mrs. Galt having died at sea on Dec. 30, 1878.

A. E. M.

A second edition of my Commentary on the Thirty-nine Articles was very kindly seen through the press for me by Miss Fay, of the American Episcopal Mission in Shanghai, who passed to her rest in October of the present year, after twenty-seven years' labour in China. I have sent also to my brother's care, in England, revisions of St. John's and St. Matthew's Gospels in Hang-chow colloquial, to be printed in Roman character, with the kind help of the S.P.C.K. I have revised also the Baptism and Marriage Services, and the Catechism in this dialect.

The past year has been one of terrible suffering in the five northern provinces of China; and though mercifully preserved in Cheh-Kiang from famine, yet the effect of the far-off misery has not been unfelt. Though we should be thankful to see a doubling of Native Church contributions, when God grants us, as He has done this year, a doubling both of Christian adherents and of communicants, yet we are glad, under the circumstances mentioned above, of any increase; and it must be remembered that about half of the newly-baptized were received just as the year under review was closing. The actual increase is about twenty per cent. on the Church and Offertory Funds; and the Christians contributed about \$11 to the Famine Fund, instead of the four contributed in 1877.

RECORDS OF THE MISSIONS.

YORUBA MISSION.

Abeokuta—(continued).



N presenting the following further extracts from the Rev. James Johnson's Report, we desire to ask the special sympathy and prayers of our friends on his behalf at the present time. Some serious evils have not unnaturally crept into the Abeokuta Church during its long period of isolation, particularly a kind of modified slave-holding. It is not so long since England was a great slave-trading and slave-keeping country, so that we must not be surprised at what has happened among Christians living in the midst of a dense heathen population where domestic slavery is the universal practice. None the less should it be earnestly opposed; and the C.M.S. Committee have lately sent out a strong Minute on the subject. In the meanwhile Mr. Johnson has flung himself into the conflict with evil with characteristic energy, and we feel sure that the Native Church will, in the end, thank him for his zeal and faithfulness. Of course the following Report, which is some months old, does not allude to controversies which have broken out lately.

*From Report of Rev. J. Johnson.**The Alake of Abeokuta.*

The remains of the late Alake, or King of Ake, Ademola, who died in December, 1877, were taken for interment to the site of the old Ake township, now a forest, on the 4th of December last. There royalty sleeps. The people thus revive the memories of their old kingdom, and keep up local connexion with their former sovereigns. The war prevented the removal being made before that time. The affair did, however, not attract the amount of attention, or create the excitement one would have expected from a people with whom funerals are often occasions for display—and of a wild character too. The funerals of men of title, or of wealth, are often made great things of. The duration of the funeral season, and the limit to rum and gin drinking, are measured by the wealth of the deceased, or the desire of relatives to gratify their own disposition, and win the applause of a people who admire expensive funerals, are addicted to drink, and love gifts. Sometimes three months are consumed over them. On one occasion, at the funeral of a wealthy Native, rum and gin charges alone are said to have come up to a thousand bags of cowries—500*l.* in English money.

Oyekan, Ademola's uncle, is bidding for the crown, which no one has

worn since his nephew's death. His title is indisputable. He had a prior right to his nephew, and the baloguns, or war-captains, had supported him; but his words and general bearing threatened a harsh and severe rule, like his father's, therefore the country did not want him. The Christian community threw the weight of their influence into the scale for Ademola, because Oyekan had threatened persecution. He would not tolerate their religion, and would bring back those days when umbrellas and shoes of foreign make were limited at Ake to the king only, and long trousers were proscribed. But Ademola was, unfortunately, not grateful. Oyekan has, however, changed his policy, if not his mind; he tries to befriend Christians—perhaps with the object of employing their influence to win his crown, and then turn round and bite them. He makes visits among them, and has called at our Mission premises. But the Christian community have it much in their power to prevent the possibility of a royal persecution, if he should be disposed thus to manifest his animosity and ill-will, and of any other persecution, if they knew their strength.

The Small-pox.

Like the latter portion of 1877, nearly the whole of the early half of the past

year was marked by small-pox ravages here as elsewhere. The extent of its visits was wide. The badly-arranged state and ill-kept condition of the town were favourable to it; but most of the farms and villages, which are evidently healthier, were attacked as well. When I rode in February through many of them in my visit to the farm-churches, I scarcely noticed or heard of an exception. The worship of *Shopono*, the small-pox god, with meat-offerings was very common, and to this was sometimes added gifts of heaps upon heaps of empty gin-bottles to *Eshu*, or the devil, piled up at the entrance of a village or the conjunction of three or four roads. The Christian community did not suffer much: attacks were mostly among children; there were also some fatal adult cases. There is no doubt that the epidemic was the Lord's voice to His people.

State of the Native Church.

My work in the year has been chiefly to endeavour to carry out the recommendations adopted last year by the Church. I am glad of the opportunity the war and blockade have given me for this, as I cannot now visit the Missions higher up. The work has not been altogether easy, as the people have yet to grow to a sense of their obligations. Our aim is consolidation and expansion, a warm and lively faith, active and deep piety, consulting chiefly the glory of God, and seeking with its own the good of others also.

What, then, is the Church's progress in spiritual life? What advance did it make in it in the year under review? This is the most important feature under which our work may be reviewed. The true value of material progress must be measured by this; the value of such progress is high if it is an indication and an exponent of life in the soul—that divine life to which we have been called. Starting from the deliberate opinion of Conference in 1877, "that the spiritual life of the Church is low," we did what we could to revive its dying energies and give tone to its life-blood. This was aimed at in preaching and in other addresses; the people's attention was specially directed to the work of the Holy Spirit in producing and sustaining the divine life in the soul, and to the backward state of the Church. I

availed myself of every opportunity I had to put this before individual Churches. Tuesday in Whitsun week was devoted in every church to earnest prayers for a large measure of the Spirit's power to revive dying faith, raise the fallen, and bring in heathens in large numbers as before, and even larger. I have often felt that we want here revival preachers of the Wesley and Moody stamp for a people that are now not readily impressed.

One great hindrance to spiritual progress is the people's trifling disposition. They, particularly the young among them, are not given to thoughtfulness and seriousness; they would speak triflingly, and even laugh over that which should fill them with anxious concern. This is very often the resort of many who, even if pricked under a sermon, are unwilling to give themselves up to Christ, and who would strengthen themselves by numbers in the life they lead. Not many are able to resist this subtle influence. This disposition is manifest everywhere; it is a part of the people's life, and is seen in every conversation. It jests with anything and everything, and does not spare even the solemnities of death. We do not want a morose, gloomy, and sullen people; but we want them thoughtful and serious, ready to distinguish between things that differ, and draw a line between the sacred and the profane. This will not mar, but will chasten, their merry-heartedness. Satan makes a good use of the weapons many place in his hands to blunt the edge of sharp impressions or kill them. Let us hope that the change some notice to be coming over the Church may be a little cloud that will soon spread itself over its whole atmosphere, and give us heavenly showers for a rich harvest.

A statistical table, drawn from returns from each station for the year under review, shows a slight increase in the number of adherents. A new farm-station, *Asheshe*, in the agricultural district, with a congregation of twenty-one, has been added. The number of enrolled communicants shows a slight increase in some, but diminution in others from deaths, removals, dismissals, or suspensions. The aggregate total is 674, against 712 in the last return, there being a loss of 38; 138 communion candidates are returned against 98,

being an increase of 40; adult baptisms are 67 against 38, being an increase of 29; but these are more than counterbalanced by 41 dead, 36 dismissed or suspended in the exercise of discipline from the list of enrolled members, and six who have removed elsewhere, being a total of 83, leaving us a loss of 16. The enrolled include communicants and communion candidates. The baptisms were chiefly those of slaves of Christians. I do not underrate them, as there is no regard before God for differences of social standing; but this notice would show that the accessions we have had from that free and independent class who cannot be suspected of professing Christianity simply from compliance with the wishes of their masters have not been many, whilst those masters are to be commended who show their slaves and pawns the way to salvation.

The number of baptisms is not large alongside the vast number of heathens and Mohammedans among whom we dwell, and whose conversion we stand pledged to seek. The latter class scarcely contribute any quota. Nothing is returned under the head of "Inquirers" from any of the stations excepting Ake, which has thirty-four; but in some of the congregations there was an appreciable number of heathen visitors at Sunday services, whilst others manifest little or no capacity to attract them and increase their number from them.

Agents, paid and voluntary.

The number of agents on the Society's pay-list has received an increase by the appointment of three schoolmasters—one to Ikekereku, in the town of Abeokuta, and two to the Christian farm-villages of Shuren and Ofada. The latter appointments have enabled me to set the Scripture-readers in charge of the stations free for frequent and extensive itinerancies in the agricultural and palm-oil making districts, where very much may be done in this line. Hitherto the regularity of school-work, though not large, has helped to prevent them from doing much in it, and the number of farm-villages that dot the district is large. When, in May last, I travelled on the river Ogun, I was struck with the number that lines both sides of it, and amongst which

much good work may be done if we had men for it. Besides the services of paid agents, we have now those of eighty-four voluntaries, leaders of stated classes included, who work in the several districts of the Churches with which they are severally connected. All the Churches are not proportionately represented, whilst some have them not. Some have very tamely responded to our invitations to them to co-operate with us in the work of winning souls for Christ. Some few among the voluntaries work with more or less zeal. The great thing needed for us is to prevent their zeal from being transient and fitful and spasmodic.

The Society's agents have monthly prayer-meetings among themselves in turns, in their different stations, in the interest of the work. Such meetings have only been recently appointed in the outlying districts; opportunity is taken at them by the agents to strengthen each other's hands.

Native Church Funds.

The subject of self-support has not been lost sight of; but whatever work has been done in this connexion must be considered simply preparatory, as the Church has not yet taken up the actual support of any minister or catechist. Funds are not yet adequate to it, and the unsettled state of the country, the chronic disturbance to which it is subject, the uncertainties of trade and other industries in consequence, make it necessary for us to have a substantial working fund. No pains are spared to raise this. The duty of relieving the Society, and setting it free for extending its operations in the country, and the dignity of self-support, are constantly urged upon the people.

Our first public pastorate meeting was held at Ake, on July 22nd, when, besides two of the ministers, our treasurer, Mr. H. Robbin, who occupied the chair, and other laymen, representing the different churches, endeavoured to convey to the people a sense of their obligations. For a report we had a *resumé* of the work at Abeokuta from its commencement. It interested the people, as it brought before them the names and familiar forms of some of their self-denying and self-forgetting missionaries, reminded the older ones of some of the difficulties under which they had con-

fessed Christ publicly, and the persecutions under which their faith was ripened; whilst it taught the younger portion that the Abeokuta Church was a child of painful travail, and that it cost the Society much in men and means, and the early professors much in self-denial, to give it existence and the form they are asked to maintain for themselves as do other Churches.

Under the head "Contributions," I am glad to be able to report a sensible increase. Not reckoning receipts from communion offertories, Sunday collections, special individual thankofferings, &c., all which go to local church purposes, the aggregate of receipts under what are known as general collections was 359*l.* 15*s.* 9*d.* against 163*l.* 19*s.* 5*d.* by last return, being a clear gain of 195*l.* 16*s.* 4*d.* The total analyzed would give 126*l.* 14*s.* 7*d.* against 31*l.* 16*s.* 9*d.* under the head of weekly class payments; 115*l.* 5*s.* 10*d.* against 52*l.* 10*s.* 9*d.* special annual pastorate contributions; 81*l.* 14*s.* 6*d.* against 79*l.* 11*s.* 10*d.* special school contributions and fees; 8*l.* 15*s.* 5*d.* Mission Fund; and 27*l.* 19*s.* 9*d.* harvest offerings; and if to the gross total is added the total collections in the hands and at the disposal of local Churches—62*l.* 1*s.* 7*d.*—the whole of receipts would be 421*l.* 17*s.* 4*d.* The increase is not uniform; but, taking the whole together, and considering the inconveniences of the war-season, there is matter for thankfulness.

The increase in contributions is due to an increased rate of class payments, regularity in collecting them, the enlargement of some sources of income, and the introduction of new ones. It were to be wished that members of Church were generally willing, ready, and anxious to do their duty on the score of payments, and save the ministers and other teachers harping continually upon the money-string, especially in congregations wherein heathens may be present, whom we have no wish to prejudice, but rather win over, and giving them the appearance of seeking not so much their souls as their contributions.

Harvest Thanksgiving.

There was one very interesting offering—harvest-offerings—made on August 14th throughout the Mission, two Churches only failing in regard to the

date. The occasion was the first of the kind, and the people seemed to have enjoyed and appreciated it. Such offerings are very common among the heathen, and they themselves had made them, in their ignorance, to the gods from whom they had supposed the blessing of harvest to come.

In the course of my address I alluded to the late famines in India and their harrowing circumstances. I deferred and declined the collection of offerings to the afternoon meeting, because the people did not seem to have risen to the joyful importance of the occasion, as they brought all of them small bundles of cowries, which would have realized only a very small amount, and would have been a very small, insignificant, and unworthy token of the gratitude of the congregation for the blessing of harvest, and urged them to heart-devotedness, real and warm gratitude, and liberal offerings, reminding them of the former expensiveness of such services in heathenism, and the liberal sacrifices their friends in heathenism annually make with real pleasure upon them. I did not think it was well to allow them to begin in this illiberal way, and suffer them to allow themselves to be beaten by heathens. They certainly profited by the remarks made them, and my declining such very small intended offerings, and the opportunity given them for improvement, and came to the afternoon meeting, some with large sacks, others calabashes, others baskets and other vessels and handkerchiefs full of cowries, which they poured out with real pleasure and gladness in front of the Communion rail. The collection that day was about 13*l.* It would have gladdened your heart to have witnessed the joy of their thanksgiving, as they brought each one his gift. Many expressions of thanks were afterwards uttered for the opportunity given them to testify in this practical way their gratitude to God for their daily supply of bread.

Schools.

Our schools have fallen a little in number; 305 are returned against 322. The decrease in the High School is large, the number having fallen from 55, with which it opened in 1876, to 22.

The new room of the High School,

built at the cost of the Society, was opened on February 12th. The ministers, catechists, and other lay members of the Committee were present; suitable addresses were delivered to the children assembled—twenty-nine in number, seven being girls—on the usefulness and importance of the Bible and prayer, the value of time, and the need of earnestness and diligence in study, and their attention was directed to the kindness of English Christians, who have provided them with the nice room, with the object of securing for them higher opportunities for improvement, and whom it would please to know that they appreciate and make good use of them. Words of loving counsel were addressed to the master. The Committee were satisfied with the building-work done, and master and pupils seemed delighted with the new room. I have already visited and examined all the schools but one, Shuren, for the year. The total number presented for examination was 255.

The Sunday-schools have not been forgotten. Care is always taken to direct the attention of adult Church members to the importance and value of an intelligent Scriptural Christianity, and endeavour to remove the carelessness, indifference, and indolence which have succeeded a greedy desire to read out of the Bible. Attendance has shown, on the whole, some slight improvement, but it is still entirely out of proportion to the number of respective congregations, and of those who need a regular, systematic, and familiar teaching out of the Scriptures. The want of an adequate supply of Yoruba Scriptures has been a drawback, and teachers, not agents, in the Society's service, need further instruction for qualification for their work. About seventy copies of the *Pilgrim's Progress*, in Yoruba, were, with a few *Barth's Bible Stories*, sold in the year to adults, and these are, with the Bible, diligently read at school. One of the Sunday scholars connected with the Ake congregation, and a district visitor, returning home on a certain Sabbath from street-preaching, as I was myself, observed to me, in reference to a sharp encounter he had just had with a certain Mohammedan, "It is very good for us to have knowledge, or it would be sometimes very difficult to reply to the objections of Moham-

medans." He and his party evidently felt much pleasure in the thought that they were not brow-beaten, though they could not say they had made any saving impression on their opposer and his friends. Our aim is, of course, not controversy, but the preaching of the cross, and, besides, we have no time for it; but it is well if our people can give an intelligent account of their faith, and show conclusive reasons for disbelieving and refusing the claims of both heathenism and Mohammedanism.

Evangelistic Work.

Street-preaching and house-to-house visiting, the only principal ways in which we can do missionary work among a people that cannot read, were, besides itinerancies, employed to scatter abroad the seed of God's Word. Both the Society's paid agents and volunteers engaged in it. I wish more of this kind of work was done in every station and district. I take my part in it, and wish I could do more. I have found it very interesting. Heathens have noticed this resumption of open, public, and general offer of the Gospel to them, and unintentionally blamed the Church for having neglected it. One said, with astonishment, some time ago, to a female district visitor, "So you Christians have again resumed your work!" Another said to me, after an address to a group of little folks and a few adults, "I had heard this message long before, but did not receive it. I will receive it now that it is brought to us a second time." These heathens have evidently marked a time of suspension, when the voice of the Church was not heard in the streets, calling them to repentance and faith. As one result of efforts put forth, the number of heathen visitors at Sunday services throughout the year, in some congregations, shows a considerable increase. On October 17th, when I had a meeting at Ake, and subsequently at Kemta, the number of heathens present shamed the Christians, who were remarkably few; and these listened with attention and patience to the addresses given. We are casting about our Gospel net, but have not yet enclosed the multitude of fishes that would almost break it. I confess we are rather jealous of Tinnevely and other missions, and envy them the great power that is gone forth for

the salvation of souls to Christ. Help us to pray for such a visitation upon ourselves soon.

Day of Intercession.

We observed December 5th as our Day of Intercession for Missions, as being most convenient for us, and had, as in the past year, an early meeting of all the paid agents of the Society. The wives of agents were present at this time. The address to the meeting was based on Jer. xx. 9. We endeavoured to stimulate ourselves to devotedness to our work and to earnest diligence, by having before ourselves Christ's life of unparalleled earnestness in work, the example of some of the most eminent servants of God, who have left their mark upon the Church, and of some of the devoted and self-forgetting missionaries who have founded the Mission and the West African Church. The wives of agents were asked to copy the example of some of the lady missionaries they knew well, and strive to be like them, mothers in Israel. The Rev. W. Moore preached the sermon at the public united service, from Mark ix. 29 and insisted upon practical and consistent Christianity in professors. Prayer-meetings were held in the different stations in the afternoon. We trust our prayer-hearing God will give larger answers this year to His people's cry.

The "Gin and Rum Invasion."

The Committee have my warmest and most respectful gratitude for the active sympathy they have so readily manifested with the work here, in the matter of rum and gin invasion. We want much local sympathy of an active cha-

In the autumn of last year Mr. Johnson, accompanied by Mr. W. Doherty, one of the Society's catechists, and Mr. James Thomas, an old agent of the Society's, but now an ordinary Church member, paid a visit to Ilaro, a town situated to the south-west of Abeokuta. At this place a station was formed in 1857 by the Rev. C. A. Gollmer, and carried on for ten years by a catechist, but at the time of the Abeokuta outbreak in 1867, he had to retire. The journey was taken with the view of inquiring into the possibilities of a resumption of the work; and as it is some years since any similar itineration has been related in the Society's periodicals, we insert Mr. Johnson's interesting narrative:—

NARRATIVE OF ITINERATION SOUTH-WEST OF ABEOKUTA.

By the Rev. James Johnson.

Jan. 1879.

Leaving Abeokuta on Aug. 29, we ar-

ri-
racter, particularly among Natives, whose desire and ambition it should be to see Christianity and pure Scriptural morality deep-rooted in the soil. This is the true panacea for the woes of a land made wretched by foreign greed of gain, in alliance with its own madness and folly, and of a people peeled and spoiled. As very many Natives, Christians and heathens alike, trade largely in this article, which they find generally far more saleable and gainful than others, it is not easy to enlist the sympathy of the more influential class, who are almost all traders, and of foreign dealers, whose only business in Africa is money. The world seems to agree to eject the word *Love* from the vocabulary of trade, and what is the human family without it?

Some heathens have, however, been heard to confess that drink is working evil in the country, and that they themselves have given it up. One, asked to a drink some time ago, said, "You might as well have asked me to my death." Balogun Okenla, ever ready to support every good work, addressing the Church at Shuren on the occasion of my last visit, on the matter of injury to the work and country from the increasing use of spirits, said, "My eyes are open to the evil and danger. I can count many whom I know to have destroyed themselves with drink. I, for my part, have resolved to have nothing more to do with it, and trust our teacher also will set us an example." Both he and two others of our oldest members called on me a little time ago, and urged me to persevere in my teaching on this point, and remarked that it is doing good even among heathens.

rived at Ilaro at 12.30 p.m. on the 30th. This is an old royal town built upon a

plain, oblong in shape, with a population of a few thousands; 2005 towns and villages had, it is said, paid it tribute before, but Dahomian raids and war with Egbas have not only lost it almost all of these dependencies, but they have also reduced it to a humble vassalage to Abeokuta. What has become of these dependencies? They have been completely depopulated, and been replaced by a vast and desolate wilderness to feed the old Transatlantic slave-trade, glut the bloody gods of Dahomey, and build its charnel-house, and feed intertribal jealousies and feuds. Ilaro itself had been driven from its seat and forced to take refuge in several small towns; it is not more than thirty years since it returned. Its present *Olu*, or sovereign, has been about twenty-five years on his vassal throne—a rather long reign for a country where royalty and other exalted positions seem to be sure and infallible roads to a quick grave. He has not lost the sense of humiliation which defeat has entailed upon him; he chafes under it, whilst he feels himself utterly powerless to turn the scale in his own favour. In his first private interview with me, on the evening of my arrival, he wanted me, as I was a book-man and a servant of God, to make charms for him which would give him a long life, and make his government a strong one, like Abeokuta, which has several times repulsed Dahomey. Vassal as he is, he prides himself on his being a king *in re*, and not by courtesy, as are those of Iseyin and other places; he ranks himself with the kings of Abeokuta, Ketu, and Oyo, who are entitled to wear crowns proper, whilst others, whatever their wealth and influence, wear only hats or caps. When in a conversation I spoke of one of these hat or cap kings or big chiefs, as a king, he took me up at once, and said, "There are only four kings in Yoruba," and named himself, of course, as one of them.

Monday, the 2nd of September, was a great Egungun festive day. Over 800 people followed a lot of these visitors from the spirit-world into the king's courtyard, to which they came to receive his homage, and afford him amusement. No doubt to impress myself and companions with a sense of his royal importance, his majesty changed his robe twice, and wore on the second

occasion his crown, a high cone made of beads of different colours, the top of it being ornamented with eight bead-birds perching on them. It was a nice piece of work. To prevent it tumbling off his head, when he would enter his low verandah, where he sat to see and to be seen, it was necessary for him to stoop, and for his attendant wives and himself to keep it to his head by simultaneously holding it.

The population of the place would be about 3000 or 4000; houses are not closely packed, and are often buried within the shooting branches of banana trees. Agriculture is carried on on a small scale; palm-oil is manufactured, but, unlike what it is among Egbas, palm-trees are common property. Every one has a right to help himself out of them. On this account nuts are often taken out in an almost green state, when the yield can hardly repay labour; but time counts for nothing. There is not much of domestic slavery; the people are too poor to maintain it. An imposing fetish-house, dedicated to Bormu, a trusty messenger to Sopo, the small-pox god, at once meets the eye as one enters from the west gate. Elsewhere is Obatala, the Artifex of humanity, who formed and chiselled out our material body before the Divine One inspired it with life. Bormu's house is well kept, and its keeper-priest receives his maintenance from the regular offerings of devotees. Here is at once a voluntary heathen pastorate, and if heathens know it to be their duty to contribute freely for the maintenance of their priesthood and the residences of their gods, our Christian people ought to know it to be their privilege and duty to maintain the Church and ministry of their choice. They should have transferred to it the interest and affection they had lavished on heathenism; instruction should hardly have been necessary; but, instead of this, they want line upon line and precept upon precept, and the teacher does not find his scholars willing learners. The disinclination to learn the lesson is here, at Abeokuta, very great indeed.

On Sunday, Sept. 1st, I had an early service with the king and his chiefs, and spoke to them from Rom. v. 12—19. The attention of the meeting was for a little time broken upon by intrusive visitors, and one or two chiefs were

rather sluggish. When I asked them to kneel down for prayer, the chiefs thought it was not necessary for the king also to do so; they would be his proxies, and kneel both for him and for themselves; but he complied with my request, when he was reminded it was a service to and before God.

My companions and myself after this divided the town between ourselves, for street and house preaching. It was a large market-day, and people had come from Abeokuta, Ketu, Ota, and some neighbouring farms. Several knots of congregations were addressed, but I did not remark that glad surprise and interest which the story of the Cross invoked in many places in my subsequent itinerancy. The people listened with prejudice, and a foregone conclusion that they would be asked to surrender their idolatry, and this they were not prepared to do. Sometimes those who were observed by their friends to listen to us with interest and attention were called away, and many made light of the message of mercy and love. An Abeokuta heathen, whose relatives are almost all Christians, was a determined and systematic open opposer to one of my companions, urging the superiority of Ifa and Ododuwa worship. An old idolatress endeavoured to fill some listeners with fear, and alleged that she knew Christians who were idolaters as well—a charge we could not deny in the face of the fact that Christians in trouble have been known to consult the lying divinations of heathenism. Some would listen to our talk if we were traders and bought produce. But it may be that some went home with the arrow of conviction lodged in them—a conviction they were afraid to avow, and which they thought it better to cover with dissimulation. A young woman, who had herself asked some children to come away from me when I preached, thrice attempted to go away herself, but could not; she came back as often to hear. Another, an apparently impatient listener, remarked, as she left me, "This man's words are very nice; if you do not go away soon, I shall embrace your religion." Another remarked, with apparent sincerity, "I believe all you say, and would follow the Saviour." A female visitor at the king's was most attentive, and showed intelligent appreciation.

On the 2nd, much could not be done, because it was a general festive day and a holiday. Egunguns had it all to themselves; but Mr. Doherty and myself did what we could. Our experience was much like that of the day before.

3rd.—Visited Beshe, a small village of about 150 persons, on the direct way to Ketu, and which had been a town of some importance before. Twenty years ago the Rev. Mr. Gollmer visited it, and preached in it, and a few years since the Rev. Mr. Faulkner passed through it. One of the chiefs remembered Mr. Gollmer's visit and teaching on idolatry, but did not remember the Gospel. We had nice and attentive congregations to address at the Bale's and on the streets.

4th.—Took leave of the Ilaro king to visit farms and villages. It was not altogether a pleasant leave-taking. When myself and friends called to say good-bye, he came out with a list of articles he wanted from me—a clothes-box, nice pairs of English-made shoes and boots, a splendid umbrella, some particular species of duck—all suitable to a king's dignity. The shoes should be superior to my travelling-slippers that I had on then, as those did not come up to a king's state. "I am no trader," I said, but would promise to get some merchant or trader at Abeokuta to execute his orders if he should furnish the money. "Yes," he answered, "the things would be paid for." But I understood as much as he the hollowness of his *yes*, and insisted upon what I had said, and my refusal to pledge myself to any present-giving, and my being simply a preacher. His principal chief was sent for to add his persuasions to the king's—at one time smooth, and at another time angry and disturbed in look and language. The king felt much disappointed, and was taken quite aback. As I was immovable, he very abruptly closed the conversation, and bade his chief say good-bye to me, and shake hands with me for him. I felt pained and grieved at this royal conduct, at the discourtesy, servility, and greed he manifested, and was determined not to make myself an object for people's greedy desires to feed upon, and yield to that which cannot fail to exercise afterwards an obstructive and a demoralizing influence.

Between the 5th and 17th I visited and preached with Mr. Doherty at twenty-eight farms and villages, to congregations varying from 8 to 200, generally attentive and interested. Instead of speaking to them of our Saviour by the Scriptural names, Jesus Christ, which were often difficult for their untutored tongues to pronounce, and did not readily convey to them their significance, I employed the Yoruba equivalent to Jesus—"Olugbala" (Saviour)—which they very easily took hold of. I had the gratification of hearing some, after an address, speak of Him to each other as Olugbala, and many a field, I am persuaded, has resounded with the sound of that sweet name.

At Igbogun I addressed, at the moonlight of the 5th, a very quiet congregation of sixteen persons. The next day several came together at Epoto with some difficulty; some were indifferent, but the Bale was very attentive. At Agodo we spoke to individuals and to congregations of sixteen, twenty-two, and fifty persons on the parable of the Prodigal. Labo, a Mohammedan female, asked some questions which suggested interest, but I thought she trifled; she followed me from congregation to congregation, and at the last said she would embrace Christianity. She had often been to Lagos and been spoken to by some of her Christian friends there. Both she and her heathen sister called on me at my lodgings, and she expressed a desire to be taught to read, and a wish that a teacher may be sent to them.

6th.—Retraced our steps and preached at Bode, Oso's farm, Tinubu's, and Gunmu, to congregations of twelve, sixty, nineteen, and twenty-five. A baptized Christian woman was among the hearers at Gunmu, but she was evidently one whose mind was much taken up with the world, and showed no light to the heathen around in her life. At Tinubu's farm, the congregation was one of slaves. The head slave thanked us and remarked he had never heard of Christianity before, but had never heard of the Great Sacrifice, nor known till then the reason why Christians do not offer sacrifices.

7th.—The morning of this day was interesting. I was leaving Agodo for another village, but halted at the market-place to receive Labo, and her sister and other women who were calling on me, and who should have met me at

my lodgings. When I waited for them to bring themselves together, a congregation of young men and young women came about me and expressed a desire to be preached to. I preached on the Judgment and the Great Sacrifice of safety. When I described the awful thunders of the Judgment, two alarmed and terrified Shango worshippers wetted their fingers with their spittle, took up dust with them, and applied it to their heads as an expression of their humiliation before the god of their idolatry and prayed—"To to hun!" "To to hun!" "May it never be!" "May it never be!" I checked their idolatry and continued preaching. When I had done, no less than twenty-five persons, all women, and three or four children, Labo and her sister included, came up to me and confessed openly at once their entire renunciation of heathenism and Mohammedanism for the religion of Jesus. Four young women took off from their necks their Shango necklaces, badges of their idolatry, and gave them to one of their companions who was not moved to follow their conduct. A father came to me with his daughter of eighteen, a Shango worshipper, and said, "Here! man of God, I give up my daughter for the book religion." The young woman had the night before expressed a desire to become a Christian. Labo disregarded her Mohammedan husband's opposition, and said she would submit to desertion by him if it came to that. Some parents would have their children reckoned in the number, and some women their younger sisters. A Mohammedan brother was disposed to hold back a young Mohammedan sister, who said she would give herself up to "Olugbala," but he yielded to and complied with my wish when I said he should not hinder her from a confession to which she was moved. One is reminded of Acts xix. 19. I suggested Sabbath and other meetings to these people, and promised soon to send some one to stay with them a few days for a regular instruction in the Gospel, and to see them myself again.

9th.—Again at Koboro. The whole village was in excitement on account of an expected attack by Ibadans from somewhere in that quarter. Idosu, a little Popoh boy of about eleven, who had with his companions been spoken to about the sin of idolatry and of Jesus, returned in the evening to say that he

desired to present a thankoffering of cola-nuts and water to Olugbala the Saviour, "who was always undertaking man's death." Christ's death was again taught him, and he was urged to give Him his heart. He had laughed at the folly of idolatry when it was put to him.

14th.—Awowo. This village of about 150 persons has been so named from the murmurs of a river near which it stands, and the volume of whose waters increases in the rainy season. Our host, the headman Sodorin, has a priestess in his premises, and participates in the profits of her divination. Satan was tracked to this his village seat, and it was an advantage to us to have had this opportunity. The old man was quite conversant with the commencement of our work at Badagry and Abeokuta, had been spoken to before, and had visited the Ake congregation many years ago. He acknowledged the beneficial effects of Christianity upon the country. We stayed with him till the morning of the 16th; he wanted, but could not get, a meeting of the village for us to preach to. His age and position should have given him greater influence, but the disposition of the people of this country generally is to obey no other authority than their own will and pleasure. We had to content ourselves with work in his own family, and with house-to-house visits to an indifferent people. At early prayers on the 15th, when I read and expounded Luke xii. 16—21 to a congregation of ten, he seemed to have drunk in every word, and remarked, "I had heard the name of Jesus Christ and the story of His work before, but I had never heard of Him before as Olugbala; the story seems new, a perfectly new thing, and is very interesting." He repeated the name over and over with some prayers of his own in Olugbala's name, asking, "Is it not so, I should speak to Him when I pray?" The world's cruel usage to Christ, and particularly the crucifixion, seemed to have affected him much. He was sorry the village did not come to hear the sweet story of love. When in

the evening I spoke to some ten youths, he advised his children who were among them to be attentive to what they were being taught. The youths promised to give up idolatry, and follow Olugbala. The priestess in the family did not refuse to hear us.

16th.—The excitement of war rumours came in our way again, but we spoke to a few people at Oba and Debari, slaves and freeborn, who were very grateful to us, and to about sixty at Ikija, a large and an important farm village with its titled chiefs. The Opena was a very nice and respectable old man. He called the people together for us, and the attention he paid himself to our message was most gratifying. He said he regarded us as specially sent by God to him. He had not long ago lost a son, for whom in his serious illness he had consulted many gods and offered sacrifices, but the prophecies and assurances of gods and priests had proved false, and his son did not recover, but rather grew worse and worse, and at last succumbed to the severity of his malady. "Since the past year," he said, "painful experience has shaken my faith in heathenism; your message is a comfort to me." He repeated the name "Olugbala" over and over, and with it his own prayer, such as he might offer to Him; he was most thankful.

Mr. Doherty has since, at my request, again visited Agodo and some other places to add, for those who were willing, to the instruction they had received. Some of those who had entered themselves down at Agodo as believers and professors were away; others concealed themselves from him from the fear of persecution from relatives and friends, who must have been busy since we left to undo what little work God had been pleased to do by us. Only one or two showed themselves to him, and that very reluctantly, and even those were slow to give him information about their fellows. We must look to God for the seed which had been evidently sown in some hearts. Itinerating work has its special difficulties, but we must work in spite of them.

Ibadan.

The Mission at Ibadan, with its three stations at Kudeti, Ogunpa, and Aremo, and its three out-stations at Oyo, Ilesha, and Ogbomosho, has suffered peculiarly from the sad war in the Yoruba country. The well-known Native pastor, the Rev. Daniel Olubi, and the two catechists, Mr. Samuel Johnson

and Mr. James Okusende, have found their work most difficult and trying. In the midst of much to depress, however, there has also been not a little to encourage. The Rev. James Johnson, who reports on Ibadan in virtue of his position as general superintendent of the Interior Yoruba Mission, writes :—"Accessions from heathenism have been steady and general, though not large ; the Church is growing in grace. A spirit of inquiry is manifest here and there ; there have been youthful patience and steadfastness under persecution."

Report of Rev. D. Olubi.

Kudeti, Ibadan, Feb. 26th, 1879.

Full twenty months ago the unhappy contention between Abeokuta and this place commenced, and continues going on. It is a pity to see how much it hinders the progress of the mission-work, most particularly amongst the Yoruba portion of it. Now every commercial road leading to Ibadan—viz. the Egbas, Ijebus, Portonovo by Imeko, Ilorin, and the Efan country—are all closed up entirely against Ibadan. Open hostility has been declared all round, although some of them seem to be neutral as the Ijebus. The Efans, who had been subjugated, and were under service since twenty or thirty years ago, are now in confederation, offensive and defensive ; and, having allied together with Ilorin, they raised war upon the Ibadan territories, and took Igbajo. A few weeks later they came against another town belonging to Ibadan.

The Ibadan chief warrior was then out on an expedition towards the Egba territory. Having returned, he was ordered to go against the Ilorin and Efan combined armies. This was towards the end of October, and on November 1st the Ibadans won the victory over them, and took several towns or villages, and then marched home.

The allies have again made themselves strong, and attacked one treacherous Ofa, where they are now fighting, and awaiting the Ibadan war. The Ibadans are at home, and longing for peace, both small and great, especially with the Egba, Ijebu, and Ilorin. Last month or two the Egbas in a large body attacked the Ibadan farms, and took many people away. Some people were rather glad for this, because the Egbas may satisfy themselves, being avenged, and therefore the much-desired peace may be soon realized.

In consequence of this unhappy hostility, the regulations made about two years ago to facilitate the mission-work

have been frustrated. There is a general cry among the people for want of cowries and lawful trade. Food is cheap, but no money to purchase it. A man can be pawned for ten heads or ten shillings. A man owed his friend five heads, and begged him for ten strings (twopence). He could not get it.

Some willing Christians even come short to bring in their portions of subscriptions. The weekly five strings for class were reduced to forty cowries, yet some who are real good Christians could not come up to the mark, but few try to keep up. School fees are irregular, and some cannot afford to pay at all. However, we have tried to collect from all sources in the three churches 30*l.* 4*s.* 3½*d.*

The public preaching is going on uninterruptedly. The converts, who are appointed to go about among the people with the light of the truth, are always welcomed in the streets and compounds. They often returned with joy and gladness for being well listened to, and give credit to the truth. The number of Christians is steadily increasing. But it is lamentable to state that, in consequence of our evil nature and deceitfulness of youth, some of our young converts were caused to backslide. But, to our great comfort, others have been reclaimed. Some of our converts, especially at Aremo and Ogunpa, have been called to suffer domestic persecutions from their relations and friends, which they bore with great patience.

The chiefs here and in the interior, and the Alafin, are still friendly with us and our mission. They often express their sympathy with us in our deep privation. Some of our heathen friends and neighbours every now and then send us some relief in yams, corn, &c.

A few weeks ago I was accompanied by two catechists ; we visited the head chief. Instead of giving us a few kola nuts, as he often did, thinking that

would not be suitable to us at this time, he gave us two heads, and his sister added one head to it.

An old persecutor in the Ogunpa church fell sick. He tried all the means with his friends and relations; he failed, but sought the assistance of his Christian brothers, whom he drove away from the house, &c.; and by their prayers and cares, together with the catechist in charge, it pleased the Lord to raise him up to the great marvel of himself and people. He confessed the wrongs he had done to his brothers, and joined himself to that wonderful religion which he once hated. His name is enrolled in the class of candidates for baptism. His sister, who withdrew from attending the means of grace through his fear, is now encouraged by him, and she re-embraced her former profession.

A backslider in my church, for two years boasting how he could do and what he can do to hurt us, and speaking

blasphemously against the Word, that he was serving God for eighteen years, but got no comfort or peace, purposed to turn to the world. He went several times to war, thought to enrich himself with plenty of slaves whom he might capture, but turned to the contrary. He sank deeper and deeper into poverty, and at last fell into two heavy troubles, which led him to confess his folly, and begged to be received into the Church, which was done. He is going on well at present. May grace be granted him to stand!

We cannot write our journals for want of paper. We are cut off from every supply and frequent communications with our friends on the coast. I am thankful to state that we are all well and keep together, by His great mercy and goodness. Remember us and mission in your prayers, that He may cause His face to shine, and grant peace in our land.

Mr. James Johnson's Report contains information concerning the Ibadan Churches, not referred to by Mr. Olubi:—

From Report of Rev. J. Johnson.

The war, and the mutual blockade attending it, have prevented any journey being made to the stations at Ibadan, and communication has been difficult. A few letters have been exchanged by a long and circuitous route through Ondo to Lagos.

At Aremo, in Ibadan, our schoolmaster, Oyebode, lost his wife on the 23rd of November, 1877, and a baby afterwards. The mother's death was hopeful; her last words were, "It is very sweet to die; death is sweeter than sleep. I am going to Jesus." Her husband is said to have borne his loss with becoming Christian resignation. District visitors are doing their work heartily and gladly, and meeting with encouragement. Some have taken the word to Cæsar's household, and spoken it to the Are or Kankanfo and his wives. Large congregations do not generally come together now as before, but ample opportunities have been had for making Christ known.

The Kudeti congregation have repaired their church, and done a big work for the first time almost wholly by themselves, asking for no aid from the

sister churches. The arrangements made for the development of local interest and independence are evidently working well.

At Aremo some members of a Christian family were once reading together from the Yoruba edition of the "Peep of Day." A heathen visitor was influenced by some of the expressions that caught his ear to listen particularly to what they read; no particular notice was taken of him. The next day he returned punctually at the hour he found them reading the day before, with a present in his hand, to hear something more read out of the book. The present was declined, but he was read to, and he surprised them by telling them what he heard them read before. Again he came, and this time with a company of young men; he was evidently affected by what he heard of the Judgment Day, and interested in the coming glories of heaven. This meeting was kept up for many days. A war-call, however, soon took the young men out of town, and they have not since been heard of again. But who knows what good has been done by this exercise of the power of

reading? A girl of thirteen has been under persecution from her mother, who would have her eat out of an idol sacrifice, and had her brother to horsewhip her; but her firm reply, after the strokes were inflicted upon her, was, "*Kill me if you like, but I dare not eat sacrifice.*"

At Ogunpa, nine adults were baptized in January last; three heathens delivered up their idols.

The Rev. D. Olubi, the local superintendent, visited Oyo in December, 1877, and wrote on the 10th that he had a central communion service for the Christians of that place, and those at Iseyin and Ogbomoso, and four baptisms. None but the agent, Mr. Foster, came from Iseyin, on account of some troubles. Sixty-five persons were present at service on the occasion of the communion, and twenty-one persons communicated. David Osi, the Ogbomoso agent, then reported less friendliness and regularity at service on the part of heads of compounds or households. Returning from a missionary journey, for which he had, in company with the catechist, Mr. Allen, left Ibadan on February 12th, Mr. Olubi halted at Oyo, and on March 26th administered Holy Communion to thirty communicants.

Rumours to the effect that, in consequence of Ilesa not furnishing Ibadan with contingents for the present war, or the Balogun not coming out, Ibadan intended once more to take it, and make slaves of the people who already pay it tribute, and that the new king of Ife had obtained the consent of their master to attack them from the south, and defray the expenses of his coronation with what prisoners he might take, led to a general desertion of the town, and threatened our little work there with a complete break up. Mr. Olubi sent Mr. Samuel Johnson on a mission of sympathy to our agent, Mr. Vincent, on 29th May. Mrs. Vincent had left the town, and this had the effect of confirming the people in their fears. But the Kakanfo, having assured Mr. Olubi that he meditated no evil against the town, Mr. Johnson was able to allay the fears of the king, our agent, and the people, and restore some measure of confidence. Fugitives were returning before he left. He preached on Sunday, June 22nd, in the verandah of what is, for the present, the Mission-house.

The converts are mostly old people, but interesting. A chapel of 40 by 20 ft. dimensions was being erected; the king gave the roof, and promised materials for doors and windows. In reply to a few observations from Mr. Johnson to the king on the occasion of an interview, the king remarked, in reference to the Gospel, "It is no mean word, I know its worth; and, if it please God to send peace to my country, you will see that I appreciate it."

Messrs. Olubi and Allen returned through Ilesa in their last journey. On the 17th of February Mr. Olubi administered communion to eight persons, and baptized six adults. Mr. Allen writes, "It was very pleasant to see those poor old people make their baptismal vows."

They came to Ondo, where the Rev. Mr. Phillips' hopeful work much delighted them. Mr. Olubi assisted Mr. Phillips at service on February 24th, and administered communion to sixteen persons. The Sunday-school, and the people's efforts at learning to read, interested Mr. Allen much; he speaks of the people singing songs of their own composing. Throughout the whole journey, to and fro, they received most hearty welcome from kings and chiefs, and made use of the opportunities they had to preach to heathens, and exhort and encourage believers. Their English dress was, in some places, a curiosity, and drew people to them. At a village called Ekun, Mr. Olubi addressed a congregation of about 200 persons, who listened with marked attention and interest. The chief of the village would have them spend the day with him, but this would have disturbed their arrangements.

The Owa, or King of Ilesa, had prepared the way for them for a journey through the villages in his territory by sending a man before them to warn the people against offering them any disturbance. I am most thankful they were able to perform the journey, which occupied them forty-five days.

From the above report you will see that God has given us causes for thankfulness, and that there are still many urgent reasons for us to ask for the Society's prayers that showers of the Spirit's converting and reviving power may be poured down upon us.

THE MONTH.



MOST recent years have been marked by the Jubilee Commemorations of one or more of the large Associations connected with the Church Missionary Society. The Bristol Association led the way by keeping its Jubilee in 1862; and several others quickly followed, as their respective fiftieth years came round. Two years ago, Tunbridge Wells celebrated the occasion by making a special offering to the Society of 1000*l.* over and above its usual large contribution. A few months later, a most interesting commemoration took place at Islington, in connexion with which five public meetings were held, attended by from 500 to 1000 people each; and there also 1000*l.* extra was raised as a Jubilee Fund. Now it is the turn of Ripon. On Nov. 2nd, 3rd, and 4th, this old cathedral city was stirred by a series of very interesting services and meetings in honour of the fiftieth anniversary of its Church Missionary Association. The Bishop and the Dean of Ripon, Canon Gibbon, and others preached on the Sunday, and on the Monday the Bishop of Sodor and Man preached a special sermon at the cathedral. Next day a Conference of clergy and laity was held, at which papers were read, by Canon Linton, on "The History of Missionary Work in relation to the C.M.S."; by Sir W. Hill, on "The Development of Missions among the Female Population of India"; and by the Rev. H. E. Fox on "Parochial Organizations"; together with addresses by the Bishop, the Dean, Canon Gibbon, Dr. Gott, the Revs. T. Green, G. T. Fox, R. Collins, &c. In the evening, at the annual meeting, Mr. Wolfe gave an account of the Fuh-Kien Mission. For Mr. Fox's paper, the practical suggestions of which are of general interest, we hope to find room in the *Intelligencer*.

These Jubilee gatherings would be valuable even if they did no more than arouse the Christian public in their respective localities to a livelier consciousness of the existence of the Society, and of the reality of its work. But we believe that under God they do more than this. In some places, certainly, they have resulted in permanently quickened interest and revived energy; in more systematic plans for diffusing missionary information, and in more liberal contributions from a larger circle of contributors. No such opportunity of developing the Society's local organizations should on any account be missed.

YET another missionary is taken from our midst. The Rev. C. E. Vines, who came home from Agra a few months ago in seriously impaired health, died at Ramsgate on Nov. 6th. The Rev. J. B. Whiting writes:—

How singular was the sudden coming to Ramsgate and quick departure to Heaven of Charles Vines! He was told that Ramsgate air might benefit him, and, seeing an advertisement of our St. Luke's Invalid Home, Mrs. Vines wrote to Miss Hosking, the lady who has, within the last eighteen months, built the Home, asking if she and her husband could be received. They had a cordial Christian welcome, and Miss

Hosking speaks of them both as having exhibited a spirit of quiet resignation and Christian faith, which led her to say they were saints indeed.

A few nights ago Mrs. Vines was lighting a fire, when he said, "I wonder what God is training you for?" She replied, "Why do you not say training *us* for?" He instantly said, "Oh, no, my work on earth is all done."

Mr. Vines, who was a graduate of Trinity College, Cambridge, sailed for

India in 1862 to assist the Rev. J. Barton at St. John's College, Agra. Subsequently he became Principal, and laboured for several years in that capacity with singular devotion, and in the truest missionary spirit. Latterly, his weak health had compelled him to hand over the College to Mr. Lloyd, but he continued other work at the station, and, in particular, Mrs. Vines was enabled to make a successful start with a boarding-school for Native Christian girls.

At the early age of forty the Master's home call has come to His faithful servant. We cannot ask God for a better gift to the Society than a continuous supply of such men as Charles Ellard Vines.

THE Bishop of Caledonia and Mrs. Ridley reached Victoria, Vancouver's Island, on Oct. 14th, and on the 17th were about to sail for Metlakatla, accompanied by Admiral Prevost and Mr. Duncan. While waiting for the Bishop, Admiral Prevost visited the Rev. A. J. Hall at Fort Rupert, with which station he was much pleased. The Admiral and Mr. Hall walked across the north end of Vancouver's Island to the west side, and spent three days among a hitherto untouched tribe of Indians, the Kosheno, or Quatseno, or Quatsinough, who listened with deep attention to Mr. Hall's addresses, their language being very much like the Quoque spoken at Fort Rupert.

THE Rev. J. R. Longley Hall, of Jaffa, has been dangerously ill with Syrian fever, but has been mercifully raised up again, and has returned home to recruit.

THE Rev. J. B. and Mrs. Ost, recently appointed to Shaou-hing, sailed in the P. and O. Co.'s steamer *Australia*, which lately broke down in the Channel. The position, for the two or three days while she was helplessly drifting before the winds and waves, was a very anxious one. They have since gone on in the *Peking*.

THERE has been a serious drought at Hang-chow. The Rev. A. Elwin invited the Christians of the various Missions there to meet for a day of prayer in the C.M.S. church. The very next morning rain set in, and lasted three days. A thanksgiving service was then held in an American church.

THE many friends of the Niger Mission will rejoice to hear of the re-occupation of Gbebe, on the east side of the river, at the Confluence. This was one of the original stations established in 1857, and here the first baptisms on the Niger took place on Sept. 14th, 1862. But in 1865 the place was destroyed in a civil war that was then raging, and the Mission was removed across the river to Lokoja. Last year Bishop Crowther was invited back to Gbebe, and we now hear that Mr. P. J. Williams, one of the Native teachers at Lokoja, settled there in July last, and received a hearty welcome from king and people.

THE Annual Report of the Rugby Fox Memorial Fund has been sent to us. This fund, it will be remembered, was started in 1848, to provide a master in the Noble High School at Masulipatam in memory of Henry Watson Fox. The first sermon on its behalf in Rugby School Chapel was preached in that year by Dr. Tait, the Head Master, now Archbishop of Canterbury. Among subsequent preachers have been the present Bishops

of Truro, Exeter, Lahore, Mauritius, St. Alban's, Madras, and Dover, and the Dean of Norwich. The amount raised last year was 271*l.* 16*s.*, of which 27*l.* was collected in the School Chapel, 205*l.* by subscriptions from old and present Rugbeians, and 39*l.* interest on invested funds. The Rev. P. Bowden Smith is Hon. Sec. at Rugby, and the Rev. J. Sharp (himself a Rugbeian, who held the mastership at Masulipatam before he was Principal) at Cambridge. The present master is the Rev. A. W. Poole, whose interesting lectures at Masulipatam were noticed in our June number. The Fund is administered by the C.M.S. Committee.

THE following paragraph, from a recent letter from one of our missionaries among the Santâls, is worth quoting, as illustrating the Mohammedanism of the rural districts in Bengal:—"As a rule, I find both the Hindus and Mussulmans terribly ignorant of their own creed. One of the latter told me he knew nothing whatever about his religion—not even Mahomet's name. He paid his salaams to the sun morning and evening, and that was all. Another, who professed to be a teacher of the Prophet's religion, could not answer the most simple questions as to that impostor's life. After making two or three vain attempts, he gave it up, and contented himself with quietly hearing 'the truth as it is in Jesus.'"

It is well known that there are a good many Mohammedans in China, but we do not often hear of them. The Rev. W. Brereton, one of our missionaries at Peking, alludes to them in his Annual Letter, dated Feb. 4th last:—

At Ho-chien-fu I saw a good deal of the Mohammedans. The mullahs allowed me to enter the mosques without any objection, and also let me take their Arabic books in my hands—a thing which the catechist told me was meant to be a great mark of honour and confidence, seeing that they never allow a Chinaman such a privilege! But I am very sorry to have to say of them that I found them far greater liars than the Chinese. Their *ahungs*, or mullahs, read and write Arabic, but few of the laity know anything about it. They have schools attached to some of the

village mosques, or at least school-rooms, for I did not meet with one mosque out of the five or six that I visited that had a single pupil. The people, as well as the mullahs, know something about some of the leading characters in the Old Testament, and they were especially pleased when I mentioned such names as Abraham, Israel, Moses, David. A missionary acquainted with Arabic and Persian, thus having a key to their traditions, would find abundance of work if he would make the Mohammedans of North China his special field and study.

IMPORTANT news from the Nyanza Mission, received on Oct. 21st, will be found in this present *Intelligencer*.

TOPICS FOR PRAYER.

FOR each and all of the seven Nyanza missionaries, that wherever they may be, under whatever circumstances, and in whatever perils and perplexities, they may have the abiding presence of their Divine Master, and wisdom and strength and patience for all their need. Also for King Mtesa, and the chiefs and people of Uganda. (P. 705.)

For the Native Church in Punjab, and its growth in numbers, in spiritual strength, in manly self-reliance. (P. 728.)

For Fuh-Chow (p. 739), Hang-Chow (p. 743), Yoruba (p. 747).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, October 13th, 1879.—A letter was read from Mr. A. E. Adeney, stating that it was proposed by friends of the late Lieut. Shergold Smith, R.N., leader of the first Missionary expedition to the Victoria Nyanza, that a memorial bust of Lieut. Smith should be executed in marble and presented to the Society. The Committee heard with much interest of the proposal, and expressed the pleasure it would give them to accept the bust, and to give it a permanent place in the Church Missionary House.

The Secretaries stated that they had had an interview with the Bishop of Sierra Leone with regard to the proposed transfer of the Sherbro Mission to the Sierra Leone Native Church, the Native Church being now prepared to undertake it; and that the Bishop had inquired whether the Committee would hand over to the Sierra Leone Church the houses and chapels belonging to the Society in Sherbro, and whether the continuance of 100*l.* per annum, from the Henry Venn Native Church Fund, might be expected for some years. The Committee expressed much satisfaction at the readiness of the Sierra Leone Church to meet their wishes in regard to the Sherbro Mission, and their thankfulness at being assured that the Bishop purposed to lend his valuable assistance in carrying the matter out. They directed that the Bishop be informed that the Society would be quite prepared to hand over the houses, &c., and that, while unable to guarantee the continuation of the Henry Venn grant, they had no doubt that, in the event of the work being carried on satisfactorily, and the need of the grant continuing, it might be reckoned upon for some years.

The Committee took leave of the Rev. A. and Mrs. Mann and Miss Boyd, proceeding to Lagos to take charge of the Female Institution; and of Miss Pontifex, going out to be married to the Rev. C. H. V. Gollmer, Principal of the Lagos Training Institution. The Instructions of the Committee were delivered by the Honorary Clerical Secretary, and the missionaries were addressed, and commended in prayer to the care and protection of Almighty God, by the Rev. Canon Hoare.

A letter from Mr. T. Dunn, acting Principal of the Society's College at Kandy, and a Minute of the South Ceylon Conference, were read, urging the necessity of filling up the vacancy in the European staff of the College. The Rev. R. Collins, being in attendance, urged the same point, showing the great importance of the College from its influence on the Kandian chiefs, and speaking of the missionary success with which it had been attended. The Committee, regarding it of extreme importance that the College at Kandy should be kept in full efficiency, directed that inquiries be made for a graduate of one of the Universities who might suitably fill the post vacated by the Rev. R. Collins.

Minutes of the Bombay Corresponding Committee were read, pointing out the numerically weak state of the European staff of the Western India Mission, and comparing it with what it was eight years ago, and urging on the attention of the Parent Committee the need of immediate reinforcements, and the necessity of Mr. Mountfort, as well as Mr. Manwaring, being sent out this year. The Committee noted, with thankful appreciation, the hearty, active interest taken by the Bombay Committee in the Society's Western India Mission, and received with deep attention their earnest plea for reinforcements, the urgency of which they fully admitted. They directed that the

Bombay Corresponding Committee be reminded of the very serious state of the Society's finances, and of the steps in respect of retrenchments which the Committee had, in consequence, been obliged, with the most painful reluctance, to take through the Missions generally, and that they be assured that, if the finances should at all admit of it, they would be much pleased to send Mr. Mountfort out this year.

A letter was read from the Bishop of Jerusalem, stating that a legacy of 500*l.* had been bequeathed to the Diocesan School in connexion with the Jerusalem Bishopric, and asking the views of the Committee as to the parties to whom the legacy should be paid. The Society having, in 1876, taken over the Diocesan Schools from the late Bishop Gobat on the understanding that efforts should be made to secure the continuance of the support previously received by the School, the Committee directed that the Bishop of Jerusalem be informed that the object of the legacy would, in their judgment, be best met by placing the money to the Diocesan School Fund.

Committee of Correspondence, Oct. 21st.—A letter was read from the Rev. James Johnson, detailing the difficulties he had met with in endeavouring to secure pecuniary support from the members of the Church in Abeokuta and the stations connected with it. The Committee viewed the difficulties which Mr. Johnson had met with in carrying out plans for the self-support of the Yoruba Church as an indication that the time was come for a settled organization for the Native Church, and directed that the matter be laid before the Bishop of Sierra Leone with the earnest request that he would kindly undertake a journey to Abeokuta so soon as he might find it convenient, and take steps for establishing the Church organization on a more permanent basis.

The Committee authorized the formation in Lagos of a Publication Committee to superintend the preparation of useful books in the Yoruba language, and sanctioned the application of the profits of the Society's bookshop to that object.

The Committee took into consideration the Niger Mission, specially with regard to the supply of Native agents, and the arrangements, already sanctioned, for relieving Bishop Crowther of the temporal care of the Mission. They recorded with much thankfulness to Almighty God their sense of the devoted and successful services of their beloved friend, Bishop Crowther, and expressed the opinion that his advancing age and the growth of the work rendered it desirable that a Niger Finance Committee be formed at Lagos, to exercise the same functions as those exercised by the Lagos Finance Committee in connexion with the Yoruba Mission. The following were appointed a Committee accordingly:—Right Rev. Bishop Crowther, Ven. Archdeacons H. Johnson and D. C. Crowther, Revs. A. Mann, J. A. Maser, C. H. V. Gollmer, Mr. J. H. Ashcroft, and the Rev. J. B. Wood as Secretary.

Bishop Megherditch Shahanyan, of Aintab, having a letter of introduction from the Rev. T. F. Wolters, was introduced to the Committee. The Bishop stated that many of the members of the Armenian Church were desirous of giving up the superstitions of their own Church and connecting themselves with the Church of England as a Protestant Episcopal Church, and that his object in visiting this country was to secure assistance for the completion of a church at Aintab, and for the employment of preachers of the Gospel among the Armenians who wished for purer communion without separating themselves from Episcopacy. The Committee expressed their hearty sympathy with the Bishop, as a sufferer for conscience sake, and assured him of their individual interest in the object he had at heart, but pointed out to him

that, as a Society, it was not in their power to grant him any pecuniary assistance. They directed the Secretaries to commend him to the Bishop of Jerusalem.

The Rev. J. Caley was introduced to the Committee on his return home on sick leave, and conversation was held with him on the Travancore Mission, in which he had laboured since 1871. Mr. Caley gave information respecting the working of the Committee's plan of annually diminishing the Society's grants to Native Church Councils in the South India Mission; also to the great importance of making some special provision for the education of the large body of Pulayans who, in recent years, have come into the Christian Church. He further urged the importance of a Medical Missionary being stationed at Pir Merde, on the Travancore Hills, with a view to work amongst the coolies on the coffee plantations and the Hill Arrians.

Letters just received from the Nyanza Mission were read, describing the critical condition of the Mission. The Committee referred them to the Nyanza Sub-Committee, with power to take such immediate action as might seem necessary, and then engaged in prayer to Almighty God on behalf of the Missionaries, being led by the Rev. F. M. Harke.

A letter was read from the Rev. R. Bruce, applying for a grant from the Persian Famine Orphan Fund, for the establishment of an Industrial Institution for the training of the orphans, and giving further details as to the probable cost of the Institution. The Committee expressed their willingness that Mr. Bruce should try the experiment of an Industrial Institution, provided that the Basle Society, by which the Fund was originally transferred to the C.M.S., did not object to the proposed appropriation, and that the C.M.S. was involved in no expense beyond that fund.

A letter was read from the Rev. W. P. Schaffter, giving particulars of the financial depression in Ceylon, on account of the failure of the coffee crops through leaf-disease, and a consequent diminution of the mission funds raised by the Tamil Cooly Mission Committee. The Rev. W. E. Rowlands, being in attendance, gave further information as to the commercial prospects of the island, and bore witness to the readiness of the planters generally to fulfil their part of the engagement in the Tamil Cooly Mission, as already carried on. The Committee felt assured that there was no lack of effort on the part of the planters who had hitherto supported the Mission, and that they would relieve the Society of every charge beyond that of the cost of superintendence as soon as possible, and expressed their willingness to continue for another year what may really be needed to maintain the Mission in efficiency, provided the calls upon the Society did not, under any circumstances, exceed those of the current year.

Committee of Correspondence, Nov. 4th.—Letters were read from Dr. Koelle, of Constantinople, complaining of the seizure of his books by the Turkish Government, and the imprisonment of the Ulema who had assisted him in his literary work. The Secretaries were directed to address communications to the Foreign Office on the subject.

Letters were read from the Rev. W. T. Rowley, of Plumstead, in which he proposed to devote to the Henry Venn Native Church Fund two legacies of 50*l.* each, bequeathed by a relative to his two beloved children, who were called suddenly away in September, 1878. The Secretaries were directed gratefully to acknowledge Mr. Rowley's offer.

The Secretaries reported that the Rev. A. R. Macduff, who had been appointed to the North-West frontier of India, had withdrawn his offer for

service in India, while expressing his strong attachment to the Society, and his unabated interest in its work.

Letters were read from the Rev. A. H. Arden, Secretary to the Madras Corresponding Committee, urging the importance of providing an efficient Principal for the Ellore Anglo-Vernacular School, which post was now vacant. The Secretaries were directed to make inquiries for a suitable Missionary to fill the office.

Mr. Allan Cole was appointed Superintendent of the Cottayam Press.

Letters were read from the Rev. R. W. Stewart, dated Fuh-Chow, Aug. 30, detailing the negotiations he had carried on with a view to obtaining such an arrangement as would obviate the necessity of an appeal to the Privy Council against the judgment of the Supreme Court on the Wu Shih Shan case, and stating that he had, in deference to the wishes of the English authorities in China, accepted the Telegraph Buildings for twenty years at a low rental in lieu of the houses on the Wu Shih Shan hill, which he had notice to surrender. The Committee heard with satisfaction of Mr. Stewart's efforts to come to an amicable arrangement with the Chinese authorities; but, while believing that he had obtained all that was possible under the circumstances, and glad, in the interests of peace, that an appeal had been avoided, they could not think the arrangement made satisfactory. They expressed an opinion that the question of Treaty rights, and their bearing upon Missionary work in China, should be considered, and directed the Secretaries to prepare a memorandum for their information.

A letter was read from the Rev. J. C. Hoare, dated Ningpo, Sept. 8, giving details of a plan for the education of the children of Native Christians, thereby not only directly benefiting the Native Christians, but supplying materials for a Training Institution, and at the same time providing employment for the young men who were trained. The Committee expressed their deep interest in Mr. Hoare's plans, and their willingness to sanction an increase in the number of schools, and a small additional grant to the Training College, on certain conditions, and as far as the funds would permit.

A letter was read from the Bishop of Waiapu, giving reasons why the Rev. J. S. Hill should for the present remain at Wairoa, other arrangements being made for the Diocese of Wellington, and stating that the Bishop of Wellington approved of this arrangement. The Committee sanctioned the location of Mr. Hill at Wairoa.

NOTES OF THE MONTH.

DECEASE OF MISSIONARIES.

North India.—The Rev. C. E. Vines died at Ramsgate on Nov. 6.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. J. B. Wood embarked at Liverpool on Nov. 1 for Lagos.

Western India.—The Rev. A. Manwaring left London on Oct. 31 for Bombay.

North India.—The Rev. Dr. Baumann, the Rev. C. S. Harington, M.A., the Rev. G. H. Parsons, and Rev. J. J. Johnson left London on Nov. 11 for Calcutta.—The Rev. A. Clifford left Marseilles on Nov. 2 for Calcutta.

China.—The Rev. R. and Mrs. Shann embarked at Southampton on Oct. 30 for Ningpo.

RETURN HOME OF MISSIONARIES.

Palestine.—The Rev. J. R. Longley Hall arrived in England from Jaffa on Nov. 6.

Contribution List.

In the following list of receipts from Oct. 11th to Nov. 10th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			Middlesex: City of London:	
Berkshire: Bourton.....	9 0 0		St. Mary-le-Bow.....	4 11 7
Buscot.....	1 10 0		St. Stephen's, Coleman Street.....	13 2 0
Faringdon.....	30 0 0		North Bow: St. Stephen's.....	13 18 3
Letcombe Regis.....	27 14 6		Brondebury: Christ Church.....	11 2 11
Reading.....	73 0 0		Fulham: St. Mary's.....	54 1 6
Bristol.....	109 0 0		Hampstead: St. John's Chapel (<i>Sale of Jewellery</i>).....	1 9 0
Buckinghamshire: Chesham.....	10 14 2		Harrow.....	49 12 0
Iver Heath.....	7 10 0		Haverstock Hill: St. Andrew's.....	9 1 7
Loudwater.....	19 13 11		Islington.....	150 0 0
Penn Street.....	10 0 0		Kensington: St. Philip's.....	5 17 3
Weston Turville.....	19 9 3		South Kensington: St. Paul's.....	5 0 0
Wing.....	8 19 0		Kilburn.....	77 1 4
Wingrave.....	9 10 10		Holy Trinity Juvenile Association.....	11 19 3
Cheshire: Birkenhead.....	60 0 0		St. John's.....	21 18 2
Lostock Graham.....	4 10 0		North-East London.....	30 0 0
Mobberley.....	21 0 0		Episcopal Jews' Chapel.....	2 5 0
Over Tabley.....	5 0 0		Paddington: St. Saviour's.....	2 2 0
Wrenbury.....	8 10 8		St. Pancras: Parish Church.....	40 0 0
Cornwall: St. Columb Minor.....	7 17 0		St. Jude's.....	5 0 0
Marazion.....	4 17 0		Pimlico: St. Michael's.....	40 17 0
Mount Hawke.....	7 17 6		New Spoutage: St. Paul's.....	9 18 3
Paul.....	16 10 0		Uxbridge.....	7 18 1
Penponds.....	1 0 0		Monmouthshire: Llanthwy Skirrid.....	4 0 0
Ponzaunce: St. Paul's.....	5 3 0		Pillgwenilly: Holy Trinity.....	1 1 2
Perranzabuloe.....	4 6 6		Pontypool.....	12 17 0
Cumberland: Penrith.....	27 1 6		Sharncliffe.....	11 1 6
Silloth: Christ Church.....	4 13 8		Norfolk: Bressingham.....	3 5 0
Whitehaven: St. Bees.....	6 16 0		Hackford and Whitwell.....	7 11 3
Derbyshire: Hazelwood.....	10 0 0		Northamptonshire: Grendon.....	1 17 1
Milford.....	6 17 0		West Haddon.....	4 0 2
Devonshire: Devon and Exeter.....	60 0 0		Higham Ferrers.....	1 10 0
Devonport: St. Mary's.....	1 17 6		Northumberland: North Northumberland.....	37 11 0
Morebath.....	9 13 6		Nottinghamshire:	
Silverton.....	1 13 6		Nottingham and Nottinghamshire.....	100 0 0
Dorsetshire: Blandford.....	4 3 0		Oxfordshire:	
Bradpole: St. Andrew's.....	10 6		Banbury and North Oxfordshire.....	13 10 0
Handley.....	2 8 7		Thame.....	64 0 0
Lytchet Minster.....	2 18 0		Rutlandshire: Morcott.....	7 17 0
Forland: St. Peter's.....	10 10 0		Shropshire: Shrewsbury & Shropshire.....	100 0 0
Stickland.....	2 7 9		Wrexham: Christ Church.....	17 15 0
Warrham and Isle of Purbeck.....	10 9 4		Somersetshire: Biddisham.....	8 4 11
Weymouth, &c.....	120 0 0		Bridgewater.....	2 11 0
Wimborne: St. John's Leigh.....	10 13 0		Kingsbrompton.....	12 0 3
Woodlands.....	2 6 4		Langport and Vicinity.....	22 12 8
Essex: Colchester and East Essex.....	34 1 3		Lymsham.....	17 7 8
West Ham, &c.....	2 10 0		Wellington.....	5 10 0
Navestock.....	1 11 8		Yeovilton.....	9 9 9
South Weald.....	78 0 1		Staffordshire: Barton-under-Needwood.....	6 19 0
Gloucestershire:			Bilston: St. Luke's.....	3 0 0
Chipping Campden.....	16 1 0		Cheadle.....	11 13 7
Hatherop.....	30 0 0		Dilhorne.....	2 0 3
Hampshire: Baughurst.....	2 0 6		Marston.....	1 6 2
Bishop's Waltham, &c.....	10 15 1		Upper Tean: Christ Church.....	5 0 0
Fareham.....	60 0 0		Whitgreave.....	1 2 1
Hinton Admiral.....	15 14 5		Wolverhampton.....	1 1 0
Southernhampton, &c.....	80 0 0		St. Jude's.....	16 5 0
Southsea.....	150 0 0		Suffolk: Hundon.....	1 3 0
Isle of Wight: Arreton.....	5 0 0		Woodbridge.....	95 15 7
Channel Islands: Guernsey.....	25 0 0		Surrey: Battersea: St. Mary's.....	11 8 8
Jersey.....	100 0 0		Bermondsey: Bp. Sumner's Miss Church.....	1 10 11
Hertfordshire: Northaw.....	5 18 3		St. Paul's.....	1 13 7
Puttenham.....	3 5 6		Rrixton: St. Matthew's.....	65 13 10
Kent: Belvedere Ladies.....	3 12 5		Camberwell: All Saints.....	16 0 0
Bromley.....	42 6 2		St. Philip's.....	16 9 9
Eastling.....	7 6 9		Kew.....	5 8 3
Milton.....	5 1 0		West Molesey.....	6 14 0
Lancashire: Heskeith.....	1 0 0		Oxted.....	5 8 9
Lowton: St. Luke's.....	4 7 8		Penge: Holy Trinity.....	5 3 0
Marton.....	8 0 0		Richmond.....	20 14 11
Warrington.....	2 0 0		Streatham: Christ Church.....	21 19 0
Lincolnshire: Barton-upon-Humber.....	25 16 0		Walworth: St. Stephen's.....	9 15 6
Long Sutton, &c.....	0 12 9			

Sussex:		
Burgess Hill: St. John the Evangelist	8 17	4
Stonegate	7	0 0
Warwickshire: Anasley	2	8 0
Astley	2	10 5
Attleborough	7	11 5
Bickenhill and Marston Green	3	2 2
New Bilton	7	0 6
Brailles	4	4 2
Chilvers Coton	65	17 1
Halford	3	10 0
Preston Bagot	1	9 4
Stockingford	4	13 8
Galley Common	14	3
Stratford-on-Avon	10	4 3
Studley	8	0 0
Westmoreland: Casterton	268	2 9
Heversham	12	5 6
Levens	25	0 0
Long Marton	4	17 0
Milnthorpe	7	0 0
Soulby	6	6 0
Wiltshire: Little Hinton	18	9 0
Warminster	25	0 0
Worcestershire: The Quinton	31	2 8
Yorkshire: Batley: Parish Church	4	6 0
Bingley	22	10 0
Farsley	6	0 0
Halifax	100	0 0
Kilburn	4	4 0
Malton and Ryedale	68	0 0
Oughtershaw	22	0 7
Ripon	38	0 0
Skipton Bridge	1	0 8
Staincliffe	20	0 0
Wilton	13	3 6

ASSOCIATIONS IN WALES.

Brecknockshire: Llangatock	15	0 3
Llangeny	3	12 0
Carmarthenshire: Llanelly: St. Peter's.	7	2
Carmarvonshire: Llanfaglan	1	8 4
Trawsfynydd	1	0 0
Denbighshire: Rhyl	2	1 2

SCOTTLAND.

Cally	52	15 6
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BENEFACTIONS.

An Old Friend	10	0 0
Brooke, Sir Wm. De Capell, Bart.	10	0 0
"By Sale of Ornaments, F.R.H." (making 46l. 19s.)	23	16 0
C. L. N.	10	0 0
Compton, Miss, Dawlish	10	0 0
Dixon, Miss, Frankham	10	0 0
Dixon, Miss E. A.	10	0 0
Gibson, H., Esq., Ongar	20	0 0
Hicks, H., Esq., Highbury Hill	50	0 0
Hilderamith, R., Esq.	100	0 0
H. S.	100	0 0
Hubbard, W. E., Esq., Leonardalee	500	0 0
In Memoriam, April 14th, 1878	100	0 0
J. B. (for New Zealand Mission)	1000	0 0
Jourdan, Miss J. E., Westbourne Park Villas	10	0 0
Kemble, Wm., Esq.	10	0 0
Laurence, Miss L. C., Froxfield	52	10 0
P.	20	0 0
Rawlings, Misses Eliza and Emma, Padstow	20	0 0
Reeves, Geo., Esq., a thankoffering	50	0 0
Taylor, Jno., Esq., Newcastle-upon-Tyne	100	0 0

Weatherhead, Rev. T. K.	20	0 0
Z	50	0 0

COLLECTIONS.

Rishton: St. Peter's and St. Paul's School, by Mr. A. J. Boothman	4	1 0
St. Saviour's Sunday-schools, South-wark, by Mrs. Cheney	2	8 0
"The Study," Bonaill, Derby: Girls' Sewing Class and Friends, by Miss D. C. Prince	4	0 0

LEGACIES.

Barbut, late Mrs. M. R., of Chichester: Exors., Rev. G. A. Langdale and R. G. Raper, Esq.	100	0 0
Rowe, late J. J., Esq. (half year's interest at 5 per cent. upon 2000l.)	50	0 0
Thomas, late Miss Jane, of Clifton, Bristol: Exor., Branford Thomas, Esq.	100	0 0
Wheatley, late Miss E. H., of Leicester: Exor. and Extri., Joseph Pettifor, Esq., and Miss S. Pettifor	45	0 0

FOREIGN CONTRIBUTIONS.

New Zealand: Auckland: St. Matthew's	2	6 9
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DEFICIENCY FUND.

Bagnall, Mrs. H., Brighton	5	0 0
Belvedere Ladies	5	8 0
Chichester, Rt. Hon. the Earl of	50	0 0
Colchester and East Essex	70	0 0
Dixon, Miss M. E., Frankham	10	0 0
Eardley-Wilmot, Rev. Canon, Sherwood.	5	0 0
Further Superfluities from a Clergyman's Family, per Rev. W. H. Barlow	9	12 0
Guernsey, Channel Islands	5	0 0
Haverstock Hill: St. Andrew's	2	0 0
H. L. M.	2	0 0
Litchfield, Mrs. W. E., Kensington	10	0 0
Sheppard, J. G., Esq.	10	0 0
Smith, Rev. W. Saumarez, Birkenhead	10	0 0
Stead, Mrs. E. D., Stradbroke (sale of jewellery)	17	0 0
Thankoffering from a Curate	2	10 0
Turner, Rev. Wm. Twiss, Hastings	25	0 0
Wood, Rev. J. Buckley	10	10 0

DAVID FENN MEMORIAL FUND.

Birthday Gifts for Oct. 13th and 19th from Tonge	10	0 0
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JERUSALEM DIOCESAN SCHOOL FUND.

L. E.	5	0 0
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PERSIA MEDICAL MISSION FUND.

Allan, Mrs., Amberley Road	10	0 0
Allan, Miss, Helensburgh	10	0 0
Edmond, J. M., Esq., Amberley Road	10	0 0
Edmond, E., Esq., Comely Bank	10	0 0
Gray, Dawes, and Co., Messrs., Austin Friars	20	0 0
Leishman, Miss, and Friends, per E. Edmond, Esq.	7	0 0
Mackinnon, W., Esq.	20	0 0
Mackinnon, P., Esq., Campbelltown	2	0 0

HENRY VENN NATIVE CHURCH FUND.

Jobb, Lady Amelia, West Brompton	5	0 0
Malvern: Christ Church	1	1 0

VICTORIA NYANZA FUND.

J. A. B., per J. Scamell, Esq.	5	0 0
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All goods received for the Hudson's Bay District of the N. W. American Mission having been forwarded, no further shipment can be made this year.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birchin Lane, London. Post Office Orders payable to Edward Hutchinson, Esq., Secretary.